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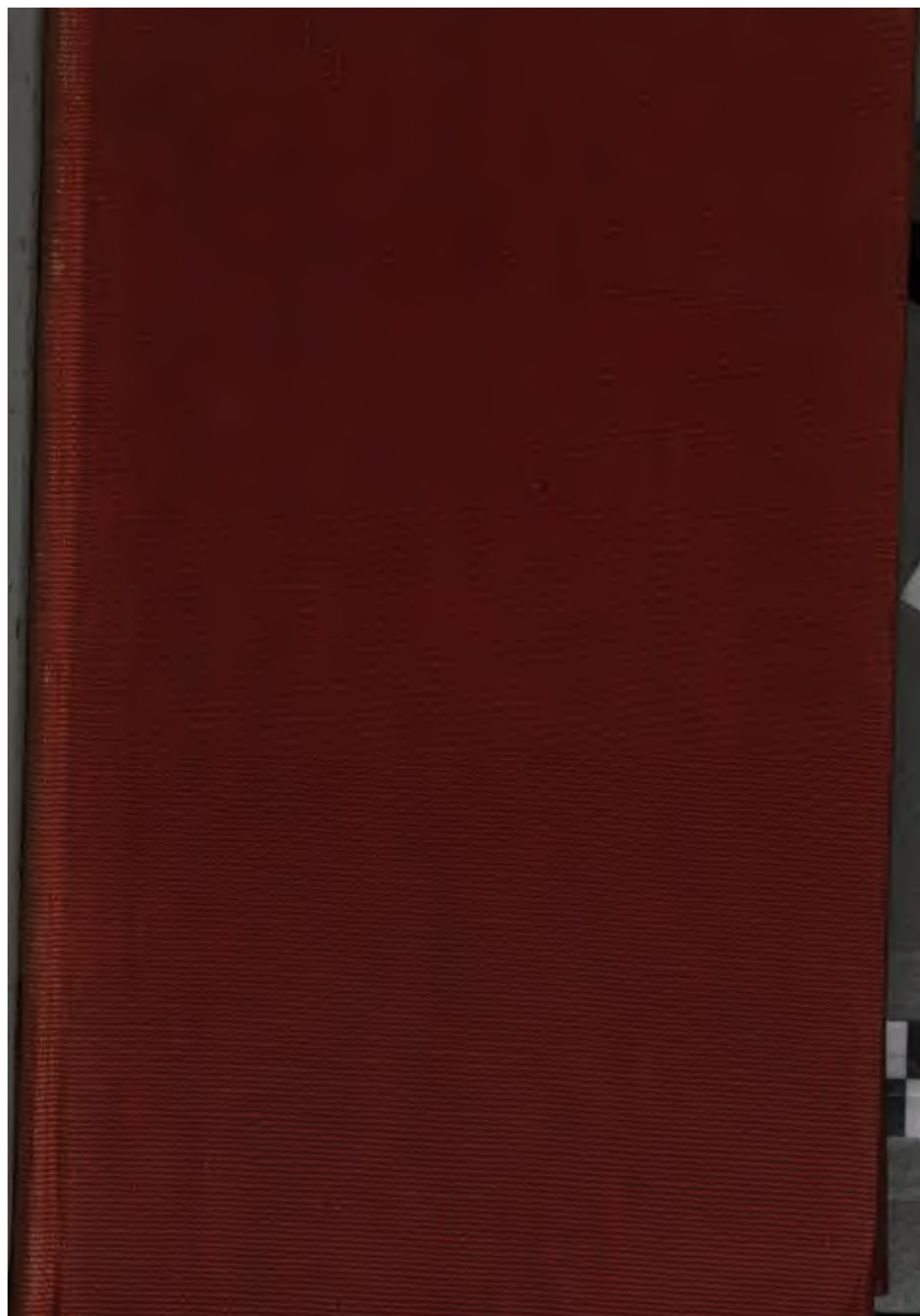
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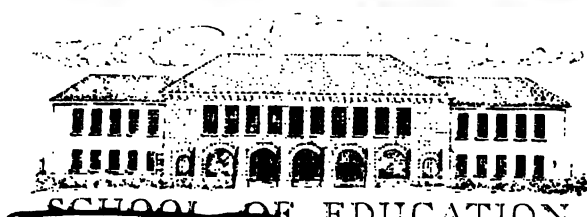
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LELAND STANFORD JUNIOR UNIVERSITY







"The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest that he will send forth labourers into the harvest."—*Matthew ix. 37, 38.*

THIRTIETH
ANNUAL REPORT
OF THE
BOARD OF EDUCATION
OF THE
PRESBYTERIAN CHURCH.
1849.

"Train up a child in the way he should go, and when he is old, he will not depart from it."—*Proverbs xxii. 6.*

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THIRTIETH
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OF THE
BOARD OF EDUCATION
OF THE
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PRESENTED TO THE GENERAL ASSEMBLY, MAY, 1849.

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ANNUAL REPORT.

THE Board of Education, in the midst of some discouragements, sent without doubt for wise purposes to the Church, gratefully acknowledge the goodness of God in accompanying the operations of the year with the allotted measure of prosperity. Their Annual Report on Ministerial and General Education is herewith presented to the General Assembly.

1. Ministerial Education.

The spiritual conquest of the world is committed to the ambassadors of Christ. The great commission to "preach the Gospel to every creature" connects the efforts of the Church for the training and increase of her ministry with the instructions and authority of a divine command. The victories of redemption depend upon the array of living teachers and upon the accompanying presence of the Lord of Hosts. It is an obligation of religion, therefore, to pray and to labour for the advancement of preliminary, as well as ulterior plans, in sending forth heralds of salvation, who shall proclaim of Zion in the glory of the latter day, "Her warfare is accomplished!"

STATISTICS OF CANDIDATES.

The following is a brief view of the number of candidates who have received aid from the Church, during the year, in prosecuting their studies for the Gospel ministry; their relative position in their preparatory course, &c.

The number of new Candidates received during the year, has been	72
Making in all from the beginning (in 1819)	1795
The whole number on the list during the year has been	373
Of this number there have been,	
In their Theological course,	151
" Collegiate "	146
" Academical "	52
Stage of study not reported,	10
Teaching, &c.	14
	373

During the year *forty-one* candidates are known to have finished their

course of study. *Ten* have withdrawn from the aid of the Board, some of whom are prosecuting their studies on their own resources. *Four* have died. *Six* have abandoned study; all, with one exception, on account of ill health. *Two* have been dropped from the roll for marrying; *four* for not reporting themselves for more than a year; and *six* for other causes.

WANT OF CANDIDATES IN THE PRESBYTERIAN CHURCH.

The Board deem it their duty to keep steadily before the Assembly the humiliating and alarming fact that the number of candidates for the ministry in the Presbyterian Church is, at best, but stationary. Some statistics have been collected in proof of this statement, which has not unfrequently been called in question.

The *ordinations* in the Presbyterian Church have been as follows, according to the Minutes of the Assembly.

1843.	1844.	1845.	1846.	1847.
69	64	78	64	61

The average of the five years is 67, which is more than the number reported for the last ecclesiastical year.

The following table shows the *number of Theological students* in our Church for the last five years, as represented in minutes, on catalogues, and by private letters. By some misunderstanding, the number at the Seminary at New Albany is only that of *new* students in the years named.

	1843.	1844.	1845.	1846.	1847.
Princeton, N. J.,	119	140	149	165	147
Alleghany, Pa.,	54	50	56	48	48
Union, Va.,	32	26	24	18	16
Columbia, S. C.,	25	16	13	20	19
New Albany, Ia.,	12	11	5	7	10
Total,	242	243	247	258	240

The above table proves that there has been no increase of students for five years.

The following is the number of candidates *under the care of the Board of Education*, in all stages of their preparation, during these years.

1843.	1844.	1845.	1846.	1847.
408	411	385	403	377

Three entirely independent sources thus confirm the fact of *no increase* in our candidates.*

Within this same period of five years, viz., from 1843 to 1847 inclusive, the number of communicants in the Presbyterian Church has increased 25,535:

The number of our churches has increased 308:

The population of the United States has increased 5,000,000:

Our domestic field has been enlarged by the addition of Texas, New Mexico, Oregon and California:

And our opportunities of preaching the Gospel among the heathen have, in the providence of God, expanded almost indefinitely.

With these facts before our Church, of stationary spiritual resources on the one hand, and of multiplied spiritual demands on the other, both from home and abroad, is it not the serious and imperative duty of ministers, elders, and members, particularly pious young men, to inquire "Lord, what wilt thou have me to do?" An evil of so serious a nature as *the diminution of the ministry demands the general attention of the Church.*

THE DAY OF PRAYER APPOINTED BY THE GENERAL ASSEMBLY.

The General Assembly of 1848 appointed the first Sabbath of last November, as a day of prayer, among the prominent objects of whose observance was "the union of our common supplications to the Lord of the harvest in behalf of an increase of faithful labourers in the field of the world." In view of the solemn duties of such an occasion, the Corresponding Secretary of the Board prepared a circular, designed to call attention to the objects of the appointment by a statement of appropriate facts. To what extent the day was specially observed in reference to the recommendation of the General Assembly, the Board are unable to state.

* It appears from the last Report of the *American Education Society* that other churches have suffered a still more serious diminution than our own in the number of their candidates.

"Looking over a period of five years, it is found that there has been a falling off of *two-fifths* in the number of theological students during that time in the six institutions connected with the Congregational and New School Presbyterian Churches. Their numbers, which amounted in 1841 to an aggregate of 501, have sunk from year to year, until this year they have upon their catalogues only 298."—*Am. Ed. Soc.*

That many pious hearts, in many of our churches, offered up their fervent supplications to the Lord of the harvest, there can be no doubt. Among the incidents, connected, it may be, with this solemn occasion, is the fact that the increase of new candidates this year above the number of the preceding year, is *twelve*. A similar result occurred on two similar occasions, set apart by the General Assembly, viz., in 1846 and in 1848; in each of which years the Lord reversed the decline of the preceding year, and multiplied the number of pious youth who felt called by his grace to devote themselves to the ministry. As it is a duty of religion to pray, it is equally a duty to expect an answer to prayer. God is honoured both by the anticipations and by the retrospects of faith.

PASTORAL SUPERVISION OF CANDIDATES.

The Corresponding Secretary and the Associate Secretary and General Agent, have visited, during the year, most of the institutions where the students were assembled in any numbers, and have done what they could to increase the sense of personal responsibility in preparing for the ministry. The important work of pastoral superintendence belongs primarily to the Presbyteries; and it is only collaterally that the Board of Education are called upon to engage in it. The Board, from their knowledge acquired in discharging this duty, express their strong convictions of the beneficial results that would follow a *more active Presbyterial supervision of candidates*. This is one of the most desirable improvements in the management of the cause of ministerial education in our Church. Whilst some of the Presbyteries exhibit an earnest, wise, and parental watchfulness in their intercourse with their candidates,* others pay comparatively little attention to this serious and important matter.

* The following is an overture passed by the Presbytery of Charleston at a recent meeting:

That this Presbytery require the presence of candidates for the ministry at its stated meetings; also, that Presbytery shall hold a conference with its candidates, in which it shall address them through the Moderator in reference to the office of the ministry, and unite with them in special prayer; also, that such candidates as are pursuing Theological studies shall at each meeting be examined upon some portion of the studies enjoined in our book.

The Presbytery of Newcastle took action on the same subject:

Resolved, That the Committee on Education be assigned the further duty of corresponding with our candidates in a pastoral way, and of reporting semi-annually in regard to their standing and scholarship.

The plan adopted by the Presbytery of Charleston has the advantage

FUND FOR THE EDUCATION OF MISSIONARIES FOR AFRICA.

The Board are gratified in reporting that a donation of *one thousand dollars* has been made by Wm. Cairnes, Esq., of Beaver County, Pa., for the special purpose of educating coloured men as Missionaries for Africa. The principal of the above donation is to be securely invested, and the interest only to be used.

The Board have always had under their care one or more candidates of African descent; but only one has yet gone forth as Missionary. The prominence which the special African fund of Mr. Cairnes will give to this subject in our Church, will, it is hoped, be the means in Providence, of securing its beneficent object. The Presbyterian Church cherishes an enlightened and tender interest in behalf of the spiritual welfare of Africa and her descendants; and many hearts would rejoice to know that the resources of the "African fund," as well as other resources, were applied to the purpose of sending faithful missionaries to a continent of desolation.

AGENCIES.

The Rev. Dr. CHESTER, the General Agent of the Board, has performed his usual amount of efficient service at the North, South and West. He has been instrumental in accomplishing great good in both departments of the operations of the Board. His labours have been principally directed, however, to the promotion of Christian education in schools, academies and colleges, inasmuch as the circumstances of our Church required special attention during the past year to the development and execution of this part of our educational plans.

of being thorough and efficient. Every Presbytery that can carry it into practice, would act wisely for the interests of the Church in doing so. Circumstances, however, may prevent the presence of candidates at *every* meeting of the Judicatory. But ought not our Presbyteries to provide for meeting their candidates *at least once a year*, on the plan of the Charleston Presbytery?

The measures of the Newcastle Presbytery are deemed all-important. A faithful committee, charged with the duty of corresponding with candidates, and with reporting each regularly to the Presbytery, will exert a powerful and lasting influence for good.

Our Presbyteries have serious responsibilities in receiving, examining, superintending and licensing candidates for the ministry.

The Rev. Dr. ATKINSON retired from the service of the Board in November last, on account of the necessity, generally admitted, of a western agency, and the consequent necessity of discontinuing the one at the South, the latter being the one that could be most readily dispensed with, and the Board not feeling authorized to sustain the two. Private considerations prevented Dr. Atkinson from accepting the western agency, which was urged upon him by the Board with a high appreciation of his peculiar qualifications. His work on earth was, however, drawing to a close. His indefatigable efforts in behalf of the cause at all seasons, in all climates, and under every variety of exposure and toil, undermined, it is feared, his robust and vigorous constitution, and ultimately resulted in a complication of diseases, which baffled human skill. The sudden and mysterious dispensation, which cut off in the midst of his years this faithful servant of Christ, the Board record with submission to the divine will, and with peculiar sympathy for the afflicted in the circumstances of their bereavement.

The Rev. Dr. JAMES WOOD, Professor in the Theological Seminary at New Albany, has, by an arrangement with that institution, consented to serve as Voluntary Agent at the West, for four months in the year—the period of the vacation at the Seminary. The Board, after several unsuccessful attempts to secure a regular Agent, gladly availed themselves of this plan, as the best adapted, under all the circumstances of the case, to secure the great objects they have in view. Dr. Wood's character, position and experience, promise the most useful results. It is Dr. Wood's wish that this arrangement shall be understood to be a temporary one. Dr. Chester, will, as heretofore, visit the West, and exercise his usual superintendence in that important field of our Church.

GENERAL CONSIDERATIONS.

The Board proceed to present some general considerations on the subject of ministerial education, adapted to illustrate the principles on which the Church proceeds in this department of Christian benevolence.

POPULAR ERRORS AND THEIR CORRECTIVE.

There are two errors on the subject of religion which have been the prolific source of evil in the Church and in the

world. One of these consists in representing religion to be *a mere matter of intellect*—an error—whose evil influence has been the greater because men are naturally prone to give what is purely intellectual the preference over that which is spiritual. By excluding or discountenancing warm affections on religious subjects, it has led to the gradual exchange of scriptural, experimental piety, for cold, scientific, and scholastic views of truth, and by a natural ulterior process to the exaltation of unaided reason above revelation and divine authority, and thus may be regarded as the parent both of lifeless orthodoxy, and of rationalism. To these theoretical or doctrinal corruptions there are always corresponding practical effects, amounting, sooner or later, to the total loss and repudiation of all vital Christianity, both in individuals and communities, wherever the delusion has been suffered to prevail.

The other error, resulting from an over-zealous opposition to the one just mentioned, is the error of supposing that because religion is not merely intellectual, *it is not intellectual at all*; that because it does not appeal merely to the reason or the judgment, it is itself irrational, illogical, or independent of all mental laws and cultivation; that because it does not recognise mere knowledge as sufficient, it dispenses with all knowledge as superfluous or hurtful. The operation of this false belief may be traced no less clearly than that of the antagonistic error, and, as in that case, in distinctly marked gradation from the comparatively venial fault of merely slighting what is truly intellectual in religion itself and in the method of promoting it, to the enthusiastic exaltation of emotion and excitement above even saving knowledge, and beyond that to the fanatical proscription of all reasoning and all mental cultivation, as not only useless but destructive of true piety. Under the influence of this delusion, men learn to glory in their ignorance, and to deny the use of intellectual or literary means for the diffusion of the truth as a sinful derogation from its genuine simplicity and divine authority. The fruits of this reaction from the rationalistic view of Christianity have often been seen upon a larger or smaller scale in those forms of heresy which spring as surely from the pride of ignorance, as in the former case from the pride of science, in the gradual depression of religion and its advocates below the intellectual standard of the age, in the general and not unjust contempt of educated men for the deficiency, and in the consequent

restriction of the influence exerted by the Church upon that portion of the world which must after all control the rest.

In opposition to these two extremes, the enlightened Christian has at all times held fast to the course of duty and of safety clearly marked out in the word of God. That infallible directory is not more unambiguous in teaching that mere knowledge puffeth up, and that true religion has its seat in the affections, than in representing it at the same time as a science, its *ministers as teachers*, the Church itself as a school, and its members as disciples, learners, who are brought into it for the very purpose of *instruction*, not as a mere preliminary discipline, but as the business of their lives, and indeed as the great end of their existence. Besides the constant application of a name implying all this to the first Christian converts, the inspired history of apostolic times continually represents the primitive preachers as instructing those who heard them in the truth, and formally reasoning in its defence. If there is any extant book from which the advocates of ignorant excitement and blind sensibility can derive no countenance for their opinions, and no apology for their practice, that book is the Acts of the Apostles.

DUTY OF THE CHURCH IN PROVIDING FOR HER ADVANCEMENT.

From this view of the genuine relation which religion bears to intellect and knowledge, it results as an indisputable corollary, that the church, in accomplishing her heavenly mission upon earth, must act not on the bodies, or animal susceptibilities of men; nor even on their nobler affections, considered as entirely distinct from their rational powers, and independent of them. She must act upon men's minds, and on the mind of society at large, and her specific mode of action must be regulated by the condition of that mind in any given case or at any given time. Where the general mind is sunk below the point required for the intelligent reception of the truth, it is the business of the Church to elevate it, by the imparting of the truth itself. When on the other hand, intellectual cultivation, as in ancient Greece and in modern France, has outstripped religious progress, the business of the Church is not to lag behind and clamour against all degrees of knowledge beyond that possessed by her own ministers and members, but to regain the vantage ground, and still act downwards on the world below, rather

than upwards on a world above her. In other words, it is the policy and duty of the Church not only to respect mind, but to train it; not only to acknowledge it as being what it is, but to make it what it ought to be. She is neither to submit to the intellectual dominion of the world, nor to disdain her intellectual connexion with it; but by a constant process of assimilation, to avail herself of what is common to both parties, as a means of imparting what the one possesses to the other which is destitute. This can only be accomplished by an active and efficient participation in the WORK OF EDUCATION, and the question now presents itself, in what way or ways can the Church so act in this direction as to accomplish the great work of influencing the general mind, not for ambitious, but for beneficent and saving ends?

HOW CAN THE CHURCH BEST INFLUENCE THE GENERAL MIND?

To the full solution of this problem it is evident that two things are required, a system of internal and a system of external action—*internal* in reference to the *Church* herself, and *external* in reference to *society at large*. If the Church attempts to act upon society at large without the requisite attention to the intellectual wants of those immediately subject to her influence, her efforts must be nugatory, not to say pernicious. If on the other hand, she limits her exertions to her own dependents, she can only widen the existing breach between herself and the surrounding world, and help to introduce the anti-christian and unscriptural distinction of an esoteric and an exoteric culture. To discharge her obligations she must aim at both ends; she must act upon the general mind by acting on the mind of her own children, so that these may be the instruments and agents of ulterior aggressive movements; for in this case, perhaps above all others, it holds good that charity begins at home, while in this, as little as in other cases, is it right to let it stop there. It should be the aim of the Church to give a salutary character, both to the education of her own members, and to the education of the community in general.

In aiming at the first of these important ends, she must employ the constituted agency of her ministers. However useful and even indispensable subsidiary agencies may be, they must be subordinate to this, and derive their efficiency

from it. The usefulness of Sabbath Schools, for instance, though immediately dependent on the zeal, intelligence, and piety of lay instructors, presupposes a general condition of the Church, which could not possibly exist without a qualified and faithful ministry. Partial exceptions but confirm the rule. Whatever may be true in this or that case, from the influence of special causes, it is still a general fact, that without a competent and zealous ministry there cannot be competent and zealous teachers. All the means, therefore, which can be employed for the self-education of the Church, resolve themselves at last into THE PROVIDING AND MAINTAINING OF AN EDUCATED MINISTRY. This duty comprehends three others.

1. Recognition of the Rational Character of Religion, and of the Necessity of Ministerial Training.

In the first place every scripturally organized and constituted Church is bound to recognise the rational and intellectual character of the system which it undertakes to propagate, and the consequent necessity of mental cultivation and a high degree of knowledge in its members, and above all, *in its ministers*. This recognition of the truth is not to be confined to constitutions, formularies, and standard or occasional decisions. It must be embodied in the whole life of the society or church. There must be no concession to fanatical or mystical disparagement of learning, or to the cheap and vulgar rule that human training is incompatible with divine preparation for the work.

It is gross injustice to throw all the blame of this pernicious error on the laity. The great mass of the people, in enlightened churches, are entirely sound on this point, unless vitiated in their judgments and their feelings by the example and authority of those who ought to teach them better. It is a singular and instructive fact, that the standard of ministerial qualifications is lowered, if at all, by the ministry themselves, and that often when the people clamour loudly for the best gifts, they are put off, by authority, with sounding brass and tinkling cymbals. The practical good sense of the people perceives clearly what the indolence or conscious weakness of the ministry would fain conceal, viz. that as the world grows older, the necessity for thorough education in the teachers of religion, far from ceasing, grows continually stronger and more urgent.

II. *Provision for the Means and Appliances of Education.*

But important as this recognition is, it is a mockery if unaccompanied by *adequate provision for the want* which is so solemnly acknowledged. If the Church avows that she is bound to have a thoroughly trained ministry, she thereby owns that she is bound to train them. For if not, who is bound to train them for her? Will she yield this responsible prerogative, and shift this solemn duty to the world, which in that case, is more likely to convert the Church, than to be converted by it? Will she leave her future guides to grope their own way without guidance, chasing one ignis fatuus after another, or brooding in morbid speculation over their own inventions? No, if she would be well taught, she must teach her teachers. If she would make the intellectual stores which God has placed at her disposal, really available, the accumulated acquisitions of each generation must be entailed, as it were, *upon the next*. In other words the rising ministry must have access to the purest and most copious fountains of religious knowledge. They must not only be permitted, but required to know as much as can be known with real practical advantage to themselves and others. They must not only be required, but enabled to obtain this knowledge, and continually aided in its *acquisition*. This is a general truth, entirely independent of all questions of detail. It matters not when, where, or how this necessary work may be most easily and efficaciously performed; whether in one year or in three; in solitude or in assembled crowds; in the school or in a parsonage; by reading or by writing; by dogmatical instruction *ex cathedra*, by colloquial discipline, or by catechetical interrogations. These are all important questions, and the solution of them may depend on local or temporary circumstances; but this variation cannot touch the truth of the great doctrine out of which they spring.

In whatever way the Church may choose to do the work, it must be done, or she is faithless to her trust. If she wishes to be taught, she must provide her teachers with the means and opportunity of being taught themselves.

III. *The Supply of Appropriate Subjects of Instruction.*

But this obligation and necessity involves or carries with it still a third, and that one still more apt to be overlooked

or underrated. The Church may solemnly acknowledge the necessity of learning in the ministry, and prove the sincerity of this acknowledgment by furnishing the necessary teachers and appliances of education. But of what avail are these *without appropriate subjects of instruction?* A mill—to use the favourite figure of the enemies of an educated ministry—a mill with every thing complete and in abundance except corn to grind. A store-house of provisions without mouths to eat them—an armoury of weapons, both defensive and offensive, without living men to wield or wear them. Like the hollow suits of armour still preserved in the old arsenals of Europe as memorials of a past age, habergeons, cuirasses, greaves and helmets, standing erect in warlike posture, but without a living man within them, and therefore motionless and worthless, except as curious pieces of antiquity. Such too must be the costliest apparatus of instruction, if the men are not forthcoming to receive it. This may seem to be a visionary want, a mere chimerical obstruction, and it is so in those countries and those churches, where the ministry is placed upon precisely the same footing with the other liberal professions as a reputable means of subsistence and an object of legitimate ambition. But among ourselves, where the ministry is recognised, in theory at least, as a calling wholly different in kind from every other; where the act of seeking it involves a kind of personal confession and the virtual assumption of religious vows, there is no such excess of the supply above the actual *demand for ministerial labour*. That there is no excess of ministers in our own Church, is apparent, from the simple fact that while our field of operations is continually widening, and the calls for labourers growing daily more importunate, the number of those actually training for the office is no greater than it was five years ago. The time then is well chosen for a reiteration of the truth, that the Church must not only provide men to teach, but men to be taught. How is this want to be supplied?

First of all, by *prayer to God*, according to our Saviour's argumentative command to his disciples. "The harvest truly is plenteous, but the labourers are few; pray ye *therefore* the Lord of the harvest, that he will send forth labourers into his harvest." But he will not send them, as he sent the quails upon the camp of Israel. Nor will he raise them up like the fabled crop of Cadmus from the earth. The very answer to our prayers for men to work for God will be connected

with exertions of our own. He helps us when he makes us help ourselves. The question therefore still recurs: what is the Church to do in proof of her sincerity, and in promotion of the gracious answer to her own request?

Another obvious duty is to *seek* for the appropriate materials of which able ministers are to be formed. These materials do not always lie upon our pavements or along our highways, any more than the materials of our costly fabrics or most necessary articles of daily use. They are often latent, and must be discovered and drawn out from their concealment, and extricated from their embarrassing associations and connexions, as the precious ores are separated from the baser substances with which they co-exist in nature. At times, indeed, they may seem to be profusely scattered on the very surface of society, as gold is now picked up by handfuls on the soil of California. But all is not gold that glitters. In a moral, no less than in a material sense, golden dreams are often doomed to disappointment, and apparent exceptions only seem to confirm the general law, that what is truly precious is acquired by patient, self-denying toil.

Another analogy between the cases is perhaps not wholly fanciful, or may, at least, afford a wholesome practical suggestion. As the mania for sudden and easily gained wealth, which now prevails among us and around us, can hardly fail to flood the market with spurious or supposititious gold, however genuine the larger part of the new acquisitions may be, so the eager, indiscriminate attempt to force into the ministry every young man who seems possessed of piety and talent, may be expected to result in many a lamentable failure and imposture, as well as to be followed by a violent reaction towards the opposite extreme of apathetic negligence and passive waiting upon Providence for that which is ordinarily given only as the reward of diligence and sound discretion. Against both of these evils let the Church be on her guard, by seeking earnestly for men to serve God in the ministry, but carefully proving them when they are found. This process, added to the means already mentioned, that of fervent and unceasing prayer to God for labourers in his harvest, will do much to meet and counteract the painful and alarming diminution of aspirants to the ministry. But although it will do much, it will not do all. For after bringing young men to the threshold of this work, the Church is not to leave them there and go in search of others, but must help them over it, and put it in their power not only to

contemplate the great harvest, but to enter it, and fall to work upon it. Since Apostolic times it is no longer a questionable point that poverty may co-exist with piety and talent. If the empty suits of armour would be worse than useless in the day of battle, because tantalizing to the combatants, would they be of more use, or less tantalizing, if the men who ought to wear them were drawn up in sight of them, but not allowed to touch them, much less to put them on or carry them away? Even so the most complete and liberal intellectual provision for the training of the ministry, and even the most ample supply of men to be trained, can only disappoint the Church and tantalize a dying world, if the two things still remain apart which must be joined together to produce the end desired. And as nothing half so frequently creates obstruction as the poverty of those who are otherwise entitled to the opportunity of training for the ministry, it follows that the Church can do her duty in this great matter only by providing the means of their subsistence. She must not only find the men, but feed them.

OBJECTIONS STATED AND ANSWERED.

The objections urged against the practical application of this principle, even allowing them more weight than really belongs to them, are all, as in a former case, objections turning upon questions of detail, or incidental evils such as adhere to every form of human agency, however pure in principle, or salutary in effect. Admit them all, yet the refusal of the Church to do this work would be no less an absurdity than a sin, because it would be the rejecting of a necessary inference from conceded premises. What if some unworthy objects are occasionally fostered, and the bounty of the Church thus misapplied? What if the ministry is said to be lowered in the eyes of an artificial and corrupted world? What if gratuitous support may sometimes cut the nerves of independent effort, and impair the energies which struggling might have fortified? What if the necessary supervision of the objects of this scheme of benevolence is in some cases irksome, or even perhaps injurious? As to all these plausible objections, and others which it is not necessary to enumerate, there are three facts upon which experience has set its seal, and which may therefore be asserted with all boldness.

The first is, that the evils have been vastly magnified, if

not by deliberate exaggeration, by the insensible effect of controversial opposition, and by the disproportionate impression made by one unfavourable fact in comparison with hundreds of a different kind. In the next place, all these evils, though not so great as they appear, are greater than they ought to be or need to be. In other words, as far as they are real, they admit of being lessened by a diligent and prudent use of moral alteratives and correctives. If a system, which confessedly does good, and great good, tends incidentally to do some harm, instead of sacrificing the reality of good to the mere possibility of evil, it becomes us to inquire how far the incidental evil may be remedied or hindered; and however difficult or irksome the preventive process may be, to employ it faithfully and patiently, committing the result to God. In the last place:—even if the inconveniences alleged were greater than they are, and such as to admit of neither palliation nor prevention, it would still be the duty of the Church to incur them in the execution of a trust, not conditional but absolute, not founded on the anticipated absence of all drawbacks, and obstructions, and irregularities, but on a great necessity which must in some way be supplied, and the supply of which is laid by God himself upon the Church as an abiding obligation from which nothing can release her but his own absolving act, or the cessation of the cause from which the want and the necessity of meeting it originally sprang. Whether in money or in kind, in coin or in paper, with the right hand or the left, the Church must stand prepared to pay as well as pray for an educated ministry.

GENERAL RESULT.

In what has now been said, an attempt has been made to put the duty of the Church as to an educated ministry on general grounds, unembarrassed with questions of conventional arrangement or minute detail. If the views presented are correct, men who diverge in a hundred different directions as to such points, may agree in the conclusion, that the very nature of the Christian faith, and the very end for which the Christian Church exists, make it imperative on that Church to provide herself with sound instruction, by maintaining a thoroughly trained ministry; for which end she is bound not only to pray fervently for men to do the work, but to furnish the necessary means of instruction and subsistence to the men whom God sends in answer to her prayers.

2. General Christian Education.

It may now be well to take a brief survey of the *external* course of action upon society at large, corresponding to the *internal* one, which has already been considered in reference to the Church herself.

It has been seen that the Church is bound to operate for good upon the public mind, first, by training her own ministers, and then by influencing general education. Here again it is expedient to separate, as far as possible, the general law by which this action is controlled from all questions of detail, or mere convenience and expediency.

NO UNIVERSAL FORMULA OF ACTION.

With respect to the precise mode in which Christian influence may best be brought to bear upon the general mind, in any given case, there may be difference of opinion, while in different cases a diversity of action appears unavoidable. This arises from the obvious consideration that the same means which in certain circumstances would be healthful, may, in other circumstances, prove pernicious. There is, consequently, no universal formula or rule to be laid down, as to the mode or the degree in which the action of the Church upon the general education of the people is obligatory. The peculiar structure and condition of society, and more especially the point to which mental cultivation has been carried, together with the state of public feeling towards religion and the Church, the force of habit and the influence of social tradition—and a thousand other variable circumstances, must be taken into the account as elements of calculation in determining this question, without any compromise or dereliction of the fundamental truth, as to the duty of the Church respecting general education.

A UNIVERSAL PRINCIPLE OF ACTION.

If it should be asked, what is this fundamental truth, or general principle of action, to which all specific schemes and methods must be kept in due subordination, it is obviously this, that no imaginable circumstances can justify the Church in standing aloof from the cause of general education, as though it was a mere secular interest entirely unconnected with religion, and beyond the sphere of its legitimate obligatory influence. If Christianity was meant to operate on mind, and if its field of operation was meant to be co-exten-

sive with the world or with society, there is no supposable case in which the Church can lawfully resolve itself into a close corporation, and monopolize the heavenly light with which it is entrusted, for the ultimate illumination of the whole earth. "The law must go forth from Zion; and the word of the law from Jerusalem." The same considerations which make foreign missions an essential part of the work to be attempted by the Christian Church must peremptorily forbid her ever being wholly indifferent to general education. She must do what she can, not only to secure sound instruction for her members, but to diffuse religious knowledge and impart a Christian character to popular instruction. The precise mode in which she is to operate for this end, will, for the most part, be marked out by Providence. When hampered by onerous restrictions, it may be her obvious vocation to concentrate her efforts on herself; but as soon as these restrictions are removed, the obligation to exert a wider influence is reinstated, and must be obeyed. If, in any case, the ordinary system of instruction was so conducted as to answer every purpose, then the Church would not be called to act distinctively and independently for that same purpose; but she would still be bound to exercise a watchful supervision of the work of education, so as to ensure a continuance of its healthful action, and in case of its cessation or corruption, to provide other means for the attainment of the same end.

Intermediate between the cases which have been supposed, there is a mixed and doubtful state of things, in which it might be difficult to ascertain precisely what the Church was called to do in the discharge of its momentous obligations to the cause of Christian education. But even the most doubtful of these doubtful situations could not shake the truth of the main proposition, that the work of general education—as distinguished from that which is exclusively religious or professional—is one of the great interests over which the Church is bound to watch, and on which she is bound to exercise, in some form, and by some means, all the influence which God, in his word and providence, has placed at her disposal, for the glory of his own name and the good of men.

As a distinct branch of the Church, we are authorized and bound to take decided ground as to the present course of duty, and the following suggestions may perhaps assist us in so doing.

THE FUNCTION, INSTRUMENTALITIES, OBLIGATIONS AND GENERAL POLICY OF THE CHURCH IN EDUCATION.

It is a function of the Church *to teach Christianity*. The objects of this teaching are, first, the members of the Church and their children, and secondly, all mankind who may properly come within their reach.

The two great instrumentalities by which this office of the Church is to be carried on, are preaching and catechising; the one having reference chiefly to adults, and the other to children; but in neither case exclusively. The province of catechetical instruction is wider than is sometimes thought, including not merely household and parochial instruction by a form of question and answer, but the whole matter of religious instruction to the young and ignorant. In this large and just sense, the Catechetical function of the Church includes all the religious instruction which is communicated to the young and ignorant, except the preaching of the word. The diversity of methods whereby religious instruction is conveyed, as by parents, by Sunday Schools, or by Common Schools, in no degree changes the responsibility of the Church for the due performance of this office. It is still her duty to see that in some manner, this knowledge is conveyed.

Every particular branch of the Christian Church, so far as it is of the Church Catholic, has its several share in this responsibility, with regard to the portion which comes under its care. Every church organization is as much bound to give this primary instruction, competently and thoroughly, to the children under its care, as to give the preaching of the gospel to the people at large. This principle was fully recognized in the primitive Church, which made regular provision for catechumens in every church. The same principle was recognised by the early Reformers, in every country where their doctrines were established. More especially in the Presbyterian Church of Scotland, provision was made for this, by a plan which, so far as realized, secured a parish school wherever there was a church. Although this public provision for religious training in schools has connected itself with State endowments, where such existed, it has no such necessary connexion; but the care of the Church over the instruction of the young, like its analagous care for the instruction of church assemblies, may be exercised in absolute independence of the State, and in this way is best exercised.

Though the Church is not called upon to enforce her own tenets on mankind, against their resistance, either by the pulpit or the school; yet both by one and the other she is bound to procure the fullest instruction for those who are within her own pale, and to offer the same to all beyond that pale, who may come within her reach. And the analogy is complete, between the two cases of preaching and teaching. From which it follows, that all objections against Church Schools, on the ground that these are sectarian, lie with equal force against the ordinary preaching of the Gospel. In either case, we offer the best instruction in our possession to those who need it, and will receive it. In circumstances where the population is too much scattered to provide a regular support of gospel means, according to the fulness and details of our particular testimony, it is allowable, as a temporary measure, to unite with those who are not wholly of our mind, in joint endeavours; and this either in public worship or schools. But wherever there is sufficient strength for such a measure, it is the duty of Christians to organize themselves in such manner as to secure the inculcation of the entire truth without reservation or compromise. This results from the teaching office of the Church, which, as heretofore asserted, is comprehensive both of the church assembly and the school.

The religious instruction of the young is of such importance, and the time in which it may be communicated is so brief, that it should form a part of the regular, daily education of every Christian child; it is indeed the most important part of such education. It behooves the Church therefore either to accept, or to create, such schemes of daily instruction, as may contain this indispensable ingredient. Hence the Church is not fully discharging her office as a teacher, when her children are under methods of instruction which teach error, or suppress the truth. If at any time, from want of strength, the Church consents to admit of imperfect tuition in regard to religion, she is bound to use all means to remedy the evil as soon as possible. At no period of life is it so important that correct and complete instruction should be received, as in youth; and therefore there is no part of the teaching of the Church which she is more bound to sustain, than the teaching of her young members.

It is by such schools, of high character, that we may also most reasonably hope to provide a sufficient number of competent teachers. Great schools have always been pro-

lific of great teachers. It is a prime duty of the Church to keep up a supply of such teachers, as second in importance only to ministers of the Gospel. In prosecuting the education of her youth, the Church is under no necessity of confining herself to religious teaching or to elements; she may properly provide full instruction in all branches. If we can so exalt the standard of public education, that our schools shall be the best in the land, even leaving their religious character out of the question, we shall thereby be gaining new influence for the propagation of truth. While we are raising up teachers, we shall at the same time, be raising up ministers. Many of the qualifications are common to both, and many who begin with teaching, will end with preaching. As one of the objections to gratuitous education of youth for the ministry is, that some who are educated at great expense prove to be unfit for the work, prudence dictates the method of educating children of promise in large numbers, without designating any for the ministry, and of selecting from these such as are seen to have gifts and graces. No method promises so much exemption from failure and unnecessary expense.

If, through the zeal of Presbyterians, it should come to pass, that their classical schools are better than others, it will draw many to their instructions, who previously had no care for our institutions, and thus will bring larger numbers under the influence of saving truth. By elevating schools, we elevate the tone of instruction and intelligence throughout the Church; and if the religious element maintain its place, we contribute just so much towards leavening the mass with piety. The objection, that sectarian schools shut out from right influences most who are not of the given sect, and that we ought to send our children into the common mass of learners, is an objection which would lie against all our separate church organizations. The very principle of all church influence is separation from the world. It is by coming out of the world, and seeking growth apart from it, that we seek strength to influence it. And surely the catechumen, the novice, and the babe need this seclusion from evil as much as the adult believer. Those Christian parents who are able, are universally acknowledged to have a right to procure a capable pious teacher under their own roof, and to prescribe to him a course of thorough catechetical instruction. This, which is conceded to individual parents, is all that we ask for associated parents, or the Church; to wit,

liberty to teach our little ones the truth, the whole truth, and nothing but the truth.

The only way to procure patronage to parish or presbyterial schools, is to make them so good that it shall be obviously a gain to employ them ; for we cannot expect a man of sense to send his child to a poor school simply because it teaches the catechism, or is styled Presbyterian. One or two schools of the very first class, conducted on the most approved principles, and sending forth a few ripe scholars, will do more to recommend the plan, and to open the eyes of the public, than hundreds of so called parochial schools, ill sustained, and taught in a slovenly way. There is more danger of error on the side of too little, than too much, in the character of our early schools. It is high time, that there should be, in every populous region within our bounds, grammar schools at which boys may be fitted for college, at the same time that their morals are protected, and their minds imbued with saving truth. When we compare the influence of a day-school, in which religious knowledge is communicated six days in the week, with that of other less frequent catechizings and instructions, we must be convinced, that no method promises so much towards raising up a generation of orthodox Christians, as the method of parochial schools. Such a restoration of the Bible and of religious truth, to its rightful place in the scale of juvenile studies, is demanded by our love of the Gospel, and will do much to convince the world that we are sincere in our professions of attachment to revelation.

The daily instruction of thousands of youth, in the Scriptures and Christian doctrine, will greatly elevate the general intelligence of our congregations, and fit increasing numbers for hearing the word with understanding, and so far advancing to higher attainments ; and in the same proportion will there be a demand for a more intellectual and edifying ministry.

Before we leave our children to the mercy of common schools, in which religion is neglected, or reduced to a minimum, we should recollect, that the creed of the public mind is becoming every day looser ; and that our only hope of saving our youth from latitudinarianism and error is to apply more vigorous efforts to the work of Christian instruction. If any should still say that we send our children to the common school for common learning, in secular things, and to the Sunday School, or the Bible Class, or the house-

hold lesson, for religious learning, it must be answered, that even if equal times were given each, the cases are not equalized. We must take into account the proneness to falsehood arising from our depraved nature, and the pungent efficacy there is in the smallest portions of error. In erroneous or neutral instructions, or in any instructions from which Christ is studiously excluded, the young scholar will rapidly lose the slender impressions made by a few hours of spiritual training. When we shall have restored religion to its proper place in the education of our families, we may look more confidently for the pouring out of converting influences upon the rising race, and for extensive revivals in academies and colleges. There is reason to expect a day, when the whole work of education, all over Christendom, shall be visibly subordinate to the training of souls for heaven, and when all other sciences shall make obeisance to the science of salvation. And the best preparation for this blessed day is to lift the standard of the Gospel high above all our places of education.

STATISTICS OF SCHOOLS, ACADEMIES, AND COLLEGES.

I. SCHOOLS.

The Board are gratified in being able to report to the Assembly that the interest in the cause of Christian education is evidently on the increase in our Church. The number of parochial schools within our bounds has *doubled* within the year, and now amounts to *eighty-two*. This number would doubtless have been somewhat increased if the Board had received reports from all the Presbyteries, instead of from about one half.

The following is a list of the Primary Church Schools known to be in operation at the present time, with the date of their establishment. Those marked with an asterisk have been recommended to receive aid from the Board of Education.

<i>Presbyteries.</i>	<i>Churches.</i>	<i>Date.</i>
Troy,	Lansingburgh, N. Y.	1848
Wyoming,	*Warsaw,	1849
Buffalo City,	*Holland Church, Rochester,	"
North River,	Wappingers Falls,	"
New York,	First Church, (2)	1846
	15 St. "	"
	42 St. "	1847
	Chelsea "	1846
New York, 2d	Scotch " (2)	1840

<i>Presbyteries.</i>	<i>Churches.</i>	<i>Date.</i>
Elizabeth Town,	Patterson, 1st Church,	1848
New Brunswick,	Princeton, 1st Church, (2)	1849
	*Titusville Church,	"
Raritan,	Clinton,	"
West Jersey,	*Camden,	1848
	*Williamstown,	"
	Mount Holly,	"
	*Franklinville,	1849
	*May's Landing, (2)	"
Susquehanna,	*Friendsville,	"
	Wyalusing,	"
	*Rome,	"
Luzerne,	*Wyoming,	1848
	Tunkhannock,	1849
	Summit Hill,	"
	Donelson,	"
Philadelphia,	*Southwark,	"
	10th Church Missionary School,	"
Philadelphia, 2d.,	Newtown,	"
	*Port Richmond,	1848
New Castle,	*Wilmington, Del.	"
	Upper Octarora, Pa.	1849
	New London, Pa.	"
Baltimore,	Frederick, Md.	1848
Northumberland,	*Shamokin, Pa.	"
Redstone,	Fair Mount,	"
	Connelsville,	1849
Beaver,	New Brighton,	"
Miami,	Dayton,	1848
	Yellow Spring,	1849
Wooster,	Northfield,	"
New Albany,	Charlestown, Ind.	1848
	Owen Creek,	"
Indianapolis,	*Hopewell,	"
	Bloomington,	"
	Indianapolis,	1849
	*Bethany,	"
	Rushville,	"
Palestine,	*Grand View,	"
Saint Louis,	*Central Church, St. Louis,	"
	*Bethlehem,	"
	*Bethel,	"
Louisville,	Louisville, 1st.	1848
	do 1st.	1849
	do 2d.	"
	do 4th.	1848
	do 4th. (2)	1849
	Big Spring,	1848
	Shelbyville,	1849
West Lexington,	2d. Lexington Church,	1848
	Frankfort, (2)	"
Ebenezer,	*Covington,	1849
Lexington,	*Staunton,	1848

<i>Presbyteries.</i>	<i>Churches.</i>	<i>Date.</i>
	*Fairfield,	1848
East Hanover,	Richmond,	1849
Harmony,	Indiantown,	"
East Alabama,	Bethel Church,	"
	Lowndes Church,	"
South Alabama,	Mobile, 2d.	1848
	Valley,	"
	Selma,	"
Western District,	Memphis, 1st.	"
Cherokee,	Rowell,	"
	Chattooga,	"
Knoxville,	Baker's Creek,	1849
Louisiana,	1st. Church, New Orleans,	1848
	Grosee Tête,	"
<i>Whole number,</i>		- - - 82

Thus, notwithstanding many discouragements, our Church is moving steadily forward in carrying out her plans of Christian education. The number of our schools, already large under all the circumstances of their establishment, will gradually increase from year to year, and will reward the faith and enterprise of their founders by blessings upon the rising generation.

It is safe to be in the pathway of divine precepts. Our Church, in resuming her position by the "old landmarks," responds to the unrepealed injunctions of her Lord, and looks in faith for His favour upon her children and her children's children.

II. PRESBYTERIAL ACADEMIES.

The Presbyteries have entered upon the work of establishing academies with a zeal worthy of the ancient educational spirit of the Presbyterian Church. The interest which has been excited on this subject is indeed quite remarkable. Within the brief period of two years, not less than *twenty-eight* Presbyteries have either established, or determined to establish, Christian institutions under their own supervision for the intellectual and religious training of their youth. A new era has visited our beloved Zion; and in place of the apathy which lately characterized it in regard to religious education, we now behold the delightful and hopeful spectacle of numerous Christian institutions, erected to the glory of God, at the North, the South, the East and the West. Greatly may they flourish, and fast may they multiply, so that all the youth within our bounds or influence, may enjoy the advantages of a sound Christian education.

The following is a list of the Presbyteries, which have undertaken to establish Academies under their own supervision.

<i>Presbyteries.</i>	<i>Name and Location.</i>	<i>Date.</i>
Newton,	Blairstown, N. J.	1849
Luzerne,	Wyoming Institute, Wyoming, Pa.	1848
Susquehanna,	Friendsville, Pa.	"
Carlisle,	Newville, "	"
Northumberland,	Location not decided,	1849
Blairsville,	Owen Creek, Pa.	1848
Redstone,	Dunlap's Creek, Pa.	1849
Columbus,	Kingston, Ohio,	"
Richland,	Vermillion Institute, Haysville, Ohio	"
Zanesville,	Miller Academy, Washington,	"
Miami,	Male do. Monroe,	"
	Female do. Springfield,	"
Cincinnati,	High School,	1848
Oxford,	" Rossville,	"
New Albany	Female Academy, Charlestown, Ind.	1849
Madison,	Do. do. S. Hanover,	"
Crawfordsville,	Waveland,	1848
Louisville,	Male and Female, Bardstown, Ky.	
Lexington,	Middlebrook, Va.	1849
West Hanover,	----- Va.	1848
Montgomery,	Christiansburg, "	1849
Orange,	Hillsboro', N. C.	1848
South Carolina,	Greenwood, S. C., male and female,	1849
Tuscaloosa,	Eutaw, Ala.	1848
East Alabama,	Lafayette, Ala.	1849
Tombekbee,	Jasper Co., Miss.	1848
Mississippi,	Tipton Co., "	"
Knoxville,	-----, Tenn.	"
Western District,	Mount Carmel, "	1849
	<i>Whole number,</i>	28

No Church need despair of carrying out, ultimately on a large scale, measures for Christian education, when about *one-fourth* of her Presbyteries, within *two years* from the commencement of the movement, are found establishing Academies under their own supervision.

The Board of Education united with the Board of Domestic Missions in bearing the expenses of the Rev. Albert Williams, of Raritan Presbytery, as missionary and teacher, to California. It was deemed by the Board important to secure the services of a prudent, enterprising minister, of high qualifications as teacher, in order that the proper system of educational measures might be devised for the new territory, and that Providential openings might be occupied and reported to the Board without delay. Mr. Wil-

liams sailed for California in February. If the General Assembly shall form a Presbytery in California, the Academy or College, which Mr. Williams, in connexion with our other missionaries, will probably be instrumental in establishing, may possess at once a regular ecclesiastical superintendence.*

III. COLLEGES.

The importance of Colleges to a complete system of Christian education can scarcely be too highly appreciated. Their influence upon common schools and academies is alone sufficient to recommend them to all the friends of education. Colleges have a powerful tendency to "*level upwards*"—to elevate by the natural and transforming tendencies of increased knowledge—and to promote the advancement and prosperity of society at large.

The number of Colleges under the direct supervision of the Presbyterian Church is as yet comparatively small. Their increase, resulting from the present awakening on the subject of education, and from the natural wants of society, is certain. Some of our Colleges, already in existence, need aid from the Church during the interval of their complete endowment; whilst others, which have no immediate prospects of endowment, and are of recent origin, will require assistance for some years to come.

The Board have, as yet, however, granted appropriations to only two of our Colleges, viz. Hanover College at the West, and Oglethorpe University at the South. Both of these institutions are of a high order, and in each, religion is made to exert a strong influence. Important aid has been rendered by the Church, through the Board, in supplying the deficiencies in the Professors' salaries in these institutions, and

* Whilst this Report is passing through the press, the Board learn that Mr. Williams has already opened an Academy at St. Francisco. The following advertisement is from the California Herald:

SAN FRANCISCO INSTITUTE.—Prof. Albert Williams, having recently arrived at this port, will open the San Francisco Institute, for the instruction of pupils of both sexes, on Monday next, the 23d inst., in the public school edifice.

San Francisco, April 17, 1849.

The Rev. Mr. Williams writes, that three liberal proprietors in *Benitia*, (one of the most promising of all the settlements) have deeded to the Presbyterian Church, for the establishment of a College or University, "a parcel of land, covering two entire blocks, or thirty-two lots of 150 feet by 125 feet each." It is his intention to spend the summer in San Francisco, and should the way be prepared in the ensuing autumn, enter upon his duties as Professor in the institution at *Benitia*.

also in the case of Hanover College, in providing for the increase of the library. The Board expect to grant appropriations to other Colleges during the coming year; and will need, in order to carry out their plans, a very considerable increase in their funds for general education.

IV. THEOLOGICAL SEMINARIES.

The Board of Education were authorized by the General Assembly of 1848 to assist Theological Seminaries, with the funds of the Church, temporarily, by the terms of the following resolution:

Resolved, That inasmuch as one (or more) of the Theological Seminaries of the Church, during the temporary interval of its endowment, is in a condition that needs assistance, the Board of Education be and hereby is, authorized to apply such funds as may be appropriated by the donors, to advance the interests of theological education.

The immediate occasion of the passage of this resolution was the wants of the Theological Seminary at New-Albany, the youngest of the sister institutions of our Church. During a period of great pecuniary embarrassment, and amidst many discouragements, the friends of theological education at the West and South-West have persevered in sustaining this seminary of learning and religion. Its present *comparatively* prosperous state as to finances is believed to be chiefly owing to the labours of the Rev. Dr. Wood, one of its professors; and the idea of devising a plan at the East for the promotion of collegiate and theological education at the West was strenuously and favourably urged by him at a meeting, called for the purpose, in New York, in January, 1848. The result was a determination on the part of the Board of Education to apply to the General Assembly for power to commence operations immediately in this important department. It was not supposed by the Board, that any other existing Theological Seminary would need aid from the general funds of the Church. The Seminaries at Princeton, N. J., Alleghany, Pa., Prince Edward, Va., and Columbia, S. C., are believed to be in a promising condition with regard to funds.

The Board, during the year, have applied the sum of \$500 to assist in supplying deficiencies in the salaries of the Professors of the Seminary at New-Albany. It is understood that a vigorous effort is in the course of prosecution to complete the endowment of the institution. By the acceptance

of Dr. McMaster of the professorship of Didactic Theology, this Seminary has now secured the services of three Professors to give instruction to the sons of the Church.

State of the Treasury.

The following is a general view of the finances of the Board during the last ecclesiastical year. The particulars will be found in the Appendix.

Ministerial Education Fund.

Balance at Philadelphia, May 5th, 1848,	-	-	-	\$4,725 75
" at Pittsburgh, Louisville, and Columbus,	-	-	-	312 66*
				<hr/> 5,038 41
Cash received at all the Treasuries,	-	-	-	32,716 43
				<hr/>
Total amount of available funds,	-	-	-	\$37,754 84
Amount paid on orders of Executive Committee,	-	-	-	30,239 13
				<hr/>
Balance, May 1st, 1849,	-	-	-	\$7,515 71
<i>African Fund</i> , (See p. 7) \$1000, less discount,	-	-	-	\$993 86

General Education Fund.

Balance May 1st, 1848,	-	-	-	-	\$3,965 92
Cash received,	-	-	-	-	3,395 75
					<hr/>
Total amount of available funds,	-	-	-	-	\$7,261 67
Amount paid on orders of Executive Committee,	-	-	-	-	4,887 52
					<hr/>
Balance May 1st, 1849,	-	-	-	-	\$2,374 15

LEGACIES.

The Board have been very much indebted this year to the legacies of the pious dead for the prosperous state of their funds. The unusually large amount of \$3,692 07 has been received from this source; whereas, last year the amount was only \$615 76. This providential increase of legacies alone prevented our funds from suffering a considerable diminution, as compared with last year. As a similar amount of legacies can scarcely be expected during the

* These balances, not being reported last year in season, were not included in the accounts. They are now included in the general balance, in order to designate the cash received from the churches during the year.

ensuing year, the Board must rely more upon the ordinary sources of income; and they trust that the churches, composed of living saints, will show their good works in sustaining a cause identified with their own prosperity and the general interests of the kingdom of Christ.

Conclusion.

In such an age as this, whose issues overrun the world, and whose destiny, in the midst of unwonted enterprise and revolution, depends pre-eminently upon the triumph of Gospel truth, it is cheering to employ for the regeneration of mankind, agencies that are sanctioned by inspiration and sealed with the testimonies of Providence. God's methods must be used in the accomplishment of God's purposes. The Church, in labouring for a numerous and well qualified ministry, has the high sanction of the Lord of the harvest; and in promoting the religious education of her precious youth, has a like assurance of sympathy from the child-blessing Redeemer. A great work is to be done in the ripe harvest fields and at our own firesides. May the Presbyterian Church fulfil a high destiny in the ranks of God's elect, by sending forth through divine grace, ministers to every tribe and people, and by raising up in all her households a consecrated offspring that "from their youth have known the Scriptures!"

In behalf of the Board of Education,

MATTHEW L. BEVAN, *President.*

CORTLANDT VAN RENSSELAER,

Corresponding Secretary.

APPENDIX.

ACTION OF THE GENERAL ASSEMBLY.

The following is the action of the General Assembly upon the Annual Report of the Board of Education.

Dr. Phillips, from the committee appointed to examine the Annual Report of the Board of Education, presented the following paper :

The Committee to whom was referred the Annual Report of the Board of Education, recommend that it be approved, published under the direction of the Board, and commended to the careful perusal of all the churches ; and they recommend the adoption of the following preamble and resolutions, viz :

Whereas, It is the prerogative of God to call men to the work of the ministry, and to bestow upon them the essential qualifications for the office ; and whereas he is a prayer-hearing God, and has enjoined it upon his people to pray to the Lord of the harvest to send forth labourers into his harvest ; and, whereas there is a pressing demand for an increased number of pious and educated ministers, therefore,

1. *Resolved*, That it is the duty and privilege of the Church to obey this command.

Inasmuch as God works by means, and ordinarily blesses the faithful exertions of his people to secure a competent ministry ; and whereas there are to be found young men of piety and talents to whom he has given hearts to devote themselves to his service in the ministry, but who have not the pecuniary means necessary to defray the expenses of their education ; therefore,

2. *Resolved*, That it is the duty of the Church, whose work they are willing to perform, to search them out, and to provide funds for their education, and as far as they can do it instrumentally, to aid them in entering the ministry.

3. *Resolved*, That it be earnestly recommended to our Presbyteries to exercise great care in receiving candidates for the ministry, and a constant supervision over them during the preparatory course of their education.

4. *Resolved*, The Assembly again recommend to ministers and elders the establishment of primary schools, academies and colleges, in which our youth may receive Christian and religious training.

5. *Resolved*, To enable the Board to prosecute their important work, and to follow up the successes which God has given them in it, the Assembly would, and hereby do, most earnestly request all their churches to contribute annually to their funds.

MEMBERS OF THE BOARD OF EDUCATION.

First Class elected in 1846. Term of service will expire in 1850.

MINISTERS.

Samuel Miller, D. D.
 Joseph H. Jones, D. D.
 Francis Herron, D. D.
 C. C. Cuyler, D. D.
 Henry A. Boardman, D. D.
 Francis McFarland, D. D.
 Wm. B. Sprague, D. D.
 Wm. M. Engles, D. D.

LAYMEN.

William Maxwell, Esq.
 Stephen Colwell, Esq.
 Thomas Bradford, Esq.
 Eugenius A. Nisbet, Esq.
 James Lenox,
 John J. Bryant,
 James Dunlap,
 James N. Dickson,
 George B. Fithian.

Second Class elected in 1847. Term of service will expire in 1851.

MINISTERS.

Philip Lindsley, D. D.
 David Magie, D. D.
 George Potts, D. D.
 R. J. Breckinridge, D. D.
 A. Tudehope,
 M. B. Hope,
 Wm. W. Phillips, D. D.
 Wm. Chester, D. D.

LAYMEN.

Matthew L. Bevan,
 Nathaniel Ewing, Esq.
 Thomas McKeen,
 Humphrey H. Levitt, Esq.
 Frederick V. Krug,
 Joseph Patterson, Esq.,
 Wm. S. Ridgely, M. D.
 James H. Fitzgerald,
 John J. White.

Third Class elected in 1848. Term of service will expire in 1852.

MINISTERS.

John McCluskey, D. D.
 S. K. Talmage, D. D.
 S. Ramsey Wilson,
 J. McElroy, D. D.
 W. L. Breckinridge, D. D.
 Phineas D. Gurley,
 Samuel D. Alexander,
 John S. Galloway.

LAYMEN.

Alexander Osbourne,
 Henry Potter, Esq.
 Samuel Hepburn, Esq.
 Thomas Henderson,
 Alexander Symington,
 Mark Hardin,
 Gilbert T. Snowden,
 Col. W. Walton,
 Grisby E. Thomas, Esq.

Fourth Class elected in 1849. Term of service will expire in 1853.

MINISTERS.

A. Alexander, D. D.
 Nicholas Murray, D. D.
 A. Macklin,
 William S. Plumer, D. D.
 D. McConaughy, D. D.
 J. McDowell, D. D.
 J. N. Campbell, D. D.
 G. B. Perry, D. D.
 C. Van Rensselaer, D. D., *ex. off.*

LAYMEN.

Archibald Robertson,
 Alexander W. Mitchell, M. D.
 Matthew Newkirk,
 Joseph B. Mitchell,
 William Harris, M. D.
 William Nisbet,
 Robert Soutter, Jr.
 Andrew Harris.

OFFICERS OF THE BOARD OF EDUCATION.

Matthew L. Bevan, *President*.
 James N. Dickson,
 John McDowell, D. D. } *Vice-Presidents*.
 Thomas Bradford, Esq. }
 C. Van Rensselaer, D. D., *Corresponding Secretary*.
 Wm. Chester, D. D., *Asso. Secretary and General Agent*.
 S. D. Alexander, *Assistant and Recording Secretary*.
 Joseph B. Mitchell, *Treasurer*.
 Frederick V. Krug, } *Auditors*.
 Alexander Osbourne, }

The Board meet on the first Thursday of every month, at 4 o'clock, P. M.

EXECUTIVE COMMITTEE.

James N. Dickson, *Chairman*.
 Alexander Macklin, Thomas Bradford, Esq.
 J. H. Jones, D. D. James Dunlap,
 John McDowell, D. D. Alexander Symington,
 S. D. Alexander, Matthew Newkirk,
 William Chester, D. D. Alexander Osbourne,
 C. Van Rensselaer, D. D., *ex. off.* J. B. Mitchell, *ex. off.*

The Executive Committee meet every Thursday at 3½ o'clock, P. M.

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of General Christian Education, and remittances of money by mail, may be addressed to the Rev. C. VAN RENSSELAER, D. D., Corresponding Secretary, No. 25 Sansom Street, Philadelphia.

All letters relating to the monthly paper published by the Board should be addressed to "THE PRESBYTERIAN TREASURY," No. 25 Sansom Street, Philadelphia.

All donations may be left with J. B. Mitchell, Esq., Philadelphia; Messrs. M. Leech & Son, Pittsburgh; J. M. Rutherford, Louisville, Ky.; C. D. Drake, N. Y., or other friends, for the use of the Board; or at the Presbyterian Education Rooms, No. 25 Sansom Street, second story, Philadelphia.

Addresses or Sermons on the subject of Education; *Reports* of State superintendents, of committees or of trustees of schools, academies, and colleges; *Catalogues* of literary, scientific, or theological institutions; or any *Documents* bearing on this general subject, will be thankfully received at the Education Rooms of the Presbyterian Church, No. 25 Sansom Street, Philadelphia. A suitable acknowledgment will be made, as far as possible, of all such favours.

ABSTRACT OF PAYMENTS.

*Statement of Payments on account of the Board of Education of the
Presbyterian Church from May 1st, 1848, to May 1st, 1849.*

MINISTERIAL EDUCATION.

Expenditures on account of Candidates in their			
Theological course,	-	-	\$8167 50
Collegiate,	-	-	7451 91
Academical,	-	-	2309 62
Not reported by Presbyteries,	-	-	5991 94
<hr/>			
Total on account of Candidates,	-	-	\$23,920 97

GENERAL EDUCATION.

Expenditures on account of			
Schools,	}	-	1641 25
Academies,	}	-	-
Colleges,	-	-	2000 00
Theological Seminaries,	-	-	500 00
<hr/>			
			\$4,641 25

OFFICE DEPARTMENT.

Corresponding Secretary's salary, one year,	-	1800 00	
Clerk and Book Keeper's salary, " "	-	1000 00	
Boy's " " "	-	57 00	
<hr/>			\$2857 00

AGENCIES.

General Agent's salary, one year,	-	1800 00	
" " travelling expenses,	-	446 12	
Southern Agent's salary, six months,	-	500 00	
" " travelling expenses,	-	79 83	
Voluntary Agents' " "	-	11 00	
<hr/>			\$2836 95

MISCELLANEOUS.

Printing Annual Report, Circulars, &c.—propor-			
tion of Ministerial Fund, \$129 38, General			
Fund, \$238 77, -	-	368 15	
Stationery and binding, Ministerial Fund, \$40 07,			
General Fund, \$7 50, -	-	47 57	
Office Rent, -	-	225 00	
Postage, -	-	137 35	
Fuel, \$15 11. Lawyer's Fee, \$25 00	-	40 11	
Office furniture and miscellaneous, \$43 84. Dis-			
count, \$8 46, -	-	52 30	
<hr/>			\$870 48
Total Expenditures, -	-	-	\$35,126 65
of which Ministerial Education Fund,	-	\$30,239 13	
General " "	-	4,887 52	
<hr/>			\$35,126 65

RULES AND REGULATIONS OF THE BOARD.

Ministerial Education.

The special attention of Presbyteries, Teachers and Candidates, is called to these rules, which refer to the department of ministerial education, inasmuch as difficulties and delays, both in the reception and quarterly payments of candidates, as well as other inconveniences, sometimes occur through inattention to them.

I. ON THE RECEPTION OF CANDIDATES.

ART. 1. Every candidate is required to put himself under the care of a Presbytery before he can be assisted by the Board.

ART. 2. If any young man wishes to avail himself of the aid of the Board, he should make known his desire to his pastor, or some member of the Presbytery to which he would naturally belong, who, if he approves of it, shall make application to the Presbytery for his examination, as a candidate for the ministry.

ART. 3. The examination of the candidate shall be on his personal and experimental piety, on his motives for seeking the holy office of the ministry, on his attachment to the standards of the Presbyterian Church, in relation to his general habits, his prudence, his studies, his talents, his gifts for public speaking, his disposition to do all in his power to maintain himself, and his willingness to observe the rules of the Board.

ART. 4. An Education Committee appointed by the Presbytery, may examine and recommend candidates during the interval of the meetings of the Presbytery; and the appointment of such a Committee has been found by many Presbyteries highly expedient, not only to meet exigencies that may arise, but especially for the purpose of corresponding with, and watching over the education of, candidates.

ART. 5. If the examination be sustained, a detailed report shall be made to the Board, by the Stated Clerk, or the Chairman of the Education Committee of the Presbytery, of the name of the candidate, his age, residence, church membership, place of education, progress in his studies, need of aid, piety, promise, and whatever else may seem proper.

ART. 6. Every candidate, at the time of his reception by the Presbytery, is required to sign a paper in the following form:

"Having solicited the aid of the Board of Education in prosecuting a course of literary and theological studies, that my views and purposes may be fully understood, I subscribe the following declaration, viz., I hereby declare it to be my solemn purpose to devote my life to the Christian ministry; and having examined the Confession of Faith of the Presbyterian Church, I am free to avow that it exhibits my views of the doctrines of the Word of God. I also approve of the Government and Discipline of the Presbyterian Church in these United States. And having examined the by-laws of the Board of Education, I hereby promise to comply with all the requisitions which have any reference to candidates."

This declaration shall be transmitted to the Board, with the Report made by the Presbytery, or its Education Committee.

ART. 7. No person shall be received by the Board unless he has been a member in regular and good standing in some Presbyterian church at least twelve months; and in addition to giving good evidence of his capacity for the

acquisition of knowledge, he must have spent at least three months in the study of the Latin language.

ART. 8. Candidates will be received under the care of the Board at any of its regular monthly meetings; and, as a universal principle, the Board will refuse to receive no candidate who has been regularly recommended by a Presbytery, in conformity to these rules.

[The Board would respectfully say, that the recommendation of a young man is so solemn an event to himself, and involves so deeply the character of the Church, and the success of the cause of Education, that it demands the most serious and deliberate consideration; and if the application be of doubtful expediency, it should be postponed till a full and satisfactory trial can be made of the candidate.]

II. ON APPROPRIATIONS.

The Board act upon the principle, that the Church is bound to make provision for the education of such of her sons as are called of God to the work of the ministry, and are in circumstances to require her aid. The Board desire to rest this relation between the Church and her sons, on the ground of mutual obligation and responsibility.

ART. 1. Every candidate shall forward, or cause to be forwarded, quarterly, a report from his teacher, showing his standing for piety, talents, diligence, scholarship, prudence, economy, health, and general influence, and no remittance shall be made to any, until such report be received.

ART. 2. Appropriations shall be made quarterly, on the first Thursday of February, May, August, and November. When a candidate is taken under the care of a Presbytery at a period intervening between the quarter days, his first appropriation shall be a proportional part of the quarterly allowance.

ART. 3. The maximum of annual appropriations shall not exceed one hundred dollars to theological students, and seventy-five dollars to all others.

ART. 4. No payment shall be made in advance.

ART. 5. The tuition and boarding fees of the candidates shall always be first paid out of the appropriations of the Board, and the Board will, in no case, be responsible for debts of candidates.

ART. 6. As the appropriations of the Board necessarily fall short of the entire wants of the candidates, so the friends of each candidate, and the candidate himself, will be expected to make all proper exertions in assisting to defray the expenses of his education.

III. GENERAL RULES AND DIRECTIONS.

ART. 1. Each candidate shall be considered as always on probation, and under the pastoral care of the Corresponding Secretary of the Board, and of the Associate Secretary and General Agent.

ART. 2. Every candidate is required to pursue a thorough course of study, preparatory to the study of theology; and when prepared, to pursue a three years' course of theological studies.

ART. 3. If, at any time, there be discovered in any candidate such defect in capacity, diligence, prudence, and especially in piety, as would render his introduction into the ministry a doubtful measure, it shall be considered the sacred duty of the Board to withdraw their appropriations. Candidates shall also cease to receive the assistance of the Board, when their health shall become so bad as to unfit them for study, and for the work of the ministry; when they are manifestly improvident, and contract debts without reasonable prospects of payment; when they marry; when they receive the assistance of any other Edu-

cation Board or Society ; when they fail to make regular returns, or cease, by a change of circumstances, to need aid.

ART. 4. If any candidate fail to enter on, or continue in the work of the ministry, unless he can make it appear that he is providentially prevented, or cease to adhere to the standards of the Presbyterian Church, or change his place of study, contrary to the directions of the Executive Committee, or continue to prosecute his studies at an institution not approved by them, or withdraw his connexion from the Church, of which this Board is the organ, without furnishing a reason which shall be satisfactory to the Executive Committee, he shall refund, with interest, all the money he may have received of this Board.

ART. 5. When any candidate shall find it necessary to relinquish study for a time, to teach, or otherwise increase the means of support, he shall first obtain the consent of the Executive Committee ; and if he shall not be absent from study more than three months, his appropriations will be continued ; but if longer, they will be discontinued, or continued in part, according to circumstances.

ART. 6. The periodicals of the Board shall be sent, gratis, to each candidate who desires to receive them.

ART. 7. When the official relation between the candidate and the Board ceases, or is about to cease, the candidate is expected to notify the Board in due time, stating the reason.

ART. 8. When a candidate has ceased, for a period longer than a year, to receive aid from the Board, he shall be required to present new testimonials from his Presbytery, or its Education Committee, before his name can be restored to the roll.

ART. 9. As all intellectual acquisitions are of comparatively little value without the cultivation of piety, it is affectionately recommended to every candidate to pay special attention to the practical duties of religion ; such as reading the Scriptures ; secret prayer and meditation ; attendance on religious meetings on the Sabbath and during the week ; endeavours to promote the salvation of others ; and the exhibition, at all times, of a pious and consistent example.

IV. ON AUXILIARIES.

ART. 1. Every Presbytery is considered an auxiliary to the Board, so far as that relation is implied by the transmission of an annual report of their Education operations to the Board, as the organ of the General Assembly. [This Report is according to a standing order of the Assembly, of long continuance.]

ART. 2. Those Presbyteries which co-operate directly with the Board by the adoption of these regulations and in the collection of funds for the general treasury, shall be entitled to claim aid for all the candidates regularly received under their care, however much the *appropriations* necessary may exceed the *contributions* of said Presbyteries.

ART. 3. If any Presbyteries or Synods allow their candidates a larger amount of aid than the maximum fixed by these by-laws, the Board will, if desired, co-operate cordially and to the utmost, in endeavouring to raise the sum needed within their bounds ; but it shall not be lawful to appropriate funds for this purpose from the general treasury of the Board.

General Christian Education.

PRIMARY SCHOOLS.

I. *On the organization of the School.*

1. Every school applying for aid to the Board of Education, must be under the care of the Session of a Presbyterian Church; and be subject to the general supervision of the Presbytery.

2. In addition to the usual branches of elementary education, the Bible must be used as a text book for daily instruction in religion, and the Shorter Catechism must be taught at least twice a week.

3. The teacher must be a member in good and regular standing of the Presbyterian Church.

4. The school must be opened with prayer and reading of the Bible; and singing, as far as practicable, must be taught in the school, and united with the other devotional exercises.

II. *On applications for aid.*

1. All applications must be approved by the Presbytery, or its Education Committee.

2. Such applications must state to the Board of Education what amount has been raised, or is expected to be raised, for the purposes of the school; and what amount is needed from the Board. Also, the probable number of scholars in the school.

3. The application must be renewed through the Presbytery annually, if aid is needed.

III. *Appropriations.*

1. The maximum of appropriations from the Board shall not, in ordinary cases, exceed \$75 per annum, and it is expected that in many cases a less amount will be sufficient.

2. An annual deduction will be made on the amount of the appropriation according to the prosperity of the school.

3. Appropriations shall be paid semi-annually on the reception of a report from the session of the church, giving the statistics and stating the financial and general condition of the school.

ACADEMIES.

The above rules shall apply, *mutatis mutandis*, to academies under the care of Presbyteries. The amount of appropriations to academies shall be determined by the Executive Committee, according to the circumstances of each case.

COLLEGES.

1. Every college, applying for aid to the Board of Education, must have an ecclesiastical connexion with the Presbyterian Church; and the Bible, and the standards of the Presbyterian Church must be used as books for instruction in the truths and duties of religion.

2. Appropriations shall be paid semi-annually on the reception of a report from the Trustees, giving the statistics and stating the financial and general condition of the college. The amount of appropriations shall be determined by the Executive Committee, according to the circumstances of each case.

3. The appropriations of the Board shall be applied to the payment of the salaries of Professors, or to the enlargement of the library or apparatus, as may be determined by the Executive Committee.

“Train up a child in the way he should go, and when he is old, he will not depart from it.”—PROVERBS xxii. 6.

THIRTY-FIRST
ANNUAL REPORT
OF THE
BOARD OF EDUCATION
OF THE
PRESBYTERIAN CHURCH.
1850.

“The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest that he will send forth labourers into the harvest.”
MATTHEW ix. 37, 38.

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THIRTY-FIRST
ANNUAL REPORT
OF THE
BOARD OF EDUCATION
OF THE
PRESBYTERIAN CHURCH
IN THE
United States of America.

PRESENTED TO THE GENERAL ASSEMBLY, MAY, 1850.

Philadelphia:
PUBLISHED BY THE BOARD.
PRINTED BY WILLIAM S. MARTIN.
1850

ANNUAL REPORT.

THE highest end of education is the attainment of God's favour in heaven. MATTHEW L. BEVAN, the late President of the Board, has entered into his rest, where is realized amidst the praises of redemption and the visions of a better world the greatness of the work of training mortals for immortality. This devoted Christian and liberal-hearted, courteous gentleman was one of the last of those distinguished laymen in Philadelphia, who for a quarter of a century have served the Boards of the Presbyterian Church with a zeal, wisdom, self-denial and patience that have memorials in the church below and in the everlasting habitations where "their works do follow them."

SAMUEL MILLER, another honoured member of the Board, has also left the scenes of Christian education, in which he was pre-eminently useful throughout a long life, to serve God in the upper places of His kingdom. A more devoted friend of Bible truth and of religious training does not survive in the Church at whose altars he was permitted to minister until the crown of four-score years gave place on his venerable brow to one of life eternal.

The loss of such men presents examples of Christian character encouraging to a church engaged in the religious education of its youth; and at the same time confirms the wisdom of measures whose results reach forward to heaven.

The Board of Education are more and more impressed with the importance, the responsibilities, and the magnitude of the work entrusted to their care. Without unduly exalting its relative value among the treasures of evangelical enterprise, they believe that Christian education in its various departments demands the earnest prayers and hearty labours of the people of God.

The first part of this, the thirty-first Annual Report to the General Assembly, refers to the importance of the educational measures of the Presbyterian Church; the second part gives a view of the operations during the ecclesiastical year; and the third contains suggestions towards improving the plans of the Board.

Part First.

IMPORTANCE OF THE EDUCATIONAL MEASURES OF THE PRESBYTERIAN CHURCH.

A brief view of the importance and influence of the measures of the Board of Education, as now constituted by the General Assembly, is well calculated to strengthen its claims upon the Church.

I. The educational movements of the Presbyterian Church are important in their relation to PARENTAL OBLIGATION AND HOME NURTURE. "If Christianity were driven from the earth, her last retreat would be at the fireside, and her last audience would be children gathering around the knees of a mother." Whatever influence is brought to bear upon the great family institution acts most effectually upon all the interests of education. The circle whose expanding circumference embraces schools, colleges, and the miscellaneous appliances of instruction, has its centre at the family altar. So far as human agency is concerned, here is the world-moving fulcrum of the science of education—the stand-point whose advantage of power is in the ratio of realized parental obligation. It is manifest that a Church, earnestly enlisted in the great work of ministerial and general training, will send down into its families an influence of active, wakeful and augmenting energy. All public efforts in behalf of education not only imply individual and family zeal, but tend in the natural ordering of Providence to its increase and perpetuation. There can be no doubt that the organized plans of the General Assembly transmit ideas of duty and good news of work done in the vineyard, for the edification of many a Christian home. On the other hand, a Church taking no public share in the training of its youth, will ordinarily pay the penalty throughout all the private methods of effective co-operation. The Board of Education, within the sphere of its influence, has contributed to the discussion of household questions of vital interest; has developed and concentrated energies otherwise comparatively dormant; and has fostered measures in the name of the Assembly which, by God's grace, have exalted the agency and encouraged the activities of home in the preservation of truth and righteousness among men.

II. The importance of our educational operations is seen in their connexion with CHRISTIAN TRAINING IN SCHOOLS, ACADEMIES AND COLLEGES. Public institutions of education are necessary auxiliaries in the great work of elevating the young. These fountains of influence can be kept pure and refreshing only by means of gospel truth. If religion be diverted from education, bitter and full of evil will be its springs. The Church consults its true interests in

watching over the provisions for the teaching of children; and in honouring God's holy Word as the basis of all sound instruction. The idea that religion is to be taught at home *but not at the school*, assumes that a partial inculcation of divine truth absolves from the obligation of its full and thorough promulgation. Such an idea is kindred to the monstrous plea of the worldling, that religion may be good enough for the Sabbath but not for the other days of the week. The Board conceive that there is no scriptural ground for conducting the work of education on different principles at home and at school—religiously in private, and in a secular manner in public. The same great principles which God has given for the training of children under parental authority apply to their training in public institutions—where the teacher sustains in many respects the relation of a father in the family. The Church has too long submitted to the inevitable consequences of the expurgation from our common schools of the doctrines and precepts of our common Christianity. The importance of educating the whole people has been so magnified that the *quality* of their education has become an incidental and subordinate consideration. This is a great evil. A mere secular system that renounces instruction in divine truth has no well-grounded assurance of being permanently useful to the community. "Knowledge is malignant," said an illustrious philosopher; unless sanctified, it brings no good will to man, and breathes no spirit of philanthropy. The great hope of educating men is in educating them in "the way they should go." To educate them as heathen, as Mohammedans, as Papists, would be a criminal misdirection; and to educate them into no religion is a perversion attended by inevitable and irreparable loss, and is blameworthy according to the light and opportunities of a Christian community. The General Assembly has resolved in the fear of God to re-introduce divine truth into its institutions of education, as far as may be practicable. To this end, the Board of Education has assisted in establishing schools, academies and colleges on the basis of uniting religious with secular knowledge. If there be any value, therefore, in the Christian training of the rising generation, the importance of the Assembly's system of measures in co-operating towards that result cannot be overrated.

III. Our educational operations exert a powerful influence on the SUPPLY AND EDUCATION OF MINISTERS. The Board of Education had its origin in the obligations of the Church to use all scriptural means to increase the number of effective preachers of the gospel. As far back as the days of Makemie, when our ministers numbered less than the apostles, our Church acted upon the two great principles which now govern the Board of Education, viz. that the increase of the ministry is connected with the use of means, and that both piety and learning are essential qualifications for the office. In order to obtain more ministers, the Presbyterian fathers assisted pious and indigent young men in their preparatory studies,

and encouraged others of suitable character and promise to enter upon a course of education with the hope that God would call them into the ministry. The academies of the Tennents, Allisons, Blairs, Finleys, Smiths, were the preparatory seminaries of the Church—schools of learning and religion established by a hard-working generation to the glory of God, whose providence blesses such men, and did bless these in the training of many faithful witnesses of His truth. The principle of aiding indigent students in their course of studies dates back to the origin of Presbyterianism in this country, and was contemporaneous with the policy of sending missionaries to the destitute settlements. At that time, if ever, the Church would have been justified in lowering the standard of literary requirement; but even in a day of the greatest straits for men and means, it was determined to send forth only those who were thoroughly furnished for their work. The adoption of the Westminster Confession of Faith rendered education a necessary qualification for the ministry. The standards of ancient times give the watchword to the present generation; and the Church is labouring for the increase of well-qualified ministers in the strength of efforts hallowed by an unbroken succession in history, and enlarged to meet its present circumstances of progress and benevolence. Hundreds now engaged in preaching the unsearchable riches of Christ, have been assisted in their preparation for this service through the timely co-operation of the Board of Education. Among the number are some of the most distinguished and useful servants of the Redeemer in this or any other age. The memorials of the education operations of the Presbyterian Church are co-extensive with the boundaries of its territory and its glory. If the treasures of the Church are in the worth of her consecrated sons, her well-trained ministers are among the richest jewels in her crown of conquest. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, 'Thy God reigneth!'"

IV. The supply of the LEARNED PROFESSIONS IN GENERAL, is more or less dependent upon our measures of education. The judges, lawyers, legislators, physicians, professors and teachers, who occupy important and influential stations in the world, owe their elevation in a great degree to the existence of literary institutions. Our schools and colleges are nurseries of greatness. The harvests of agriculture are not more indebted to the labour and skill of the sower, the ploughman, and the reaper, than are the rich rewards of professional attainment to the agencies of early intellectual culture. The advantages of a substantial, Christian education, offered to all classes in the community, constitute the true stimulus for the development of native talent and worth. The schools, academies, and colleges of the Presbyterian Church are, from the nature of the case, destined to exert the happiest influences in the education of gifted minds for all the learned professions. As an example of the

elevating power of collegiate training, a reference may be made to the College of New Jersey, the lineal successor of Tennent's Log College, and the institution of the learning-loving Synod of the olden time. The following is an enumeration of distinguished and useful professional men who received their education within the precincts of Nassau Hall.

"As specimens of the vocation and standing of the 2700 graduates which the Institution had sent forth [1847] it appeared that there had been 1 President and 2 Vice-Presidents of the United States, 4 Judges of the Supreme Court of the United States, 15 Judges of the Supreme Courts of the States, 6 members of the Cabinet, 120 members of Congress, 20 Governors of States, 54 Presidents and Professors in Colleges, a very large number of lawyers and physicians, and 438 ministers of the gospel. And one out of three of these 2700 graduates had become a man of mind, of influence and of reputation, whose power within his circle had been deeply felt."

The statistics of other colleges, not accessible for present use, would doubtless exhibit a tabular view of equal interest according to the period during which they have been in existence.

V. THE FOREIGN MISSIONARY CAUSE is closely related to the education cause. The Presbyterian Church, although far from doing its duty in the great work of preaching the gospel to every creature, is gradually and steadily enlarging its plans in this direction. Our present resources of foreign evangelization are derived, to the extent of *more than one-half*, from the candidates assisted by the educational funds. During last year an unusual proportion of foreign labourers have been supplied from this quarter, embracing *all but one* of the whole annual increase, or ten out of the eleven new missionaries. It is thus a matter of record in our Church history, that the Board of Education contributes most important aid to the propagation of the gospel in heathen lands. The same fact is disclosed in the statistics of the American Education Society, which is the organ of the Congregational and other churches.

Some of the reasons of this vital dependence of foreign missions upon education are these:

1. In the first place, young men in indigent circumstances, labouring to secure a preparation for the ministry, may be supposed to seek the office generally under a *strong sense of duty*. And the stronger the sense of obligation to serve Christ, the more likely is the candidate to go forth to his work with his eye kindling in the light of the Saviour's last command.

2. In the second place, the *natural temptations* which prevent some young ministers from entering the foreign field, have less power with those of comparatively humble rank. The remonstrances of friends, the facilities of being introduced to situations at home, the seduction of worldly influences in general, have a diminution of motive in the case of indigent students. This statement does not

imply that our ministers act otherwise than from a sense of duty in the selection of their fields of labour. All that is intimated is that the worldly temptations which ordinarily disturb a righteous decision, and which often exert insensibly an undue influence over the mind, are naturally of less power in the circumstances named.

3. A *capacity to bear hardship and self-denial* is more a matter of consciousness with indigent students than with others. Trained up from early life to hard work, their habits of endurance are more frequently of a stern order, their health more robust, and their general character, mental, physical and moral, more ready to encounter the severe conflicts of missionary consecration and toil.

4. Another reason is doubtless found in *gratitude to the Church*, which has supplied with a mother's heart the means of their education for the ministry. When the Church makes an appeal to her youth to occupy the providential openings in heathen lands, it might be expected that many of those brought forward and reared with her especial care and sympathy, should be willing to respond, "Here are we: send us."

Considerations like these, undoubtedly bind the missionary and educational schemes of our Church in ties of holy fellowship. Let the friends of each be the friends of both, and the friends of both be the friends of all enterprises which extend the blessings of the gospel throughout the earth.

VI. The educational measures of the Presbyterian Church PROMOTE ITS OWN SPIRITUAL PROSPERITY. It is perfectly evident that two of the main elements of a Church's strength consist in the able preaching of the gospel, and in the Christian training of the young. These independent, but harmonious ingredients of prosperity are the very ones within the cognizance of the Board of Education. No Church can adequately discharge its duty in promoting its own spiritual growth without due attention to these agencies so active and successful. They afford mutual assistance to each other in edifying the body of Christ, and co-operate with a power that is vastly augmented by their union. The ministry will be comparatively unsuccessful in a community left to its own ignorance, and enjoying no advantages of early Christian training; and on the other hand, a well-trained people will make but feeble progress in divine things without the assistance of evangelical pulpit instruction. The highest advantages of spiritual growth are realized where the Christian school-house stands by the side of the Christian church. Piety, nurtured under the active processes of training and preaching, will be intelligent, steadfast, fruit-bearing, aggressive. And just as our churches are supplied with an intelligent ministry, and our schools, academies, and colleges are blessed in their holy aims, will piety of this order flourish in the courts of the Lord.

A consideration of some weight in showing the bearing of education upon the spiritual prosperity of the Presbyterian Church in particular, is that the high evangelical character of our doctrines,

and the simplicity of our forms of worship render an intelligent conviction of their truth and purity the most hopeful basis, under God, of their prevalence among men. Presbyterianism presents few worldly attractions. Its jealous exaltation of God, its strict regard for the moral law as the standard of obedience, its unwavering testimony to the system of grace in Jesus Christ, its rejection of man-made ceremonies, its opposition to anti-christ, its requirements of self-denial in a profession of religion,—in short, its steadfast and simple reliance upon the Scriptures in the midst of the carnal seductions and appeals of human contrivance which surround us, exalt the necessity of giving religious knowledge to the people, and of training them up in the strictness and reverence of the laws of Christ.

The piety and the increase of the Presbyterian Church are dependent, with the blessing of the Spirit, upon the religious instruction of our youth and the fidelity of an educated ministry. These blessings being secured, our cords would be lengthened in the strengthening of our stakes, and upon our gates would be recorded, "The Highest Himself shall establish her."

VII. The influence of the Presbyterian Church upon OTHER DENOMINATIONS OF CHRISTIANS AND UPON THE WORLD is connected with her educational efforts. A work of great value is incidentally performed, in the providence of God, by the influence which each denomination of Christians exerts upon others. An ignorant church surely cannot accomplish the greatest amount of good in the competition of effective example. On the contrary, the one that trains up her children in knowledge and piety is the body of might. "Mark ye well her bulwarks; consider her palaces." An able ministry carries immense influence where intelligent piety prevails; and the church that best educates its members and its ministers, according to the laws of Christ, must bear the banner in the sacramental host of God's elect. The Lord has condescended to employ the Presbyterian Church in doing good to other bodies of Christians; and one of the chief elements of this adaptation has been our immemorial opinions and practices in regard to education. Ignorance neither cultivates devotion nor fosters influence.

Even the political economy of schools and colleges presents statistics of gain in a community. Property will rise in their neighbourhood; a new impulse will be imparted to the various branches of human industry; villages and towns will thrive under their genial sway. Their moral economy is attended still more actively with high and pervading results. The Presbyterian Church has been distinguished among the churches of the land by its relations to education. This preeminence has indeed been forfeited to some extent during the last few years, in consequence of a relaxation of our ancient policy at the very time when that policy was being successfully imitated and pursued by other Christian denominations.

Whilst our Church rejoices in the increasing appreciation of the advantages of education exhibited by other churches, it becomes us not to intermit, but to renew our zeal in the great cause of intellectual advancement. The Assembly of 1847 wisely adopted a system of measures which promises to reinvigorate our educational energies. By no surer means could the Presbyterian Church retain a high position among the churches of the land, and be among the foremost in stimulating to every good word and work. Next to piety, intelligence is the most active principle in advancing in an influential manner, the Redeemer's cause throughout the world.

VIII. All measures of Christian education PROMOTE THE BEST INTERESTS OF THE COUNTRY. The Church, though a spiritual organization, is a bulwark of patriotism. Its ministers are true guardians of the public weal. The sacred truth proclaimed in the sanctuary has a far higher agency in advancing national prosperity than all the enactments of local or general legislation. Every candidate aided in his preparations to preach the gospel of Christ, is a pledge that the Board of Education sustains the best interests of the commonwealth, and contributes in the way of divine ordinances to the stability of republican institutions.

The principles of Christian education, maintained in the schools and colleges under the care of the Presbyterian Church, are also eminently adapted to secure national blessings. Whatever may be the tendency of plans of instruction which reject religion as a component element, there can be no doubt of the salutary effects of a system founded upon God's Word. The safety of the republic is in the intelligence and moral worth of the people. Mere intellectual elevation is an insufficient guarantee of human rights and liberties, and cannot save our government from the ruin which has overwhelmed the States of other times. The securities which God has given in the truth and sanctions of his Word, afford the only ground of hope for the permanence of free institutions. If the rising generation is trained up with relaxed principles, and especially with principles which have no savour of the doctrines of the gospel, our inheritance of honour and prosperity cannot be perpetuated. The doom of the nation will be as certain as its moral decline. This fact magnifies the importance of the plan of education adopted by the General Assembly—a plan which is religious in its aims, and thorough in its entire scope. Our schools, academies, and colleges are morally and intellectually conservative institutions. In addition to the knowledge of this world, they inculcate the truths of religion, which are the safest guides of individuals and the strongest bonds of families and nations. The influence, direct and indirect, of our religious system of education upon that of the State, will doubtless develop itself most advantageously, whether by inducing other denominations to establish schools of their own, or by compelling the State schools to admit religious instruction. In either

event, the educational measures of the Presbyterian Church will have a salutary bearing upon the welfare of society and the prosperity of our common country. The Board of Education, as an organization to increase the supply of ministers, and to "train up children in the way they should go," is a great patriotic institution which commends itself in its civil as well as spiritual relations.

IX. The preceding statements combine with cumulative power to show that the Presbyterian Church, through its educational operations, **ADVANCES THE GLORY OF GOD.** The summary of all the great ends and measures of redemption is ascription throughout the universe of praises to the King of Kings. God's manifested excellence is associated with the active instrumentalities which the Church employs in the present age for the regeneration of the world. Our Education, Missionary, Publication, and other enterprises, all contribute to swell the hallelujahs of Zion. Nor are the measures of education the least important in character and efficiency as means of bringing accessions of glory to Him who ordained the ministry and blessed little children. Whatever tends to promote home nurture and enforce family responsibility; to assist in the Christian training of the rising generation; to multiply the number and elevate the character of the ministers of Christ; to enlarge the useful and learned professions; to press forward the great work of foreign missions; to advance the spiritual prosperity of the Church of our adoption, and to exercise a godly influence among sister churches, glorifies our Father in heaven.

Such are the foundations of the Board of Education. Resting upon a basis so glorious and sure, the Board desire to prosecute to the utmost the great interests which God in his providence has allotted to their supervision.

Part Second.

OPERATIONS OF THE YEAR.

The operations of the year have been, in the main, of an encouraging character, under the guidance of that Providence which compasses about the towers of Zion. The Lord has favoured the educational measures of his Church with testimonials of his gracious and over-ruling agency.

CANDIDATES FOR THE MINISTRY.

The following is a view of the number of candidates who have received aid from the Church, during the year, in prosecuting their

studies for the gospel ministry: their relative position in their preparatory course; the Presbyteries to which they belong, &c.

<i>Presbyteries.</i>	<i>Theological Course.</i>	<i>Collegiate Course.</i>	<i>Academical Course.</i>	<i>Absent from Study.</i>	<i>Unknown.</i>	<i>Total.</i>
Troy,	2	1	1			4
Saratoga,			1			1
Albany,	3	6	1	1	1	12
Ogdensburg,	1	2				3
Buffalo City,			1			1
Hudson,			1			1
North River,			2			2
New York,	5	4	2			11
Elizabethtown,	2	2	2		1	7
New Brunswick,	9	3	3	3		18
West Jersey,	1	2				3
Newton,	7	2		1		10
Raritan,		4				4
Susquehanna,	1					1
Luzerne,	2	1				3
Philadelphia,	9	4			1	14
Philadelphia 2d,	2	1	2			5
New Castle,	3	7	2			12
Donegal,	1	3				4
Baltimore,	2	1		2		5
Carlisle,	1	2	1			4
Huntingdon,		4	2	2		8
Northumberland,	2	1	1			4
Blairsville,	3	1				4
Redstone,	2		2			4
Ohio,	2	2	1	1		6
Alleghany,	1	3	1			5
Beaver,	1		1			2
Clarion,		1				1
Erie,	1		8			9
Washington,	3	2		1		6
Steubenville,	2	2	4			8
St. Clairsville,	1					1
New Lisbon,	1					1
Columbus,	1					1
Hocking,		1				1
Marion,		3				3
Richland,	4	1	5			10
Wooster,	2		1			3
Zanesville,	1					1
Coshocton,	1	2				3
Miami,	3		2			5
Cincinnati,		3			1	4
Oxford,	2	3		1		6
Sidney,		1				1
New Albany,	5	3		2		10
Madison,	2	10		3		15
White Water,	1					1
Crawfordsville,	1	5				6
Indianapolis,	4	1				5

<i>Presbyteries.</i>	<i>Theological Course.</i>	<i>Collegiate Course.</i>	<i>Academical Course.</i>	<i>Absent from Study.</i>	<i>Unknown.</i>	<i>Total.</i>
Logansport,	1					1
Michigan,	1					1
Fort Wayne,			1			1
Wisconsin,		1				1
Schuyler,	1					1
Palestine,	1	1				2
Peoria,		1				1
Upper Missouri,			1			1
Missouri,		1				1
Saint Louis,	1	1	4			6
Palmyra,			1			1
Louisville,	2	2				4
Muhlenberg,	2					2
Transylvania,	6	14				20
Lexington,		1				1
Ebenezer,			1			1
Winchester,	2	1			1	4
West Hanover,	7					7
East Hanover,				1	1	2
Montgomery,	1	1				2
Orange,	1		3			4
Fayetteville,		1	1			2
Concord,					1	1
Nashville,	2					2
Holston,	1					1
Western District,	2	3	2			7
South Carolina,	3					3
Bethel,	2					2
Charleston,	1	6			3	10
Hopewell,	1					1
West Tennessee,	6	2				8
Harmony,					1	1
Flint River,					3	3
Cherokee,	1	1				2
South Alabama,	1	1				2
East Alabama,	1	2				3
Georgia,	3					3
Tuscaloosa,		2				2
Mississippi,	1					1
Louisiana,		1		1		2
Tombeckbee,	1					1
Chickasaw,	2	1	1			4
Total,	151	138	62	19	14	384

The number of new candidates received during the year has been 62

Making in all from the beginning (in 1819,) 1876

The whole number on the list during the year has been 384

Of this number there have been

In their Theological course 151

" Collegiate " 138

" Academical " 62

Stage of study unknown 14

Absent from study 19

384

During the year, *forty-seven* candidates are known to have finished their course of study. *Six* have withdrawn from the aid of the Board, some of whom continue their studies on their own resources. *Two* have died. *Five* have abandoned study. *Four* have been dropped from the roll for marrying; *twelve* for not reporting themselves for more than a year; *eight* for reasons involving either mental or moral qualifications.

(1.) The statistics indicate an *increase of candidates* during the year. The increase is comparatively small, numbering only *eleven* in the aggregate. But when it is remembered that the signs of a decrease have been of a very threatening character at various intervals, and that since 1844, with the exception of a single year, the aggregate number of candidates has been diminishing, the present increase may be hailed with special gratitude and hope. There are still brighter signs for the future. The revivals that have occurred in our churches authorize the expectation that more of our pious youth will turn their attention to the ministry, under the enlightening and quickening influences of the Spirit of all grace.

The increase of new candidates ought to be considerable from year to year. Our present numbers may furnish materials for augmenting the ministry for a short time to come; but the increase, instead of being little more than nominal, ought to be largely progressive, in order to meet the present and prospective wants of the Church.

(2.) In the second place, the statistics show that a considerable number of students *absent themselves from their studies* during the year. Some of these do so without obtaining permission from the Board, and will of course be dropped from the roll of candidates, according to the regulations. Others present so urgent a plea in the necessity of obtaining additional means for their support, that the Board is sometimes reluctantly compelled to assent. It may well be doubted, however, whether all candidates, aided by the funds of the Church, ought not to be required to devote themselves without intermission, to their studies. The agency of relatives and friends, in addition to the exertions of the candidate during vacation, ought at least to supplement the funds given by the Church, to the extent necessary for a maintenance. The disadvantages of absence from the regular course of studies, and from the examinations of college and seminary are very great, and loud complaints are made upon this subject.

(3.) In the third place, the statistics show the importance of Presbyterian watchfulness in receiving and in looking after candidates. Eight candidates have been dropped during the year for causes which rendered their introduction into the ministry a doubtful measure. All these were in the earlier stages of education, and not in the theological course. Such cases show the necessity of caution in encouraging young men to commence their studies for the ministry. Some of the others, who are reported as *unknown*, are very probably turning their attention to other employments. The number of these who will not enter the ministry at all, will depend very

much upon the amount of care and attention on the part of their Presbyteries.

(4.) God displays his sovereignty in raising up candidates for the ministry. Some of the smaller Presbyteries have the largest number of candidates; and some Presbyteries have no candidates at all. This exercise of high sovereignty does not, according to Presbyterian standards, dispense with the responsibilities of the Church. The imperfections of human agency can receive no extenuation from the majestic decrees of the King of kings. In regard to the ministry, however, as in other particulars connected with the kingdom of grace, the devout Christian is zealous to exclaim, "Even so, Father; for so it seemed good in thy sight."

PRIMARY SCHOOLS.

(1.) The excellence of the system of education recommended by the Assembly depends primarily upon its *basis of Bible truth*. The schools are religious schools, definitely aiming, by their course of instruction and discipline, at the inculcation of Christianity. Nor is there a more hopeful and effectual way of laying the foundation of sterling Christian character than by adding "line upon line, and precept upon precept," throughout the whole educational course. In the language of Dr. Chalmers, "the schools for which we are pleading are scriptural schools, in the character and system of the good olden time—where the Bible and the Catechism are taught, and the minds of the children are brought into contact with those holy principles and truths, by which alone they can be made wise unto salvation. We trust you perceive a momentous interest involved in the support and multiplication, not merely of schools, but of *such* schools."

(2.) Our primary schools design to impart, *in the very best manner, general elementary knowledge*. Attention to religious instruction will not interfere with thorough instruction in the necessary branches of a good secular education. On the contrary, the union of the two departments of education will be of the highest advantage to the latter in all respects. The necessity of engaging teachers of superior moral qualifications will stimulate a more rigid scrutiny in regard to qualifications in general. Our schools can never flourish according to their original design, unless they possess a high character for sound and thorough instruction in all branches of knowledge.

(3.) Our primary schools are intended for *all classes of society*, as far as practicable. It is a great mistake to assume that they are schools for the indigent. The school of each congregation would naturally partake of the general character of the people. The idea of excluding the children of the rich from the privileges of a Christian education is undutiful as well as unwise. The schools ought to be organized on the principle of benefiting all classes of society.

There are indeed churches, especially in large cities, which can advantageously establish missionary schools, designed more particularly for the free education of the poor. Such efforts are in the highest degree benevolent and useful. But the general plan of parochial institutions should invite patronage from all classes in the community, rich and poor. The character of parochial schools would soon be lowered and their efficiency impaired by restricting their benefits in any particular direction. Their true foundation is in an adaptation to meet the whole educational wants of the congregation; and if any choose to keep their children aloof from them, they should be made to realize that there are disadvantages incurred by such want of co-operation.

The following is a list of the churches which have had primary schools in operation during the year, with the names of their Presbyteries:

<i>Presbyteries.</i>	<i>Churches.</i>
Troy,	Lansingburg, New York.
Wyoming,	Warsaw, "
North River,	Wappinger's Falls, "
New York,	First Church, (2) "
	15 St. " "
	42 St. " "
	Chelsea " "
	Madison Avenue, "
New York, 2d,	Scotch Church, (2) "
Elizabethtown,	Paterson, 1st Church, New Jersey.
New Brunswick,	Princeton, 1st Ch., (2) "
	Titusville Church, "
	South Trenton, "
Raritan,	Clinton, "
	Milford, "
Burlington,	Burlington, "
	Mount Holly, "
West Jersey,	Camden, "
	Williamstown, "
	May's Landing, "
Newton,	German Valley, "
	Oxford, "
Susquehanna,	Friendsville, Pennsylvania.
	Wyalusing, (3) "
	Rome, "
Luzerne,	Tunkhannock, "
	Summit Hill, "
	Donelson, "
Philadelphia,	Southwark, "
	10th Ch. Miss. School "
	Port Richmond, "
	Penn Church, (2) "
Philadelphia 2d,	Newtown, "
New Castle,	Wilmington, Delaware.
	Upper Octorara, Pennsylvania.
	New London, "
Baltimore,	Frederick, Maryland.

<i>Presbyteries.</i>	<i>Churches.</i>
Northumberland,	Shamokin, Pennsylvania.
Redstone,	Fair Mount, "
	Connelsville, "
Beaver,	New Brighton, "
	North Sewickly, "
Miami,	Yellow Spring, Ohio.
Wooster,	Northfield, "
New Albany,	Charlestown, Indiana.
	Owen Creek, "
Indianapolis,	Hopewell, "
	Bloomington, "
	Indianapolis, "
	Bethany, "
	Rushville, "
Logansport,	Peru, Illinois.
Kaskaskia,	Edwardsville, "
Peoria,	Chicago, (North) "
Palestine,	Grand View, "
Saint Louis,	Central Ch., St. Louis, Missouri.
	Bethlehem, "
	Bethel, "
	Carondelet, "
Louisville,	Louisville, 1st. (2) Kentucky.
	do. 2d. "
	do. 4th. (3) "
	Big Spring, "
	Shelbyville, "
West Lexington,	2d Lexington Church, "
	Frankfort, (2) "
Transylvania,	Hanging Fork, "
Ebenezer,	Covington, "
Lexington,	Staunton, Virginia.
	Fairfield, "
East Hanover,	Richmond, "
Fayetteville,	Antioch, North Carolina.
South Carolina,	Charleston, 1st, South Carolina.
Harmony,	Indiantown, "
East Alabama,	Bethel Church, Alabama.
	Lowndes Church, "
	Uchee Valley, "
South Alabama,	Mobile, 2d, "
	Valley, "
	Selma, "
	Pisgah, "
Cherokee,	Roswell, Georgia.
	Carthage, "
Chickasaw,	College Church, Mississippi.
Louisiana,	1st Ch., New Orleans, Louisiana.
	Gross Tete, "
Western District,	Memphis, 1st, Tennessee.
Knoxville,	Baker's Creek, "
Arkansas,	Batesville, Arkansas.
Oregon Territory	Clatsop's Plains, Oregon.

This list includes one hundred schools, being an increase of eighteen during the year. Two or three, established as missionary

schools, and not in regular connexion with churches, have been discontinued. Although the increase has not been large, it is encouraging. Some churches in important localities have made the experiment during the year with success. On the supposition that the schools average about thirty or forty pupils, an aggregate of three or four thousand children are obtaining the rudiments of a Christian education, under circumstances highly favourable to their religious and mental character. The progress of so wise a movement, on a scale better adapted to its objects, is devoutly to be desired. Its commencement is hailed with hope and joy; its prosecution demands the thoughts, prayers, and exertions of the Church.

Among the schools established during the year is one at *Clatsop's Plains* in Oregon Territory, to which the Board have just sent a supply of books to the value of one hundred dollars. It is expected that one or more schools will soon go into operation in California. The brethren in that distant field realize the importance of Christian education as one of the indispensable elements of the elevation, moral and intellectual, of that heterogeneous and enterprising population. There can be no doubt that the future influence and character of our Pacific States will depend in a great degree upon the amount and quality of the education prevalent throughout their bounds. If the mines of knowledge are unworked, no drafts can be made upon the treasures of political economy to supply the loss.

ACADEMIES.

The gradual increase of Presbyterian Academies shows the earnest spirit at work in providing for the Christian education of the young in the higher departments of learning. The list below shows the names of our Presbyteries which have institutions under their care, together with the place of location. The total number of Presbyterian Academies is thirty-four.

Presbyteries.

Steuben, }
Wyoming, }
Buffalo City,
Newton,
Luzerne,
Susquehanna,
Blairsville,
Alleghany,
Washington,
Beaver, and }
New Lisbon }
Columbus,
Coshocton, }
Richland, }
Wooster, }
Zanesville,

Name and location.

Geneseo, New York.
Bethany, New York.
Blairstown, New Jersey.
Wyoming Institute, Wyoming, Pa.
Friendsville, Pa.
Elder's Ridge, Pa.
Butler, Pa., Witherspoon Institute.
West Alexander, Pa.
Poland, Ohio.
Kingston, Ohio.
Vermillion Institute, Haysville, Ohio.
Miller Academy, Washington, Ohio.

*Presbyteries.**Name and location.*

Miami,	Male Academy, Monroe, Ohio.
Oxford,	Female do. Springfield, Ohio,
New Albany,	High School, Rossville, Ohio.
Madison,	Female Academy, Charlestown, Ind.
Crawfordsville,	Female Academy, S. Hanover, Ind.
Palestine,	Waveland, Indiana.
Louisville,	Paris, Illinois.
Lexington,	Male and Female, Bardstown, Ky.
West Hanover,	Middlebrook, Va.
Montgomery,	Halifax C. H., Va.
Orange,	Christiansburg, Va.
Fayetteville,	Caldwell Institute, Hillsboro', N. C.
South Carolina,	Donaldson Academy, Fayetteville, N. C.
South Alabama,	Greenwood, S. C., male and female.
East Alabama,	Female Academy, Mobile, Alabama.
Mississippi,	Lafayette, Alabama.
Knoxville,	Tipton Co., Miss.
Western District,	Knoxville, Tennessee.
Do.	Mount Carmel, Tennessee.
	Shiloh, Tennessee.

The benefits to be derived from Christian Academies, and the advantages of placing them under the care of Presbyteries, are so intelligently and succinctly set forth in a paper adopted by the West Jersey Presbytery, that the Board present an extract which is deserving of a careful perusal.

I. "It is believed by this Presbytery that an academy of a high order, conveniently located within our bounds, and placed under the fostering supervision and patronage of this body, would prove of *incalculable advantage* to the cause of true religion, and to the general welfare of the whole community in this portion of our State.

The very proximity of such a school to our congregations would present an inducement to many of our youth to pursue a course of liberal study, who would otherwise never entertain such a project; or else would be tempted to abandon it, because of the difficulties in the way of its accomplishment.

Such an institution would afford to our candidates for the ministry a place of preparation for college, in which they would remain under our immediate inspection, during a very important stage of their training.

It would, moreover, serve, to some extent, as a Normal School, in which to prepare teachers for our district and other schools; and in this way assist in raising the standard and improving the tone of common-school education.

It would probably prove a means of bringing to our notice promising candidates for the gospel ministry, who would else have remained in obscurity.

II. By establishing an academy *under the auspices of this body*, it is believed that these and other important ends would be *better attained* than by a similar institution, left to mere private and individual enterprise; for,

1st. Its connection with a permanent body, like this Presbytery, would be likely to secure perpetuity to the school itself. Experience has proved that the continuity of academies, whose life depends on mere private enterprise, is very liable to be interrupted by causes which seldom affect institutions under the care of permanent or corporate associations.

2d. The ecclesiastical relation of such an academy would almost necessarily secure prominence to religious instruction, as an essential part of the school system; and this instruction would be likely to embrace the positive and distinctive

truths exhibited in our standards, instead of the meagre generalities, or the diluted religion, which is taught in some academies, otherwise respectable.

3d. The responsibility of such a school to this body would give to us the power of supervising, and, if necessary, of correcting and improving the course of instruction through which our youth are called to pass at this critical period in their training.

4th. The example, in a school of high character, of the union of intellectual with religious education, could not but be salutary in its influences on other schools of an inferior grade; and thus, in some measure, serve to guard them against the neglect of the religious element in daily education; of which there is great danger, wherever religion is not made a necessary and avowed part of the system of tuition.

5th. As a nursery of the Church, such a school would enlist and concentrate the interest of our people. It would be likely to secure more prayer; to receive from time to time the benefactions of living members of the Church, in the form of apparatus, books, money, &c.; and it would probably be remembered in the bequests of the pious. This is proved by the history of all Church institutions.

COLLEGES.

In ascending to Colleges, the Board seem to attain to a point of view where the perspective is more natural, and the old landmarks more distinctly perceived. Whilst the Church has been re-surveying the lines of her ancient heritage and of her covenant titles to schools and academies, her possessions in colleges have been comparatively undisturbed by adverse claims.

Decided progress has been made during the year in this department of education. The Board here present a brief statement of the Colleges which they have had any agency in assisting.

(1.) LAFAYETTE COLLEGE, PENNSYLVANIA.

The Synod of Philadelphia, at their recent meeting, agreed to an arrangement by which Lafayette College was placed in a closer connexion with the Presbyterian Church. The following extract from the minutes of the Synod explains the nature of the arrangement.

"Lafayette College is a young institution, having begun to send forth graduates only fourteen years ago. Since that time it has graduated one hundred and twenty-eight students, of whom sixty-two have either entered the ministry of our Church, or are studying theology for that purpose. Beside these, seventy, who have received a part of their education at Lafayette College, have completed their education at other institutions. A number of these also have entered the ministry. Beside the above-mentioned, about seven hundred youth have received more or less education at this College.

The value of the real estate of the College is over thirty thousand dollars. It is situated in a beautiful, healthy and improving country, where the habits of the people generally are plain, provisions abundant and cheap, and the necessary expenses of a student quite small. One of the annual catalogues of Princeton Seminary shows that at one time there were twenty-two of the alumni of Lafayette College in that Seminary.

In view of these and other things known to us, we recommend the adoption of the following resolutions, viz:

Resolved, That the Synod do accede to the proposal of the Trustees of Lafayette

College, as contained in the paper before us, (which is hereby ordered to be recorded at length,) on the following terms:

1. That the Trustees of said College shall fill vacancies in their body by appointing nine additional Trustees from the ministers or members of the churches belonging to this Synod, the said nine Trustees to be nominated by the Synod at its present sessions.

2. That whenever vacancies occur in the Board of Trustees or Faculty, the Trustees shall make report thereof to this Synod, with the view of receiving the Synod's nominations for filling the same; excepting always that when vacancies shall occur in the *Faculty*, requiring to be filled immediately, the Trustees may proceed to fill said vacancies until the next meeting of Synod, but for no longer time.

3. That the Synod shall annually appoint a Board of Visitors from its own body, to attend the semi-annual examinations of the College and to report the state of the Institution to the Synod.

4. That the Board of Trustees shall make an annual report on the condition of the College to this Synod."

The Synod of Philadelphia recommended to the Board of Education to appropriate one thousand dollars to the College, if the state of their funds allowed it. The Board were unable to comply with this recommendation to its full extent, but made a semi-annual appropriation of three hundred dollars, which was afterwards increased to four hundred by a special donation.

This College, which has performed so useful a service for the Church and the world in the brief period of its history, needs the prayers and co-operation of the friends of Christian education during a crisis of low estate, from which it is hoped Providence will evolve it for higher usefulness in all time to come.

(2.) OGLETHORPE UNIVERSITY, GEORGIA.

Oglethorpe University, located at Medway, near Milledgeville, Georgia, has struggled through many trials. It has had adversities sufficient to have crushed an institution managed by men of less determined energy and on principles of less sacred character. A heavy debt has been for some time past a chief hinderance to its prosperity. An effort has recently been made to pay off the entire indebtedness of the institution, and to place it upon a substantial foundation, by means of a permanent endowment. Through the liberality of the creditors a large part of the debt was cancelled on consideration that the balance should be paid. The prospect of attaining so important an end aroused the friends of the College to make an effort which has resulted in entire success. In addition to the payment of the debt, a plan of endowing the institution was suggested and urged by Dr. Chester, the Associate Secretary and General Agent of the Board of Education, which has met with great favour in the providence of God.

The history of this effort will be best seen by the accompanying

circular which records the nature of the plan of endowment and the commencement of its execution.

CIRCULAR.

The subject of Education commends itself to every intelligent mind, and no argument is required in the present age to show its value and importance to the rising generation.

Primary and Academical institutions are a considerable means of furthering this great end; still these are, in a measure, but an introduction to that thorough Collegiate training, the importance of which need not be dwelt upon.

To render our Colleges what they ought to be, it becomes necessary not only that religious culture should be combined with intellectual developement, but that they should be of easy access to all classes.

The Rev. Dr. Chester, General Agent of the Presbyterian Board of Education, a gentleman of long and practical experience in relation to the subject, and eminently qualified to promote its interests, is now in this city by appointment to meet the Rev. President Talmage, of the Oglethorpe University of Georgia, to project measures for the permanent endowment of that Institution.

In furtherance of this object a public meeting was held in Savannah on the 19th instant, when the Reverend Doctor Chester presented the following scheme, with such testimony of its practical success in other Colleges under his observation, as to command the unanimous approval of the meeting, and a committee was appointed to submit to the citizens of Savannah, this

PLAN FOR THE PERMANENT ENDOWMENT OF OGLETHORPE UNIVERSITY.

I. The sum of one hundred dollars, when paid, shall entitle the subscriber to the tuition of all his sons, without further expense, in the Oglethorpe University; or, in lieu thereof, the sons of any family he may designate.

II. The same individual may at his option make further subscriptions of one hundred dollars each, each of which shall entitle him to designate the sons of any one family, for tuition at the University, the time of nomination being left to the subscriber.

III. A subscription of five hundred dollars, when paid, shall entitle the subscriber, or any association of subscribers, to a perpetual scholarship, to which he or they may appoint any one individual they may select, and which scholarship may be devised by will, as any other property is devised.

IV. *No subscription shall be considered binding until the whole sum of sixty thousand dollars has been actually subscribed for*, at which time all subscriptions shall be considered due, and upon the payment of which scrip will be issued.

A plan so plain needs no explanation; the committee would simply add, that it has been thoroughly tried with several Colleges at the West, as well as Hampden Sydney College in Virginia, and found perfect in its operation; so reducing the expense of a Collegiate course, as to place it within reach of numbers whose limited means had previously denied access to its privileges.

This circular is left with you for your consideration, and you will be called upon at an early day for your co-operation in the work should it meet your approval.

EDWARD J. HARDEN, WILLIAM DUNCAN, H. A. CRANE, CHARLES GREEN,	}	Committee.
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Savannah, December 25, 1848.

The Rev. Dr. Chester devoted about two months in each of the winters of 1848 and of 1849, in visiting the churches of Georgia,

in company with the Rev. Dr. Talmage, the efficient President of the institution. The Rev. Messrs. Chamberlain and Cunningham, and other active and zealous friends, rendered important aid in the collection of funds. Few efforts have been more successful. The sum of sixty thousand dollars has been raised for the endowment of the institution on the scholarship plan; and in addition to this amount good progress has been made in filling up the professorships of South Carolina and Alabama of twenty-five thousand dollars each.*

The institution is under the care of the three Synods of South Carolina, Georgia, and Alabama.

The following statement gives a brief account of the institution at the close of its last academic year.

"The whole number of students during the year has been sixty-seven—a considerable increase over any former year: but from the number of charity students, the income of tuition amounts to only about fifteen hundred dollars, giving the three professors only five hundred dollars each. The new plan of endowment, to which we are making all our other plans bend, has prevented some occasional sources of support which the officers before enjoyed. Our senior class consists of thirteen, of whom seven, a majority, are candidates for the ministry. From this small class, as far as I can learn, there will be more candidates for the Presbyterian ministry than from all the senior classes of all the State Colleges together in the Southern States."

Oglethorpe University is now encouraged to go forward with enlarged plans on a career of usefulness which promises to fulfil the expectations of its warmest friends.

The Board of Education have been enabled to appropriate seven hundred dollars to pay Professors' salaries during the interval of endowment.

(3.) WASHINGTON COLLEGE, TENNESSEE.

Washington College, located near Jonesboro in East Tennessee, is believed to be the oldest College west of the mountains. It was founded through the agency of the Rev. Samuel Doak, one of the fathers of Presbyterianism in the West. It has stood from the earliest settlement of the country, like a frontier fort, in defence of knowledge and religion. Many of the sons of East Tennessee have been trained within its walls for all the learned professions.

* The following official announcement of the completion of the endowment effort is taken from the Southern Presbyterian.

"**ENDOWMENT OF OGLETHORPE UNIVERSITY.**—At a meeting of the Prudential Committee of the Board of Trustees of Oglethorpe University, held in Milledgeville, May 15th, 1850, it having been made to appear that the sum of sixty thousand dollars, upon the plan authorized by the Board of Trustees of the University, for the endowment of said institution, has been raised, it was deemed expedient that the announcement of this fact be made in the Southern Presbyterian; it being at the same time made known that additional subscriptions will be received to meet the expenses of agencies, and such contingencies as may arise. By authority of the Committee.

S. K. TALMAGE, *Chairman.*

W. BAIRD, *Secretary.*"

In later years, Washington College has encountered even sterner trials than when the country was more in a missionary state. The necessity of the institution, however, is magnified in the midst of all its adversities; and the best interests of the Presbyterian Church in that interesting and opening country are depending upon its re-invigorated life.

The Board of Trustees have recently placed the College more definitely and securely under Presbyterian management, by giving to the Presbyteries of Holston and Knoxville the right of nominating in all cases of election by the Trustees, and of exercising visitorial powers.

A Committee of Holston Presbytery made the following statement to the Board of Education in regard to the wants of the College.

"We would on behalf of our Presbytery earnestly recommend that aid be extended to Washington College. To sustain it on our resources just now is impossible, and there is no disposition to make the effort unaided. Aided for a few years, it is believed, the College would become independent and sustain itself. It is necessary that the Faculty be composed of at least three at once. We would not prescribe to the Board, but would suggest that if they would sustain the President for one year at eight hundred dollars, the Trustees could sustain two Professors, and that less would suffice afterwards. The College has a good chemical apparatus, but needs a library and philosophical apparatus."

The public property of the institution is valued at ten thousand dollars, consisting of one Professor's house, a boarding house, a College building four stories, ninety feet by thirty-six, and fifty acres of land. With the exception of two hundred dollars paid by Salem church for the pastoral labours of the Professors, the only means of paying Professors' salaries are derived from tuition fees. The debt of the College is about fifteen hundred dollars, towards the liquidation of which the Trustees have recently engaged to pay out of their private means one thousand dollars."

The Board of Education were enabled to make a semi-annual appropriation of four hundred dollars towards the support of this venerable and important institution; and trust to the churches for ability to make another of an equal amount when it shall become due next year.

(4.) HANOVER COLLEGE, INDIANA.

Hanover College is one of the most flourishing and influential institutions of the West. It has been built up by men who have "a mind to work," and who know the importance of Christian education.

The following interesting extract from a letter received from the Rev. T. E. Thomas, President of the College, will give a most satisfactory account of the state of the institution, and will also inspire the Church with confidence in its presiding officers and energetic managers.

"First, then, as to the state of the College: We had one hundred and eighty-three students during the college year, closing in August, 1849. During the winter session we have about one hundred and forty; most of them young men of excellent character, studious, orderly, and promising. Some seventy of them are

professors of religion—all but four or five Presbyterians. *Forty* are studying with a view to the gospel ministry: not a few of whom are looking toward heathen lands as their future field of labour. As a body, they are young men of whom, should the Master spare them, the Church, we trust, will have no reason to be ashamed. These are our materials.

Since the first of January, the Bible, in the vernacular, and in the original Greek, has been employed as a *daily text-book* for *every class* in College; and, with God's help, it shall continue to be so used while I remain here. On the Sabbath, every student in the regular and irregular classes, and in the grammar school, is instructed in our Shorter Catechism. We find no objections to this even on the part of the irreligious. These are our means of religious instruction.

As to our corps of instructors, we have *five* Professors and one Tutor fully employed four hours each, daily. Two assistant Tutors teach two hours each, daily. The salaries promised them amount to \$3600. One Professorship, which is now vacant, has been temporarily supplied heretofore, at an expense of \$300. \$100 for contingencies, added, will swell the whole to \$4000 as our annual expense. To meet this, we have about \$30,000 in scholarships, (of which some \$5000 or \$6000 are invested in real estate), producing six per cent; or about \$1800 per annum. The tuition fees have generally averaged \$1000 more, making \$2800 income; and leaving \$1200 deficiency, which has heretofore been settled, partly by the donations of the Education Board, and partly by a relinquishment of their just dues by the several Professors. As the Professors' salaries are \$500 and \$600 each, you may judge whether they can well afford to relinquish much. Yet they have done so repeatedly, having resolved, at the beginning in 1845, (when the new charter was obtained) not to accumulate a college debt. How far it will be generous to the Church to suffer such abandonment of fair and reasonable claims for service, others must decide.

As to our prospects, I may say without impropriety that they are certainly encouraging. The Board appointed an agent last fall, who has laboured in Northern Indiana and Ohio; and who, within five months, has added over \$5000 in scholarships, paying interest, to the permanent fund. He hopes, and confidently expects, should Providence smile on us as formerly, to add from \$10,000 to \$15,000 yearly, in the same way, until our endowment is complete. This is greater success than has attended any former period, and convinces that the western churches will, in due time, afford us all that is needed for the establishment of our Institution. But I need not tell you that there is a considerable difference between an endowment in *notes*, the interest and principal of which must be collected at no small expense, and an endowment safely and productively invested. However, we do expect, and shall faithfully labour, to place our College very speedily in such a situation as not to be burdensome to the Board of Education."

It doubtless affords the highest satisfaction to the Church to assist temporarily an institution that is employing its utmost energies to assist itself. The Board of Education regret that they were unable to make a larger appropriation to supply the deficiencies of the Professors' salaries than the sum of \$700. In addition to this amount, \$150 were appropriated by the Board to the increase of the College Library. Our institutions, in order to exert their true influence, should be well furnished with all the appurtenances of education.

(5.) DES MOINES COLLEGE, IOWA.

In 1846, the Presbytery of Iowa, deeply sensible of the necessity of moral and spiritual, as well as mental education; and being fully persuaded that the order and doctrines of the Presbyterian Church are admirably adapted to carry out the most advisable plan of edu-

cation, resolved to establish a seminary of the highest order on the plan of church supervision. After several months of consideration and efforts to raise funds, the Presbytery fixed upon West Point as the permanent location of the college, partly on account of its healthiness, pleasantness, and the convenience of the place to the great thoroughfare, the Mississippi, and partly on account of the amount of funds raised in that place to aid the institution.

The College has been in successful operation since May, 1847. In April, 1849, it was taken under the care of the Board of Education. The Faculty consists of but two members at present, the Rev. J. Stratton, A. M., Professor of Languages, and the Rev. J. H. Dinsmore, A. M., Professor of Mathematics. This number will be increased so soon as means and suitable men can be obtained.

The College building is a two-story edifice; the lower story being divided into six large and pleasant rooms, designed at present as lodging-rooms for students, who may occupy them rent free. The upper story consists of a large hall, affording ample room for an audience of two or three hundred persons. Out-door improvements are also about to be made, and the college square improved and ornamented. A ten-acre plot of ground, beautifully situated immediately adjoining the village, has been purchased recently as a site for new college buildings.

This is to be emphatically a Christian College, in which the Bible and Catechism are to be text-books, and ere long it will take its rank, as is earnestly hoped, among the first institutions of the Western country.

Besides the reading of the Scriptures and prayer every morning, there is a regular Bible lesson every Saturday morning for all the students; and upon Monday morning, instructions are given in the "Confession of Faith," using Dr. Weed's system of questions as a guide. Thus far all in the institution have cheerfully attended upon this latter recitation, although it is permitted that those having conscientious scruples in relation to the peculiar tenets of Presbyterianism, or their parents or guardians in their behalf, should absent themselves. Public confidence appears now to have been secured.

The number of students is increasing, and Providence seems to be prospering the institution.

The Board of Education made an appropriation of two hundred dollars to Des Moines College during the past year. An application for the same amount has been made for the next year, and also an application for two hundred dollars to assist in the establishment of a library and the purchase of necessary philosophical apparatus; both of which requests are considered reasonable. The former has received an affirmative answer from the Board, and the latter will be subject to the amount of available funds that may be hereafter in the treasury.

(6.) M'DONOUGH COLLEGE, ILLINOIS.

McDonough College, located at McDonough, Macomb county, in the north-western part of Illinois, has recently been brought under the superintendence of the Presbyterian Church. The Presbytery of Schuyler deserves great praise for the energy with which it has undertaken the management of this institution.

We place on record a brief account of the history and present condition of the College, taken from a statement made by a committee of the Presbytery, consisting of the Rev. W. F. Ferguson, T. S. Vail, and J. Dickson.

Twelve or fifteen years ago, a College bearing the above title was located at Macomb, McDonough county. A respectable building, worth some three or four thousand dollars, was erected, and an institution of learning was commenced. But, through some mismanagement, a debt due to the mechanics who built the house was left unpaid; and, the funds being exhausted, the school was soon discontinued, the building became dilapidated, and was finally sold under the mechanics' lien to pay the debt. It was purchased by the Masonic Lodge at Macomb, with a view of establishing a college under the control of the Grand Lodge of the State. The Grand Lodge having deferred acting in the case, the Macomb Lodge tendered the building to the Presbytery of Schuyler, on certain conditions, which conditions were finally withdrawn; and the Presbytery became the purchaser and sole proprietor and manager of the institution, with a view to establish a Presbyterian College; the Macomb Lodge making a handsome donation to the Presbytery, in the sale or transfer of the building, on the sole condition that said Presbytery should complete the building and continue a suitable school or college in the same. In the meantime a new charter was obtained, and the institution was opened the second Monday of November ult., with about forty students under the care of the Rev. Ralph Harris, with a prospect of a large increase.

The Board of Education of the Presbyterian Church has made a donation of four hundred dollars to aid in the support of professors the present year, and assist in purchasing the building. By means of this donation, the Presbytery has been able to purchase the building and commence the institution under favourable auspices. Some four or five hundred dollars have been expended in repairing the building so as to prepare the lower story for the reception of students, most of which has been raised by the citizens of Macomb and McDonough county. Five hundred dollars are yet necessary to complete the building and improve the lot so as to make it comfortable for students. When this is done, it will accommodate from one hundred to one hundred and fifty students. The institution will be open and free to all who may wish to resort to it, and all shall enjoy equal advantages. The object of those who manage the institution is, to make it a seat of sound Christian education. It is a chartered College, and competent to confer degrees; and the plan of the institution contemplates as thorough a course of mental training as any of the colleges of our country. The number of professors will be increased as the wants of the College may require, until there is a full and competent faculty. Library and apparatus will be added, as means may be furnished, and the wants of the institution demand.

The appropriation of the Board towards this promising institution was to the amount of four hundred dollars, as mentioned in the above statement of the committee of the Presbytery.

(7.) CARROLL COLLEGE, WISCONSIN.

An infant College has a great deal to struggle with, especially in an infant State. Many of the difficulties connected with the begin-

ning of Carroll College have been surmounted; and we now anticipate a steady progress in the condition of this important institution. Professor Root is superintending the preparatory department with zeal, patience, and wisdom; and it must be gratifying to the early and staunch friends of the College to see that their labours are resulting in success.

The erection of a suitable building, and the choice of a President, are two measures which, we presume, will be secured with as little delay as possible.

The following extracts are from a letter of Professor L. J. Root:

At a late meeting of the Trustees, the following arrangements were made with the Presbytery of Wisconsin:

1st. The Trustees of Carroll College do agree, that the Presbytery of Wisconsin shall have the privilege of filling existing vacancies in said Board, and hereafter when vacancies occur, by nominating such persons as they shall think proper; and also, that said Presbytery shall have the privilege of filling the offices of President, Professors, and Tutors in said College, by nominating such persons as they shall think proper therefor; and said Trustees further agree that they will elect from the persons so nominated by said Presbytery as above, to the offices for which they shall be nominated respectively. But this agreement is understood to be upon the following conditions: viz. that said Presbytery, in conjunction with said Board of Trustees, raise or cause to be raised means sufficient, in addition to what is already subscribed and may be paid, to erect all buildings necessary for the use of said College, and to support the faculty of said College, so as to put it on a footing of respectability; also that said Presbytery, in conjunction with said Board of Trustees, shall pay or cause to be paid a sum sufficient to cover the payments made or liabilities heretofore incurred by individual members of the Board on account of said College.

The following additional proposition was accepted from the Committee of Presbytery; viz. That, the Board of Trustees of Carroll College shall agree to admit a Committee appointed by the Presbytery of Wisconsin, who shall be known as a Board of Visitors, and whose business it shall be to attend the semi-annual examinations of said College, and report to said Presbytery upon condition of said College generally. [This final action was on March 4th.]

All these measures were adopted most cordially, and without a dissenting voice. Speeches were made by Baptists and Congregationalists, expressive of the highest satisfaction in the prospects.

(8.) AUSTIN COLLEGE, TEXAS.

The following letter from Dr. Baker shows that the Legislature of Texas has granted a charter for a Presbyterian College at Huntsville; that the College has commenced operations in the preparatory department under favourable auspices; and that the aid of the Church, tendered by the Board of Education, is most acceptable to our brethren in that missionary State, and indeed necessary to the institution in its infancy.

GALVESTON, TEXAS, 22d March, 1850.

Rev. and Dear Sir:—Upon my return from the valley of the Rio Grande, your letter of the 3d December last was placed in my hands. It gave me much pleasure; and I can tell you that it has cheered the friends of our College enterprise greatly! Our scheme is a popular one; and I am happy to say, that our present prospects are highly encouraging. The aid which the Board of Education have

kindly warranted us to expect, is *the very thing*, and will come just at the right time to set the ball a-rolling!

You tell me that the aid promised "depends upon the College being under the care of the Presbytery, in some shape or other." Let me assure you, that this has been, with us, a *cardinal point*—a *sine qua non*. Some two or three of us drew up the charter ourselves. It was then submitted to the Presbytery; and, after having been duly acted upon, was by a committee laid before the last Legislature, and by that body passed. At first, we were fearful that the charter would not be granted, or that some alterations would be made which would not suit us; but the Legislature has granted us *every thing we desired*. The fact is, the enterprise is a popular one. I received a letter from one of the judges of the Supreme Court, then sitting in Austin, and he gave me distinctly to understand, that the most prominent members of the Legislature were much pleased with the enterprise, and, as Presbyterians had taken hold of the matter, had confidence in it.

The Presbytery has the appointment of all the Professors, and is empowered to fill up all vacancies which may occur in the Board of Trustees. Besides this, the Trustees are formed into three classes, which go out in two, four, and six years, subject however to re-election; and all the persons nominated by the Presbytery to compose the first Board of Trustees, have been confirmed by the Legislature. So you perceive the College is to be, strictly, a *Presbyterian College*, and the charter is granted for fifty years. Moreover, all the College buildings, &c., are to be exempted from taxation. I repeat it, every thing is just as we desire.

The institution has, I hope, been founded in faith and prayer, and I trust the blessing of God will rest upon it. The first meeting of the Board of Trustees is to be held at Huntsville, on the 5th day of April next. We hope, at that time, to make a good start.

I am happy to inform you that Professor McKinney, an admirable man, has already taken charge of the male institute, which is intended as our first stepping-stone to the College. He commenced some two or three weeks since, with sixteen scholars, six of whom were classical. On the next Monday after, *ten* new scholars came in. I think that *twenty-six* will do very well for a beginning.

The Assembly will perceive that the agency of the Board of Education in connexion with Colleges is growing in interest and magnitude. The higher department of the literary course of education possesses peculiar influences on the prosperity both of Church and State; and it is a matter of congratulation that the principles of religion are inculcated to so great an extent upon the minds of our educated youth.

Besides the institutions enumerated above as aided by the Board, there are three others under the supervision of the Presbyterian Church, viz. Centre College in Kentucky, Davidson College in North Carolina, and Oakland College in Mississippi. They are all doing an important and effective work within their respective spheres.

Other Colleges not strictly ecclesiastically connected, although under the control of Presbyterians, are to be counted among the bulwarks of our Church in the cause of education.

THEOLOGICAL SEMINARIES.

The previous reports of the Board have given the history of its connexion with Theological Seminaries. During the last year, the sum of five hundred dollars was appropriated to the Seminary at

New Albany; and the sum of three hundred and forty-three dollars to the Western Seminary at Allegheny, to pay the deficiencies in the Professors' salaries.

The payment to the *Western Seminary* was made early in the ecclesiastical year, before the arrangement for the disposal of its present site was consummated. The circumstances were such that the Board felt it a duty to comply with the request of its Trustees to the extent above mentioned. Inasmuch as the institution has since received a large accession to its endowment fund, no farther claim will be made upon the treasury of the Board of Education.

The endowment of the Seminary at *New Albany* is also making considerable progress. Two professorships have been endowed during the year to the amount of fifteen thousand dollars each; one through the liberality of a single individual, and the other by the churches of Kentucky. The latter is to be increased to twenty thousand dollars. There is every probability that the arrangement for a temporary reliance for aid upon this Board will be superseded in another year, or shortly after.

PUBLICATIONS.

In 1848, the Board of Education established a periodical called "The Presbyterian Treasury," whose primary object was to communicate information and discuss principles relating to the educational department of the Church, and to be a vehicle of general intelligence. The paper was established in consequence of a failure to obtain a share in the *Missionary Chronicle*, after a friendly negotiation on the subject with its proprietors. "The Presbyterian Treasury" obtained quite an extensive circulation the first year of its existence, and in the second year gained favour so far as to sustain itself, until the subject of forming a union with the *Chronicle* was agitated in the General Assembly. Its monthly circulation at this time was five thousand copies.

A committee being appointed by the Assembly with the view of establishing a joint periodical for all the Boards, the Board of Education entered cordially into the plan, and the result of the deliberations was the issuing of "*The Home and Foreign Record of the Presbyterian Church*."

As the Board of Publication is the publishing agent of the new paper in behalf of all the Boards, a more full account of its plans, circulation and general condition, will be found in the Report of that Board. The wisdom of the new arrangement has been already made most apparent. The *Home and Foreign Record*, it is understood, has already a circulation of about *nine thousand* copies—within the first five months of its establishment—a greater number than any similar paper in the Church ever before attained.

About three thousand copies of the last Annual Report of the Board of Education were published for distribution.

AGENCIES.

The agencies of the Board during the year have been conducted exclusively by the Rev. Dr. Chester and the Rev. Dr. Wood.

Dr. Chester has extensively visited the Atlantic States, and laboured in the cause of education with marked success. His chief efforts, as during the preceding year, have been directed to the advancement of Christian education in schools, academies and colleges. He has been instrumental in completing the endowment of Oglethorpe University on the scholarship plan, by which sixty thousand dollars will be realized to the institution as a permanent endowment. A more particular account of this successful and highly important work is found under the statistics of Colleges.

Dr. Wood has faithfully and ably served the Board, as opportunity permitted, in the field of which Louisville is the centre. It was at first contemplated to consider Dr. Wood's agency during the vacation at the New Albany Seminary, a return for an appropriation to be made towards the support of that institution. This arrangement was eventually changed, and the agency was placed on its own foundation with a small salary; Dr. Wood consenting to devote the Seminary vacation and as much additional time as his duties allowed, in promoting the objects of the Board. So important is a permanent western agency to the educational operations of the Church, and so well adapted to fill such an appointment is Dr. Wood, in the judgment of the Board, that at its last meeting, he was unanimously elected to the office. The earnest hope is indulged that the acceptance of this appointment will be found in the line of duty, and that Dr. Wood will feel called upon to undertake the supervision of the great field allotted to his care. It is believed that few stations in the whole Church offer wider opportunities for serving the present generation than the one embracing the interests of ministerial and general education at the West.

AFRICAN FUND.

The sum of one thousand dollars, given to the Board last year as a permanent fund for the education of coloured candidates preparing for the missionary field in Africa, has not yet found an applicant for its benevolent provisions. About the close of the year, however, a coloured candidate under the care of the Board expressed his intention of undertaking the missionary work in that great and desolate continent; and the fund may hereafter be disbursed for his benefit.

The general experience of the Board thus far has not been very favourable to efforts for giving the benefits of a full course of education to coloured candidates. Hostile influences and temptations have hitherto very much interfered with the prosecution of their studies to the end of their theological term. The number of coloured candidates, however, has been so small that a trial has not

been given on a sufficient scale to warrant any general conclusion. The Board believe that they express the united sentiment of the Church in saying that candidates of promise ought to be assisted by every wise and effectual means in preparing for preaching the gospel. Aside from the fact that a number of interesting churches in this country require the services of coloured preachers, Africa opens a wide field of usefulness, both for teachers and ministers. It is earnestly hoped that the fund which Christian benevolence has provided for the education of African missionaries, may accomplish its interesting design by the goodness of God.

It may be here stated that the African fund of one thousand dollars, (or nine hundred and ninety-three dollars and eighty-six cents, after deducting exchange,) has been invested according to the designs of the donor, but the interest is not due until the 16th of May. The amount of the fund is therefore the same as last year.

STATE OF THE TREASURY.

The following is a general view of the finances of the Board of Education during the the last ecclesiastical year. The particulars will be found in the Appendix.

Ministerial Education Fund.

Balance at Philadelphia, May 8th, 1849, - - -	\$6,735 85
do. Pittsburgh, Louisville, and Columbus, - - -	779 86
	<hr/>
	7,515 71
Cash received at all the Treasuries, - - - -	28,460 10
	<hr/>
Total amount of available funds, - - - -	\$35,975 81
Amount paid on orders of Executive Committee,* - -	31,196 15
	<hr/>
Total balance, May 8th, 1850, - - - -	<u>\$4,779 66</u>

General Education Fund.

Balance, May 8th, 1849, - - - -	2,374 15
Cash received from churches, &c., - - -	3,967 85
do. do. Ministerial Education Fund, - - -	1000
	<hr/>
	4,967 85
	<hr/>
Total amount of available funds, - - -	7,362 00
Amount paid on orders of Executive Committee, - - -	7,171 76
	<hr/>
Balance, May 8th, 1850, - - - -	<u>\$190 24</u>

African Fund.

No change since last report, - - -	<u>\$993 86</u>
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The total sum received for both departments was \$32,447.95. Including the balances of last year, the total amount of available funds was \$43,337.81.

* Of this amount, \$1000 were transferred to the General Education Fund, by consent of the donor.

The balance in the *ministerial education fund* has been already greatly reduced by drafts for the May appropriations, which have been paid since the accounts of last year were closed.

The balance in the *fund for schools and colleges* was only \$190.24, on the 8th of May. Appropriations are about becoming due to the amount of a thousand dollars and upwards; and during the present year a much larger sum must be received into this fund than last year, in order to meet the necessary demands. The balance at the beginning of last year was a material benefit, of which the operations for next year will be deprived; and the dependence of the Board must be altogether upon the amount of donations actually received into the Treasury.

Part Third.

SUGGESTIONS TOWARDS IMPROVING THE PLANS OF THE BOARD OF EDUCATION.

The Board of Education, in this part of their Annual Report, respectfully present for the consideration of the Assembly some views relating to the improvement and extension of their plans and operations.

The authority for proposing changes is contained in the 12th article of the Constitution of the Board of Education, as follows:

“The Board may propose to the General Assembly from time to time, such plans as they may consider useful and necessary for the success of the institution, to be recommended to the churches as the Assembly may think proper.”

In accordance with this privilege, granted by the Assembly, the Board submit the following suggestions.*

* This part of the Annual Report was first printed in a pamphlet, on the private responsibility of the Corresponding Secretary of the Board of Education. His object was to bring the views contained in it before the Board in a manner best adapted for their examination, and also for the purpose of obtaining the advice, in the premises, of some of the friends of education in every Presbytery of the Church.

About sixty replies were received from persons residing at a distance. The general tenor of these replies was very decidedly in favour of *all* the changes proposed. The views in regard to requiring no *pledge* in the preliminary course were quite universally acquiesced in, one person only expressing even a doubt. The *scholarship plan* also met with strong approbation, except that part which relates to competition for premiums. This part was subsequently somewhat modified. The *enlargement of the basis* of operations was sustained by nine-tenths of the replies; of the remainder some express doubts, and others reserve the matter for further consideration, only two decidedly opposing. The neces-

The great aim of the educational system of the Church, considered as a whole, should be to prepare its youth to discharge in the best manner the duties of whatever station of life God shall call them to occupy. The ministry, being the highest of all stations and the one which more especially concerns the prosperity and perpetuity of the Church, may well claim the first and most earnest regard. Indeed so important is this office to its very existence, that the Church is justified in keeping it in view throughout the whole system of education, elementary as well as professional. The efforts of the fathers of Presbyterianism in establishing academies and colleges were always with a prominent reference to the raising up of ministers.

All men, however, are not called to the ministry. Nor is this the only profession of life in which educated men can be useful to the Church and the world. Any system of education, therefore, that is *merely* ministerial in its aims, fails in accomplishing the entire work which the Church owes its glorious Head. The General Assembly, in recommending the establishing of schools, academies and colleges under ecclesiastical supervision, distinctly recognized the duty of providing for the Christian education, as far as possible, of all our youth.

In the following suggestions towards improving the plans and operations of the Board, a due prominence is given to ministerial training; whilst, at the same time, the claims of general education are provided for, in as explicit a manner as the present circumstances of the Church probably authorize.

I. Theological Education.

The two great topics of concern in reference to the ministers of the Christian Church, are their *character* and their *numbers*.

1. In regard to *character*, the chief points are (1) Piety. (2) Learning; and (3) General qualifications; as aptness to teach, prudence, health, &c.

2. In regard to *numbers*, our ministers should be sufficiently numerous to meet (1) The *present wants* of the Church at home and abroad; and they should (2) *increase*, at least in proportion to the progress of population, and to the developments of Providence throughout the world.

sity of uniting all the objects of the Board in *one presentation* before the Churches was admitted with only three or four dissentients.

After the replies were received, a few modifications were made in accordance with thoughts contained in them.

The Board of Education, at a meeting held on May 2d, having had the pamphlet before them for a month, and comparing their views with those contained generally in the replies to the circular, unanimously

“Resolved, That ‘The suggestions towards improving the plans of the Board of Education’ be approved by the Board, and that the same be incorporated into the Annual Report for the consideration of the General Assembly.”

GENERAL RESOURCES OF THE CHURCH.

Character and numbers being the two great objects to be kept in view, it is important to consider the general resources of the Church for training up a ministry in reference to these two desirable ends.

On this subject all admit that our reliance is upon the Spirit of God, and the instrumentality of the Church.

1. Our direct dependence upon the SPIRIT OF GOD is clearly seen. For the spiritual prosperity of the Church *at large* will affect both the character and number of the ministry; and the Church's *special* dependence upon God for ministers is distinctly taught in the Scriptures.

2. THE AGENCY OF THE CHURCH in raising up ministers, is displayed

(1) In its *prayers*.

(2) In *Home nurture* and consecration.

(3) In *Christian training* in schools, academies, colleges and seminaries.

(4) In the wise oversight and instruction of *pastors*.

(5) In a *system of benevolent co-operation*, by which the indigent and deserving are relieved from pecuniary difficulties in obtaining an education. These pecuniary difficulties are to be expected in view of two simple facts; viz. (1) the mass of our communicants, from whom our ministers come, are poor; and (2) the expenses of obtaining an education are great. In addition, therefore, to the *general* apparatus of an education for the ministry, included in schools, colleges and seminaries, there must be some *special* provision for the education of the *indigent*, and on such a plan as shall secure the highest qualifications.

ELEMENTARY PRINCIPLES.

Before considering the details of a plan of benevolent operations, a few elementary principles essential to its perfection should be distinctly kept in view.

1. In regard to the *young men themselves*, pecuniary aid should be so tendered as both to encourage their self-respect and to avoid the temptations of worldly emolument. In other words, the *mode* of dispensing aid and its *amount* require careful adjustment.

2. On the other hand, the guarantees for the piety and the mental qualifications of candidates should be so arranged as that the *Church* may have the highest possible safeguards for the success of its plans. The Christian nurture and oversight of the candidates should be directed, as far as possible, under ecclesiastical authority, and their education placed on a basis carefully providing against failures and calculated to inspire general confidence.

THEOLOGICAL SCHOLARSHIPS.

One of the measures adapted to benefit the theological, or highest department of education, is to establish *Scholarships* in all our *Theological Seminaries*, which shall be bestowed upon candidates *as awards of merit*.

A few remarks are necessary in explanation of these scholarships.

1. It is not intended that they should be *endowed* scholarships, so far as the funds of the Board of Education are concerned; but simply that the annual appropriations should take this particular form and style for the purposes in view.

2. The scholarships should be *distributed* among the different theological seminaries, in proportion to the number of indigent students who seek an education in them.

3. These scholarships should be open to all candidates who are received under the care of Presbyteries, and whose circumstances in the judgment of the Presbyteries, or of their Education Committees, authorized them to apply.

4. The scholarships could be awarded to the deserving by means of a committee appointed by the Board of Education, acting in conference with the Professors of the Seminaries and the Examining Committees of their Boards of Directors.

The examination and recommendation of the Presbytery would be authority in the first instance for admission to the scholarships; and the usual examination at the Seminary at the end of the year, would be a basis of action for the next year, and also of any special awards during the preceding year. The scholarships to be paid as heretofore, on the reception of a quarterly report from the Professors on the general standing of candidates.

In awarding the theological scholarships, due regard would be paid to religious character; it being always distinctly understood that no degree of mere literary attainment would entitle the student to aid unless accompanied by the fruits of consistent piety.

With these explanations of the nature of the scholarships, it is thought that they may be made instrumental in the practical carrying out of the principles above stated, as requisite for the wisest plan. For,

1. The scholarship plan would secure, in the most delicate manner, the self-respect of the recipient. The present plan of the Board does not, if viewed properly, inflict injury upon a Christian sense of honour and propriety. Nevertheless the sentiment is too prevalent, among our young men and the public, that an indigent candidate occupies a position associated with some humiliation. This stigma ought to be removed, if possible. Without acknowledging at all its justice, it is clear that the scholarship plan occupies, practically at least, higher ground. A candidate would receive assistance more on the score of merit. And the Church, in dispensing its bounties to its future ministers, would have a higher respect

to the feelings of its pious youth. This aim would, of course, be realized to a much greater degree, if the scholarships were thrown open to the competition of all classes of students in whatever circumstances of life; and, practically, it is probable that few, if any, except the indigent, would claim the pecuniary benefits. But the Church is doubtless unwilling to adopt this principle in dispensing its benevolent contributions. Admitting the necessity of confining the scholarships to the indigent, the plan in view seems better adapted than any other, both to preserve the self-reliance of the recipient and his gratitude to the Church that confers the obligation.

The amount of the scholarships, which will be generally the same as at present, affords few, if any temptations to worldly emolument. It is well known that students cannot sustain themselves at our seminaries on \$100 a-year. The Board of Education have always acted on the principle of *assisting*, not of *supporting* the young men. The temptations to the unworthy are diminished to the narrowest practical limit.

2. As regards the security which the scholarship plan gives to the *Church*, its great advantage consists in raising the standard of ministerial qualification. The Church would have a better opportunity than is offered at present, of insisting upon the importance of mental gifts and the acquisitions of learning. The history of Presbyterianism is a running commentary upon this great doctrine of a gifted and learned ministry. Some indeed entertain the opinion that our present education operations have rather contributed to lower ministerial character. The Board, although denying the correctness of this opinion, are nevertheless bound to improve their plans to the utmost, according to the lights of experience and of reason. Inasmuch as scholarships will afford the opportunity of raising the standard of literary requirement, it is wise to adapt our measures to this form of operation.

The security for the piety and general fitness of the candidates would be greatly promoted, if the Presbyteries would agree to receive young men as candidates for the ministry, only when they were prepared to enter the Theological Seminaries. This modification should accompany the scholarship arrangement, and it forms a very important part of the suggested alterations in the plans of the Board. It can be made to *work in* most efficiently with the attempt to elevate the mental attainments of our candidates. The Church can never have the proper securities for the success of its plans, if it aims at more learning without aiming at more piety and general fitness. The latter class of qualifications will be materially elevated by postponing the initiatory Presbyterian examination of our young men, as candidates for the ministry, until they have completed their collegiate course and are prepared to commence their theological studies. Some further remarks on this point will be added presently.

It is referred to the consideration of the Assembly, whether, with a view to the improvement of the candidates in general, the Board

of Education might not be authorized to offer a few premiums in the form of larger scholarships, or of fellowships, in each of our Theological Seminaries. The principle on which these should be awarded may be left to the Professors of the Seminaries, with the further discretion of dispensing with them altogether, if their general tendency was found exceptionable. It should also be provided that no funds be used for this purpose, unless set apart by the donors.

Every reasonable plan to secure higher mental and religious qualifications in the ministry is entitled to an attentive and prayerful examination.

II. Collegiate and Academical Education.

The question now arises, How will indigent and gifted young men of piety be able to reach the Theological Seminary? The present measures of the Church assist them at College and at the Academy; but what measures are proposed to meet the exigency of this important and trying interval? This leads to the consideration of another feature in the details of the plan.

Let SCHOLARSHIPS BE ESTABLISHED IN COLLEGES AND ACADEMIES, of the same general nature as those in theological seminaries, but not on a strictly professional basis. Let the collegiate and academic scholarships be opened to all who shall be recommended by the Education Committees of the Presbyteries, as persons whose character and capacity encourage the belief that their education will be useful to the Church. In making these recommendations, however, the Education Committees might have, in their own minds, more or less reference to the ministry and to teaching. An element in securing a recommendation, especially if the funds were limited, would be the prospect of serving the Church ultimately in one or the other of these vocations.

NO PLEDGE FOR THE MINISTRY REQUIRED IN THE COLLEGE OR ACADEMY.

Serious objections have always existed to the plan of exacting from young men a *pledge* to enter the ministry a long time before they were ready to begin their theological studies. The Board of Education have done the *best they could* under the circumstances; and it will be generally admitted that their operations have been conducted, under God, with a good degree of success. This, however, is no argument against efforts for improvement. The Board have a strong plea for changing the requirements of the pledge in the very changes that the Assembly have already authorized in their operations. The establishment of Christian schools, academies and colleges under the care of the Church, presents a very proper opportunity of reviewing our whole educational system, and of adjusting its various parts to a more perfect harmony. The Church has now special need of teachers as well as ministers; and

it is its duty to encourage, under wise regulations, the education of as many gifted minds for its service as its circumstances, influence and position require. Without, however, pursuing this train of thought, it is due to truth to say, that the objections to making a determination to enter the ministry a condition of receiving an academical education, are of a very weighty character. Among the objections to such a pledge are the following:

1. There is a manifest *propriety* in allowing education (one of the strongest of all agents), to develop character and fitness for the ministry, by the preparatory process at school and at college. This reason, which applies to *all* young men, has a special application to *indigent* young men, because, their early education being generally more neglected, their mental character has had fewer tests and trials.

2. The disadvantages to the *individual* of a too early committal are, in many cases, grievous. In a matter, involving so much liability to error, it is not uncharitable to suppose that the path of duty may be sometimes mistaken; but the opportunity of retracing one's steps often implies, under the circumstances, such a loss of character that the temptations to persevere are not readily resisted. Besides this, some may have so strong a desire to obtain an education, that they may very naturally be deceived as to their feelings and duty in reference to the ministry. And even, under the best circumstances, a youth who is looked upon as pledged to be a minister, has many serious disadvantages to contend against, amidst the companions and incidents of collegiate and academic life.

3. The *security to the Church* of a course of previous discipline and probation would be greatly increased. We need for the ministry not merely good men, but the best men; not merely men of fair talents, but of the best talents. A wide scope of testing its youth, before encouraging them to enter the ministry, is one of the most effectual safeguards of the Church. Almost all the failures of the Board of Education have occurred in the collegiate and academic courses. Here the main difficulties of our present operations have always held their encampment. The experience of our own and other Education Societies, clearly points to the dispensing with an early pledge, as one of the best securities to the Church in its provisions for the ministry.

4. The better conformity of the measure to the *Constitutional Rules of the Presbyterian Church* is an additional consideration. Although a liberal interpretation of the Constitution will allow Presbyteries to receive young men as candidates for the ministry at the early stages of education, our Presbyteries have not been unanimous in adopting such an interpretation. The framers of our Form of Government, seem to have regarded young men as "candidates for licensure," only when they had finished their preparatory course and were prepared to commence their theological studies. When "a candidate for licensure shall be taken on trials" by a Presby-

tery, he must "undergo an examination respecting his experimental acquaintance with religion." * * "This examination shall be close and particular; * * * And *it is recommended* that the candidate be also required to produce a diploma of bachelor, or master of arts, from *some college or university*: or at least authentic testimonials of his having gone through a *regular course of learning*." It is true that this is a "recommendation;" and that our present plans have always required from candidates, *before licensure*, the above conditions. But the fact is still obvious that our constitutional rules would be more fully complied with, by demanding from every "candidate for licensure" at the time of his being taken under the care of the Presbytery, a "diploma from some college," or "authentic testimonials of his having gone through a regular course of learning."

5. The *Scotch and other Reformed Churches* provided education for the ministry in connexion with general education.

The policy of the Scottish Reformers was to educate all the "youth-head" of the land, by a system reaching all classes of the people and fitting them for all their stations in life. The Free Church of Scotland of the present day is attempting to carry out this great idea of Calvin and Knox, through its schools, academies and college. A number of bursaries, or scholarships, principally confined to the Theological Hall, have been established in connexion with the New College; and the scholarships in the academic department are open to all persons in the college as the reward of literary merit. Our Scotch brethren are understood to object to the method of assisting indigent young men which prevails in this country.

The other churches of the Reformation acted on the same general principles. They fully expected, as the *result* of their system, that many of their educated youth would enter the ministry, but a pledge to this effect was not required as a preliminary to an education.

The academies established by the fathers of the Presbyterian Church in this country, were on the same basis. For example, the first academy, established by the Synod in 1743, had the following regulation: "That there be a school kept open where *all persons who please* will send their children and have them instructed *gratis* in the languages, philosophy, and divinity."

This ancient testimony ought not to be disallowed without strong and wise reasons.

6. Dispensing with the ministerial pledge in the early course will greatly *elevate the character and increase the efficiency of the Board of Education*, as the agent of the General Assembly. As has been intimated, the chief struggle of the Board has always been with obstacles arising in the preparatory stages, and attributable to the exaction of a professional pledge so far in advance. The character of the Board, as an instrument for the promotion of religion, would be relieved in many respects by a change of policy. Instead

of coming before the churches with an odium of suspicion, it ought to command the homage and the praise of elevating the standard of ministerial and general education throughout the land.

Considerations, such as these, plead for a change in the direction indicated. It is believed that great gain would accrue to our youth and the Church, by not requiring a *pledge* to enter the ministry, at least until the candidate was ready for the Theological Seminary. Even then, the reception of the candidate by the Presbytery might be considered a sufficient expression of his intentions to enter the ministry, without requiring any additional declaration. The "pledge" had its origin at a time when a large number of young men were taken up by private committees, as candidates for the ministry in the early stages of education. If the basis of our operations is enlarged, the reasons for requiring any pledge at all are very much diminished, if not altogether removed.

It will be observed that the plan contemplated in this paper, leaves the collegiate and academic scholarships open to all who are recommended by the Education Committees of the Presbyteries, as persons whose character and capacity encourage the belief that their education will be useful to the Church; a general reference being had, if judged expedient, to the ministry and teaching, but no pledge being required at this early stage. The recommendation of the Presbyterial Committee does not imply that the youth are in any official sense taken "under the care" of the Presbytery. The object in referring the incipient recommendation to this Committee is to place the matter in competent and responsible hands. Our academies being supervised by the Presbyteries, the Education Committees would naturally have access to the means of becoming acquainted with deserving young men, of attending examinations, &c. In this way we avail ourselves of our Church organization incidentally, without demanding of our youth an examination with a view to the ministry, at this early period of their course.

OF THE PERSONS TO WHOM THE COLLEGIATE AND ACADEMIC SCHOLARSHIPS WILL BE OPENED.

For the purpose of exhibiting more definitely the wants of the Church, as well as of showing the scope of this part of the plan, the attention of the Assembly is turned to the practical question, "Who will be educated on these scholarships?"

1. In the first place all the gifted and indigent young men of piety, *whose views of duty lead them to think of the Christian ministry*, will have the opportunity of securing an education. It does not follow that some of our pious youth may not have clear views of future duty whilst pursuing their preparatory studies. The nature of the case requires them to consider prayerfully the whole subject of their future course in life. Some, no doubt, are called to the ministry at an early period. Although it is not deemed wise to compel any to a decision at the risk of being denied an education, it

is nevertheless truly wise to allow them, and to urge them, to use all the light in their power. All persons, therefore, looking forward to the ministry, would have access to the scholarships, upon the prescribed conditions. And all candidates, now under the care of the Board of Education, would be able to secure their education, provided they attained the standard of literary merit, which it is proposed to establish.

2. In the second place, these scholarships will assist in educating *pious teachers*. Our Church greatly needs teachers at the present time. The demand for them is almost as great as for ministers. Our schools, academies and colleges, increasing in number, are already urgent to procure suitable persons to superintend and to instruct in them. The success of these institutions is depending upon the corps of teachers who are to be trained for their work. The enlargement of the basis of our plans, with a view to provide for the Christian and thorough education of teachers, is a matter of necessity as well as of sound policy. The *principle* involved in this measure was distinctly recognized by our General Synod in 1785, as follows: "That, at the visitations of the schools, one or two of the most ingenious and virtuous of the poor children be annually selected, in order to give them a more perfect education, and thereby qualify these ingenious charity scholars to become afterwards useful instructors in our congregational schools."

The establishment of NORMAL SCHOOLS is indispensable to the perfection of our educational system. Several of the Presbyteries contemplate attaching a teacher's department to the Academies under their care. When our youth are prepared to enter the Normal School, they will occupy the same relative position in their professional course, as candidates for the ministry who are prepared to enter the Theological Seminary. Pious females—who are generally considered the best teachers for children—should be incited to qualify themselves for this important vocation by attendance on Normal schools.

It is certainly high time to offer encouragement for the training of teachers, and to take measures corresponding to the natural demands of our educational system.

3. In the third place, the collegiate and academic scholarships will provide, in a measure, for the education of *persons of real merit* whose professional aims are not definitely developed. Even if some of this class should never become ministers or teachers, the Church and the world would have the benefits arising in the providence of God from the Christian training of gifted minds. Some men serve God and his Church as effectually in other professions as ministers do in the sanctuary. As private Christians, elders, colporteurs; or, as lawyers, physicians, legislators, judges, and in other relations of life, the highest gain would accrue to the Church and the world by their intellectual culture and elevation. How far the Board would be able to extend encouragement to ~~merit~~ merit in this direction, would

depend entirely upon the amount of funds at their disposal. The idea, however, of leaving this whole matter open to the recommendation of Education Committees, within the prescribed conditions, enters into the very nature of the general plan proposed for adoption. The enlargement of the basis of our operations is the prominent part of these suggestions.

TWO GREAT ADVANTAGES OF ENLARGING THE BASIS.

There are two great advantages in enlarging the basis of the operations of the Board which should be more specifically presented for consideration.

1. One is that a *larger number of the deserving young men of our Church* would receive a Christian education. The elevation of the masses is a general characteristic of Presbyterian principles. Our scriptural system, which enlarges the great idea of *personal responsibility*, lives and thrives with mental training. Our resources to bless the rising generation should be on a scale to honour the creed and government of the Church, and to meet the spirit, and progress, and wants of the age. At the Reformation, a zeal for popular knowledge was as remarkable as the revival of religion. Institutions of learning were co-workers with the ordinances of the gospel; and the pulpit, the school, and the press established Protestantism in Europe. A regard was always had by the Reformers to the education of the poor. The Universities of France, which were originally supported by the annual subscriptions of individuals and churches, appropriated a fifth part of their entire income to the sons of indigent families. Scotland went even beyond France in her benevolent provisions of education in school, academy and university. Her Universities at the present day have about five hundred scholarships for the education of her meritorious sons. The early Congregational and Presbyterian Churches in this country were distinguished by a similar Christian zeal: and have generally endeavoured to provide, according to their opportunities, for the training of deserving youth. Our efforts in this great cause should accord with the developments of Providence; they should be extended to meet the exigencies of our generation. Especially should our arrangements keep in view the increasing requirements, in qualification and number, of the two vital departments of preaching and teaching. And if, for the purpose of securing the best interests of these departments, a greater number of its youth must be educated as the materials for selection, the Church ought not to hesitate a moment to extend the basis of its operations. Fidelity to its principles, history and resources, justify, nay, urge us to enlarge to the utmost our educational plans, even though the ministry and teaching were not necessarily associated with our progressive measures.

2. This leads to the other advantage alluded to, viz. a larger number of young men will probably *study for the ministry*. That the candidates will be likely to possess higher *qualifications*, both reli-

gious and literary, is a leading idea in the preceding discussion, and needs no further explanation. It may not be equally obvious that the ministry will gain in numbers as well as in character through the proposed plan. But the larger the number of pious young men who are *educated*, the larger will be the class who will ordinarily look forward to the ministry. This supposition implies nothing derogatory to the Divine sovereignty. It is a deduction, warranted by Scripture and Providence, from the use of means appropriate to their end. As the multiplication of churches secures in providence a greater number of hopeful conversions, and an increase of prayer and activity in any churches commonly secures an increase of members, so an increase of the number of pious and educated young men justifies the hope of an augmented ministry. The stream will be in proportion to the source of supply. This was the great principle which animated our Presbyterian fathers in establishing their schools in the olden time, and which led to the founding of Princeton College. These institutions not only educated persons who had the ministry definitely in view, but enabled many others, after completing their education, to consider the ministry within the range of covenant obligation and literary attainment.

In the event of the adoption of the proposed plan, some persons will undoubtedly become teachers. This result is distinctly aimed at. But the number of those who will pursue teaching as a profession will not by any means equal the increase of the whole number of pious and educated young men. Others, who commence their studies with a predominant desire to be teachers, or who may have no fixed professional aim, or who may not even profess religion at the beginning of their preparatory course, may according to past providences be expected ultimately to have their attention turned to the ministry. On this latter point, we may safely appeal to the history of our literary institutions.

A large number of the pastors of the American Congregational and Presbyterian Churches are recorded to have made a profession of religion in their collegiate course. During the last hundred years, there have been about twenty-five revivals of religion in *Yale* College; and the number of hopeful conversions is stated at six or seven hundred. Of these, nearly one half have entered the ministry. "For a period of twenty-two years in the history of *Middlebury* College, one half of the pious graduates are believed to have been converted while connected with the College. About one hundred of the converts, in nine revivals which occurred at *Dartmouth* College, are known to have entered the ministry. The converts in six of these revivals numbered one hundred and seventy. One fourth of all the alumni of *Williams* College who entered the ministry during a period of twenty-five years, were converted while in College. The converts in five revivals at *Amherst* College, exceeded one hundred. The Concert of Prayer for Colleges was established in 1827, and within six years from that time, some four hundred

and sixty students were hopefully converted in fourteen Colleges; and in about the same number of institutions more than three hundred cases of conversion occurred in 1831 alone."* The history of the more recent western Colleges, such as the *Western Reserve*, *Jacksonville*, *Wabash* and *Marietta* Colleges, goes to establish precisely the same point.

The Colleges in the Presbyterian Church have also been the nurseries of piety and of the ministry. In former, as well as in more recent times, revivals have blessed our institutions at Princeton, Canonsburg, Washington, Prince Edward, Lexington, Milledgeville, Danville, Hanover, and at other places. A powerful revival of religion occurred in *Princeton* College in 1757, concerning which President Davies wrote as "the best news that perhaps I ever heard in my life." A large number of the students professed religion, many of whom became ministers. In 1771, another memorable revival occurred under the administration of Dr. Witherspoon; and of the twenty-nine graduates in 1773, no less than twenty-three became ministers of the gospel. Dr. Green, in giving an account of the revival of 1815, said, "in the great revival, there are a considerable number of ministers now living, who received their first impressions of religion at that period;" about fifty students, (nearly one-half) were supposed to be the subjects of renewing grace at that time. At the revival in *Hampden Sidney* College, in 1787, out of seventy or eighty students, one half were hopefully converted; and of these many entered the ministry. At *Dickinson* College, the single revival of 1822 brought fifteen into the ministry. *Jefferson* College was favoured with several revivals under the administration of Dr. Brown, who says that in thirteen years, from 1823 to 1835, out of three hundred and seventy-nine students no less than ninety-six joined the Church, and that nearly one half of all the graduates became ministers. Additional facts like these may be stated at another time. The accessions to the Church and to the ministry from American Colleges constitute one of the strongest pleas in favour of institutions of learning. "Not a few of the best scholars and most eminent men of this generation among us," says a College Professor, "trace back their Christian experience—the spirit that animates their toils and the sweet hope that brightens life even as it hastens to its decline—to some season of spiritual refreshing among the groves and by the altars of their Alma Mater." Among the number who thus associate their Christian hopes with College life, may be mentioned President Edwards and President Dwight.

It is the remark of one of our most sagacious and distinguished ministers, given as the result of his own observation, that not unfrequently young men who finish their collegiate course without religion are brought to a consideration of its importance shortly after

* Fifth Report of Collegiate and Theological Society for the West, p. 30.

graduating. The interval between the breaking up of college ties and entrance upon professional life seems to be often made emphatic through God's grace in its appeals to the heart and conscience. A number of ministers are known to trace either their conversion, or their sense of obligation to enter the ministry, to this earnest and critical period.

In short, the Church has no well-grounded reason to fear that the number of its ministers will suffer diminution by enlarging the basis of its educational operations. The reverse will almost inevitably be the case. Unless past providences fail to indicate the mode of God's administration in the future affairs of the Church, we are invited to extend our plans for the very purpose of preparing His way upon the minds and hearts of our educated youth.

Even, however, on the supposition of no increase of candidates for the ministry; or still further, on the supposition of an actual decline—neither of which alternatives is probable—the advantages of the plan in securing a better *material* for the ministry commend it to the adoption of the Church.

PRACTICAL ARRANGEMENTS OF THE COLLEGIATE AND ACADEMIC SCHOLARSHIPS.

The same general principles, which govern the administration of the theological scholarships, will apply to the collegiate and academical, *mutatis mutandis*. These scholarships will be distributed among our approved institutions; will be awarded to merit; will be generally \$75 in colleges; a few may be \$100 as tokens of specially high attainment, &c.

ACADEMIES.

The preceding plan assumes the wisdom and propriety of assisting indigent youth of gifted minds in their academical, as well as collegiate and theological education. The necessity, indeed, of granting aid from the general fund becomes less, the farther we go back in the educational course:—owing in part to the greater facilities of securing a preliminary education, and in part to the diminished expenses attending it. On the other hand, so exceedingly important is early education to future usefulness, that the period of life naturally allotted to it should receive fostering influences and watchful attention. One of the greatest deficiencies in our existing system is the neglect of the early intellectual training of our candidates. The average age at which candidates, in their academical course, have been received under the care of the Board of Education, for the last ten years, is about twenty-one; sometimes the Presbyteries recommend young men of twenty-five years of age. Thus has not only a great deal of precious educational time been lost to them, but time so precious that nothing can supply its loss. The most hopeful candidates of the Church are those who have

received religious and other instruction in childhood, and who have been regularly trained in schools and academies. There are, no doubt, exceptions within the knowledge of all, of individuals commencing their academical studies late in life, who have occupied even an eminent rank in the ministry and in other professions. Such exceptions, however, naturally indicate the higher elevation which the same individuals might have attained with the enjoyment of superior advantages. The general provisions of the Church should unquestionably secure facilities for an early educational training. Under no other system is it possible to obtain, in the long run, a very high order of ministers. Like the husbandmen, alluded to in the book of Zechariah, who were "taught to keep cattle from their youth," our most efficient and best qualified ministers will, in the ordinary course of Providence, come from those who, from their youth, have received a Christian education.

In view of these and similar considerations, it has been proposed that the Education Committees of the Presbyteries should recommend young men of decided merit and promise, who might not otherwise receive an academical education at the most hopeful period of life, if at all. The time may soon arrive, with the prospective advancement of the educational movement in our Church, when our schools and academies will present such increased facilities for obtaining an education as to render aid from the general fund comparatively unnecessary. For the present it is deemed advisable to continue to act on the principle of assisting young men in their academical course, with the modifications respecting the pledge, &c. already mentioned. And in order to continue our operations on a scale within the limit of our probable resources, it may be expedient both to reduce, generally, the amount of academical scholarships to \$50, and also to limit their number. If their number were to be limited, at least for the first year, the limitation would probably secure, on the whole, the safest results. At any rate the utmost vigilance must be exercised in bringing forward only such young men as have promising qualifications. And in making recommendations, the Education Committees should take into the account, character, intellect, age, previous religious training, desire of knowledge, and in short, such elements as give strong hope, with God's blessing, of usefulness to the Church and the world.

PRIMARY SCHOOLS.

The plans of the Church already make provision for the more elementary stages of education. The Assembly have recommended to all our congregations to establish as far as practicable, schools in which the truths and duties of religion shall be inculcated in connexion with secular learning. The preparatory process is generally the most decisive of the destiny of the child. A loss of religious influence in early life makes a fearful impress upon the rising gene-

ration. It perpetuates disadvantages which no future privileges can redeem. Both the literary and religious character of the young requires early attention in order to secure harmonious and complete development. A sound education at school is among the greatest blessings that can be conferred upon a child. And where Church schools can be established for the Christian education of our youth, they ought to be by all means undertaken.

No change is deemed necessary in the present measures of the Board relating to this department. Provision is already made for the support of all parochial schools which need assistance, and on such a scale as to give gratuitous instruction to the indigent. Where religious schools cannot be established, the best means within reach should be used for the education of children. It certainly ought to be the aim of every pastor to see that the best practicable kind of elementary instruction is afforded to every child in the congregation. The ground work of our whole educational structure should be placed upon an enduring foundation, and constructed of the choicest materials. The influence of early education upon the character and usefulness of the minister, the teacher and the private citizen is so vital, that the strength of the Church should be directed to render it evangelical and elevating.

III. *Financial Aspects of the Subject.*

PRACTICABILITY OF ENLARGING OUR PLANS.

The point whether the Church will supply the Board of Education with funds to carry out these measures, necessarily demands serious attention. Will our present donors and patrons refuse to allow their contributions to be distributed in the more general manner contemplated? By proposing to educate any others than those definitely pledged to the ministry, do we endanger the whole scheme? The Board think not, by any means. For,

1. The objection miscalculates the disaffection likely to arise from any improvement upon our present plans which the wisdom of the Assembly may advise.

2. The popularity of the new plan with many in our Church, who are somewhat doubtful as to our present operations and who do not therefore give them a very cordial support, would more than counterbalance any supposed alienation on the part of the others.

3. Particularly when we take into the account the great mass in our congregations, including the non-communicants. Many of this latter class, who entertain prejudices against the education of candidates for the ministry on the old plan, would be very likely to sustain the new arrangement—especially with an enlarged basis, having reference to the education of others besides theological students.

4. The most weighty answer to the objection, however, is that

those persons who may prefer to apply their donations exclusively to the education of candidates for the ministry, will have the fullest opportunity of doing so. The number of students in our theological seminaries on our roll—which is about 150—will always afford scope for benevolence that is specially inclined to take this direction.

There is every reason to anticipate a favourable reception of our plan by those whose benevolence has hitherto supported our operations. Instead of giving cause of complaint, we offer a wider latitude of choice. Our Board of Publication, the Tract Society, and the American Sunday-School Union, have separate acknowledgments for a general distribution fund, a colporteur fund, and other special funds. If the Board of Education attempted new operations on the old fund, there would be just cause of objection. But inasmuch as special provision is made for the new department, there can be no doubt that at least the same amount of funds would be entrusted to the Board for the purposes of distribution.

But will not *more* funds be needed? And is there any reason to believe that the Church will supply them? Every one will admit that the Church has not yet reached the full amount of its *resources* of benevolence. On the contrary, the great body of contributors to the schemes of the Church have not yet even attained the point of self-denial. A deficiency of funds for any department of benevolence will not be owing to any want of resources in the Church.

The history of the Board inspires the conviction, that the Church will not fail to meet every reasonable demand in the educational department. Although there have been occasional intervals of severe pressure in our monetary affairs, the Board has never left unfulfilled a single engagement. In fact, the only time when the Board had no funds, was when it had no enlarged plans. The Church will always encourage enterprise and activity in carrying out measures to bless mankind. When the Board of Education adopted in 1831, the great principle of receiving and assisting *every* candidate properly recommended, many predicted a failure; but, under God, entire success crowned the effort. The same prediction of ill success was vehemently uttered against all our ecclesiastical organizations; and whenever any onward movement has been submitted to the Christian enterprise and self-denial of our people, the unspent echo still returns to intimidate. What the Church wants in order to secure progress in benevolent operations is a knowledge of duty. If it can be made to appear, that the Christian education of our youth ought to be provided on such a basis as shall afford the best opportunity of obtaining, through divine grace, ministers for our churches and teachers for our institutions, the means will be forthcoming. The Presbyterian Church will not falter in the execution of plans which have in view its own prosperity and the triumphs of religion from generation to generation.

ON THE COLLECTION OF FUNDS.

A modification in the mode of collecting funds for the Board of Education requires consideration. Since 1847, there have been two departments in our operations; one relating to candidates for the ministry, and the other to schools, academies and colleges. The latter is of recent origin, and has thus far made a comparatively small demand for funds, which have been supplied chiefly by the liberality of a single individual. It is obvious that this department must be placed upon an adequate pecuniary basis—that it must receive a regular supply of funds from the churches. It is also obvious, that *two* collections for the Board of Education cannot be expected to meet with favour. Under these circumstances it seems best to embody both departments of the Board in the presentation of the cause before the churches, and to allow donations to take any direction that may be specified—with the understanding that if donors and churches indicate no preferences, their donations will be applied, at the discretion of the Board, to that department which has the greatest need of funds. The two departments are so harmonious in their aims, they relate so nearly to the same object, that no valid objections are perceived to this course. Whilst the most entire liberty would be left to the donor, the Board would be relieved from the embarrassment of attempting two collections; and with a slightly increased scale of contributions, the grand purposes of the Church could be successfully carried out on the plan suggested.

IV. Miscellaneous Observations.

A few points, in a general review of the plan herein sketched, deserve particular attention.

1. In attempting to raise the standard of scholarship, the Board do not depreciate the *superior importance of piety and general fitness*. The uniform testimony of the Presbyterian Church in regard to the necessity of a union of religion and learning in the ministry is only re-affirmed and better established. And it cannot be doubted that higher qualifications are more and more demanded by the public sentiment and wants of the age.

2. In enlarging the basis of our educational operations, we do not render less prominent *education for the ministry*. This would still be a leading object of the Board, a common bond of all its aims and plans. It is right and wise that it should be so. Never may the dark day dawn when the Presbyterian Church shall make subordinate to any thing else the great duty of “preaching the gospel to every creature.”

3. In aiming at a common treasury for all the operations of the Board, we *preserve good faith with donors*, and *simplify our machinery*. If no other alteration is accomplished, this one is prac-

tically necessary—unless indeed the churches will consent to two collections, which is supposed to be out of the question.

4. In remodelling the plans of the Board, we adopt no new *principle*, but simply make new *arrangements* to carry out, in a more certain manner, principles that have been always recognized. The principles which underlie the whole of this part of the Report have been always acquiesced in by our Church. They are these:

(1) The standard of ministerial qualification should be elevated by all practical means.

(2) Great care should be exercised in receiving young men as candidates for the ministry.

(3) It is for the interest of the Church to give a Christian education to as many of her indigent and gifted youth as possible.

(4) In the disbursement of funds, the intentions of the donors should be scrupulously regarded.

This enumeration comprehends, it is believed, every *principle* involved in the plan. And which of these principles is the Church unprepared to re-impress with greater power upon her educational system?

5. The proposed mode of applying these principles *harmonizes with the system of church schools, academies and colleges*, established by the Assembly, and now getting into extensive operation. In these institutions, and in a few others of similar character, the youth of our Church have a better opportunity of obtaining a sound education than has been hitherto enjoyed. The apparatus and appliances of instruction are of the very kind to invite the Church to take more efficient measures to extend their benefits to all classes within its bounds.

6. The plan for raising the standard of literary qualification *magnifies the importance of giving religion* a higher prominence in our institutions of learning. The greater the stress that is laid upon literary attainments, the greater the necessity of bringing godly influences to bear upon the development of character. In addition to the introduction of religion into the course of studies, a watchful pastoral superintendence on the part of their instructors should be exercised over the youthful students of the Church. There is a summons from every quarter to multiply the safeguards of a religious education in our schools, academies, colleges and seminaries.

7. One word on the subject of *making changes* in the Boards of the Church. No one would advocate any changes that are not founded upon just and enlightened views. If these suggestions are not wise, let them be consigned to oblivion. But if, on the other hand, the plan appears sound and practical, it should not be proscribed because it is new. Almost all our benevolent institutions have enlarged their operations. The *American Bible Society* has extended its efforts to all lands; the *American Tract Society* has risen to be a great book-making concern, and has superadded a system of colportage of a high missionary character; the *American Sunday School*

Union has also grown up into a great publishing and missionary institution. Our own Boards have likewise enlarged their aims from time to time. The *Foreign Board* of the Presbyterian Church now assists evangelical efforts in Protestant and Papal countries of Europe through the colporteurs and missionaries of the societies at Geneva and Paris. It also has a mission among the Jews. And besides sending missionaries to preach the gospel to the heathen, it has a vast array of printing presses, educational operations, and wise miscellaneous appliances. Our *Domestic Board* not only sends missionaries into new and destitute settlements, but assists in supporting pastors in old, established churches; and the Assembly has appended a "Church extension" department to its wide-spreading and increasingly important work. The *Board of Publication*, once the comparatively humble organization of a Synodical Tract Society, stands forth as the book-publishing institution of the Church, and has recently made a great advancement of influence and power, in sustaining colporteurs to visit families and to carry books from house to house.

The *Board of Education* has one claim to improve and enlarge its plans, which none of the other Boards possess in so high a degree; it has been more *found fault with* than any other Board. The existence of prejudices and objections to its plans justifies all reasonable effort to establish them upon a more secure and satisfactory basis. Other institutions have been remodelled according to the demands of the age and the suggestions of experience. Should not the Board of Education be allowed the benefit of a similar policy?

8. The prosecution of all measures, having such intimate relations to the Redeemer's kingdom, requires the acknowledgment of our entire dependence upon God. The Presbyterian Church has enjoyed the favour of its great Head in training up many worthy sons for the ministry of reconciliation. In 1847, Providence opened the way for an important revision of our educational measures; and this very revision is leading us on, step by step, in the path of Christian progress. The hope is a rational one that the blessing of God, which has thus far prospered our undertakings, will not forsake His people in attempting a still greater service for His glory.

All which is respectfully submitted.

JAMES N. DICKSON, *President*.

CORTLANDT VAN RENSSELAER,
Corresponding Secretary.

A P P E N D I X.

ACTION OF THE GENERAL ASSEMBLY.

The Report of the Board of Education was referred to a committee, consisting of the Rev. John A. Savage, N. L. Rice, D.D., John A. Steele, J. Talmadge, and *elders* John Fine, Andrew Harris, and Isaac Baker. This committee brought in a report and resolutions which, being amended, were adopted and are as follows:

The Committee to whom was referred the thirty-first Annual Report of the Board of Education of the Presbyterian Church, (1850,) beg leave to state to the Assembly, that upon the examination of the Report, they find it to consist of three departments or sections.

1. Some very appropriate and highly valuable remarks upon the general importance and bearing of the educational operations of the Presbyterian Church, embodied in the first fourteen pages of the manuscript portion of the Report.

2. The second division comprises the notice or history of the educational operations of the Board during the past year, and completes the manuscript portion of the report, which exhibits a progress truly encouraging, and calls for gratitude on the part of the Church to her great and divine Head. This progress is cheerfully demonstrated by the growing prosperity of both branches of the important work intrusted to this Board by the Assembly, viz., the superintendence of the education of candidates for the ministry, and the fostering care of seminaries or institutions of learning, from the primary school, where the elements of a scriptural morality and sound theology are inculcated, to the theological hall, from whose disciplinary appliances the student is ushered upon his field of labour. The report exhibits an increase in the number of candidates over that of the preceding year, and an advancing prosperity in the schools, academies, and colleges within the oversight of the Presbyterian Church. But while your Committee recognise in the operations of the Board a highly adequate ability, fidelity, and vigilance on the part of the official agencies on whom its highly important trusts are devolved, they cannot but regret the apparent want of an interest on the part of the great body of the Church in this department of the grand field of her moral and spiritual enterprise, commensurate with the issues to be wrought out. The cause of missions, so dear to the Church, is in an important sense dependent upon the onward progress of the cause of ministerial education. It is here, within the limits of this department of the Church's hallowed enterprise, that the foundation is laid, and the susceptibilities elicited, and the appliances put

in requisition for the qualification of an instrumentality by which the home and the foreign field of missionary enterprise is to be cultivated, replenished, and adorned. And to be indifferent to this fountain, from which such streams are expected to flow, appears to your Committee an inconsistency, for which, as a Church, we cannot too severely inculcate ourselves, so long as the present apathy continues to exist in the congregations generally throughout our borders. Your Committee therefore hope that the members of this General Assembly, in returning to their respective fields of labour, may endeavour to hold up prominently before the view of their congregations, the claims which this cause is worthy of maintaining in their prayers, sympathies, and contributions.

3. The third division of the report is embodied in a printed circular or pamphlet, entitled "Suggestions towards improving the Plans of the Board of Education of the Presbyterian Church in the United States of America," and contains some very valuable hints and suggestions concerning the modification and expansion of the present plans of the Board's operations, which your Committee, under all the circumstances, advise to be referred to the action of the next General Assembly.

As expressive of the sense of this Assembly upon the entire report, your Committee beg leave to submit the following resolutions:

1. *Resolved*, That this General Assembly, believing Christian Education in all its departments to be connected with the preservation of the best interests of the Church and State, cherish a high sense of the importance of the measures of their Board of Education, whose aim is to secure the religious instruction of our youth in schools, academies, and colleges, and to assist candidates for the ministry in their preparation for the sacred office.

2. *Resolved*, That this General Assembly record their gratitude to God for the general prosperity which has attended the operations of the Board during the past year, as indicated in the increase of candidates for the ministry, and in the increase of schools, academies, and colleges under the supervision of the Presbyterian Church.

3. *Resolved*, That the third division of the Annual Report, embodied in the printed pamphlet, entitled "Suggestions toward improving the Plans of the Board of Education of the Presbyterian Church in the United States of America," be referred back to the Board of Education, and they be instructed to report fully on the proposed change to the next General Assembly.

4. *Resolved*, That as the necessities of our country and the world call loudly on the Presbyterian Church for a large increase of ministers, this General Assembly would recommend to the churches under their care to observe the last Thursday of February as a day of special prayer for the outpouring of the Spirit on young men. And the Assembly would earnestly urge upon pastors, parents, and all who are intrusted with the training of the youth of our Church, to make united and fervent intercession to the Lord for their early conversion.

[In reference to the third resolution, it may be remarked that it met with a general acquiescence, it being thought desirable on every account to postpone the subject for another year.]

MEMBERS OF THE BOARD OF EDUCATION.

First Class elected in 1847.—Term of service will expire in 1851.

MINISTERS.

Philip Lindsley, D.D.
 David Magie, D.D.
 George Potts, D.D.
 R. J. Breckinridge, D.D.
 A. Tudehope,
 M. B. Hope, D.D.
 Wm. W. Phillips, D.D.
 Wm. Chester, D.D.

LAYMEN.

Daniel McIntyre,
 Nathaniel Ewing, Esq.,
 Thomas McKeen,
 Humphrey H. Levitt, Esq.,
 Frederick V. Krug,
 Joseph Patterson, Esq.,
 Wm. S. Ridgley, M.D.
 James H. Fitzgerald,
 John J. White.

Second Class elected in 1848.—Term of service will expire in 1852.

MINISTERS.

John McCluskey, D.D.
 S. K. Talmage, D.D.
 S. Ramsey Wilson,
 J. McElroy, D.D.
 Wm. L. Breckinridge, D.D.
 Phineas D. Gurley,
 Samuel D. Alexander,
 John S. Galloway.

LAYMEN.

Alexander Osbourn,
 Henry Potter, Esq.,
 Samuel Hepburn, Esq.,
 Thomas Henderson,
 Alexander Symington,
 Mark Hardin,
 Gilbert T. Snowden,
 Col. W. Walton,
 Grisby E. Thomas, Esq.

Third Class elected in 1849.—Term of service will expire in 1853.

MINISTERS.

Archibald Alexander, D.D.
 Nicholas Murray, D.D.
 A. Macklin,
 William S. Plumer, D.D.
 D. McConaughy, D.D.
 J. McDowell, D.D.
 J. N. Campbell, D.D.
 G. B. Perry, D.D.

LAYMEN.

Archibald Robertson,
 Alexander W. Mitchell, M.D.
 Matthew Newkirk,
 Joseph B. Mitchell,
 William Harris, M.D.
 William Nisbet,
 Robert Soutter, Jr.
 Andrew Harris.

Fourth Class elected in 1850.—Term of service will expire in 1854.

MINISTERS.

Francis Herron, D.D.
 William Neill, D.D.
 Joseph H. Jones, D.D.
 Henry A. Boardman, D.D.
 Francis McFarland, D.D.
 Charles Wadsworth,
 William H. Green,
 John Miller,
 C. Van Rensselaer, D.D., *ex off.*

LAYMEN.

James Lenox,
 William Maxwell, Esq.,
 James N. Dickson,
 Stephen Colwell, Esq.,
 Thomas Bradford, Esq.,
 Eugenius A. Nisbet, Esq.,
 James Dunlap,
 John J. Bryant,
 Wilfred Hall.

OFFICERS OF THE BOARD OF EDUCATION.

James N. Dickson, *President*.
 John McDowell, D. D.
 Thomas Bradford, Esq. } *Vice-Presidents*.
 James Dunlap,
 C. Van Rensselaer, D. D., *Corresponding Secretary*.
 Wm. Chester, D. D., *Associate Secretary and General Agent*.
 Wm. H. Green, *Recording Secretary*.
 Joseph B. Mitchell, *Treasurer*.
 Frederick V. Krug, } *Auditors*.
 Alexander Osbourn, }

The Board meet on the first Thursday of every month, at 4 o'clock, P.M.

EXECUTIVE COMMITTEE.

James N. Dickson, *Chairman*.
 William Neill, D.D. James Dunlap,
 Alexander Macklin, Thomas Bradford, Esq.
 William H. Green, Matthew Newkirk,
 John Miller, Alexander Osbourn,
 William Chester, D.D. Wilfred Hall,
 C. Van Rensselaer, D.D., *ex off.* Joseph B. Mitchell, *ex off.*

The Executive Committee meet every Thursday, at 3½ o'clock, P.M.

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. VAN RENSSELAER, D.D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be addressed to JOSEPH B. MITCHELL, Esq., *Treasurer*, Mechanics Bank, Philadelphia.

Payments may also be made to Charles D. Drake, Esq., Mission House, New York; Messrs. Leech, McAlpine & Co., Pittsburgh; Mr. J. M. Rutherford, Louisville, Kentucky; Mr. Thomas Moodie, Columbus, Ohio; or, at the Presbyterian Education Rooms, 265 Chestnut Street, Philadelphia.

Addresses or Sermons on the subject of Education; *Reports* of State superintendents, of committees or of trustees of schools, academies, and colleges; *Catalogues* of literary, scientific, or theological institutions; or any *documents* bearing on this general subject, will be thankfully received at the Education Rooms of the Presbyterian Church, No. 265 Chestnut Street, Philadelphia. A suitable acknowledgment will be made, as far as possible, of all such favours.

CHARTER OF THE BOARD OF EDUCATION.

To all to whom these Presents shall come.

Know YE, That whereas the General Assembly of the Presbyterian Church in the United States of America have a *Board of Education*, composed of Ministers and Laymen, members of the Presbyterian Church, the design of which is to afford aid to poor and pious young men of good talents, to procure a liberal education, as preparatory for the Gospel ministry in the Presbyterian Church; and whereas, the aforesaid Board of Education labours under serious disadvantages, as to receiving donations and bequests, and as to the management of funds intrusted to them for the purpose designated in their Constitution, and in accordance with the benevolent intentions of those from whom such bequests and donations are received,

Therefore, Matthew L. Bevan, Stephen Colwell, Joseph B. Mitchell, Joel Jones, Alexander W. Mitchell, John McDowell, Francis McFarland, Henry A. Boardman, and Thomas L. Janeway, citizens of the United States, and of the Commonwealth of Pennsylvania, and their successors, are hereby constituted and declared to be a body politic and corporate, which shall henceforth be known by the name of "*The Trustees of the Board of Education of the Presbyterian Church in the United States of America*;" and as such, shall have perpetual succession, and be able to sue and be sued in all courts of record and elsewhere; and to purchase and receive, take and hold, to them and their successors for ever, lands, tenements, hereditaments, money, goods and chattels, and all kinds of estate which may be demised, bequeathed or given to them, and the same to sell, alien, demise, and convey; also to make a common seal, and the same to alter and renew at their pleasure; and also to make such rules, by-laws, and ordinances, as may be needful for the government of the said Corporation, and not inconsistent with the Constitution and laws of the United States and of this State: Provided always, that the clear yearly value of the real and personal estate held by the said Corporation shall not, at any time, exceed the sum of two thousand dollars.

The Trustees above named shall hold their offices for one year from the date of this incorporation, and until their successors are duly qualified to take their places, who shall be chosen by the aforesaid Board of Education, at such times, and in such way and manner as shall be provided by the said General Assembly of the Presbyterian Church in the United States of America: Provided, that not more than one third of the Trustees shall be removed in any one year.

The Trustees hereby incorporated, and their successors shall, subject to the direction of the said Board of Education, have full power to manage the funds and property committed to their care, in such manner as shall be deemed most advantageous, not being contrary to law.

In behalf of the Board of Education.

ALEXANDER HENRY, *President.*

FRANCIS MCFARLAND, *Corresponding Secretary.*

I hereby certify that I have examined and perused the foregoing instrument, and that I am of opinion that the objects and provisions therein set forth and contained, are lawful. Witness my hand at Philadelphia, this 29th day of January, A. D., 1841.

(Signed) OVID F. JOHNSON, *Attorney General.*

We, the Justices of the Supreme Court of the State of Pennsylvania, do hereby certify that we have perused and examined the annexed Constitution, and are of opinion that the objects, articles and conditions therein set forth and contained are lawful. Witness our hands this eighth day of February, A. D. one thousand eight hundred and forty one.

(Signed) JOHN B. GIBSON,
MOLTON C. ROGERS,
JOHN KENNEDY,
THOMAS SERGEANT.

Eastern District of Pennsylvania, ss.

I certify that the above charter was duly presented to the Judges of the Supreme Court, and by them this day allowed. In witness whereof I have hereunto set my hand and affixed the seal of the said Court at Philadelphia, this eighth day of February, in the year one thousand eight hundred and forty one.

(Signed) J. SIMON COHEN, *Proth'y S. C., E. D.*

To Francis R. Shunk, Esq., *Sec'y of Commonwealth.*

Let the within instrument of writing be enrolled according to Law.

(Signed)

DAVID R. PORTER.

Executive Chamber, Harrisburg, February 18, 1841.

Pennsylvania, ss.

Secretary's Office.

Enrolled in Charter Book No. 6, pages 442, 443 and 444, containing a record of acts incorporating sundry religious, literary, and other charitable institutions.

Witness my hand and the seal of the said office at Harrisburg, this 18th day of February, A. D. 1841.

(Signed)

FRANCIS R. SHUNK, *Sec'y of Commonwealth.*

ABSTRACT OF PAYMENTS.

*Abstract of Payments on account of the Board of Education from May 8th, 1849,
to May 8th, 1850.*

MINISTERIAL EDUCATION.

Expenditures on account of Candidates, viz.				
In their Theological course,	-	-	-	12543 25
“ Collegiate do.	-	-	-	8845 76
“ Academical do.	-	-	-	2553 44
Total on account of Candidates, -				23,942 45

GENERAL EDUCATION.

Expenditures on account of Schools, -				1435 00
Do. do. Academies,	-	-	-	2064 89
Do. do. Colleges,	-	-	-	2750 00
Do. do. Theological Seminaries,	-	-	-	843 00
				7,092 89

OFFICE DEPARTMENT.

Corresponding Secretary's salary, one year,	-	-	-	1300 00
Assistant do. do. do.	-	-	-	500 00
Clerk and Book Keeper's do. do.	-	-	-	1000 00
				2,800 00

AGENCIES.

General Agent's salary, one year,	-	-	-	1800 00
Do. travelling expenses,	-	-	-	255 50
Western Agent's salary, one year,	-	-	-	500 00
Do. travelling expenses,	-	-	-	116 69
Travelling expenses of Voluntary Agents,	-	-	-	19 00
				2,691 19

MISCELLANEOUS.

Printing Annual Report, Circulars, &c.; proportion to Ministerial Fund, \$100 38; to General Fund, \$78 87,	-	-	-	179 25
Office Rent,	-	-	-	275 00
Postage, \$138 84; Stationery and Binding, \$36 41,	-	-	-	175 25
Lawyer's fees, \$84 83; Boy's wages, \$72,	-	-	-	156 83
Office furniture, expenses of removing, and sundries,	-	-	-	55 05
				841 38
Total Expenditures,	-	-	-	\$37,367 91
Of which Ministerial Education Fund,	-	-	-	30,196 15
General do. do.	-	-	-	7,171 76
				\$37,367 91

TREASURY REPORTS.

I. TREASURY AT PHILADELPHIA.

1850. May 8.	To cash paid Ministerial Education Fund,	\$98,350 00	1850. May 8.	Balance in Ministerial Education Fund,	\$9,735 85
	General	7,171 76		" General	8,374 13
	Balance Ministerial Education Fund,			" African	993 86
	General	4,363 80		" "	10,103 86
	" "	190 94			
	" African	993 86			
		5,546 00	1850. May 8.	Cash received Ministerial Ed. Fund,	23,958 05
				" General	28,945 90
					4,987 85

The undersigned, Auditor of Education of the Presbyterian Church, have examined the accounts of the Treasurer, J. B. Mitchell, and find them correct, leaving in his hands the following balances, *Viz.* Candidate Fund, forty-three hundred and sixty-three dollars and ninety cents; School Fund, one hundred and ninety dollars and twenty-four cents; African Fund, nine hundred and ninety-three dollars and eighty-six cents. Total balances, five thousand five hundred and forty-eight dollars.

May 8th, 1850.

II. TREASURY AT PITTSBURGH.

1850. May 8.	To cash paid Ministerial Education Fund, Balance,	9 178 03 75 16
		<u>9,253 19</u>
1849. May 8.	By balance Ministerial Education Fund, " Cash received,	988 44 1,964 75
		<u>2,953 19</u>

III. TREASURY AT LOUISVILLE, KENTUCKY.

1850. May 8.	To cash paid Ministerial Education Fund, Balance,	9,219 37	1849. May 8.	By balance Ministerial Education Fund,	2,145 54
		9,219 37		" Cash received,	2,145 54
		<u>9,219 38</u>			<u>2,148 38</u>

IV. TREASURY AT COLUMBUS, OHIO.

1850. May 8. To cash paid Ministerial Education Fund, Balance,	468 75 111 65
	<u>580 40</u>
1849 May 8. By balance Ministerial Education Fund, " " Cash recd yrd,	188 64 391 76
	<u>580 40</u>

The undersigned, Auditor of the Board of Education, having examined the accounts of the Treasurer at Pittsburgh, Louisville, and Columbus, as they appear on the books of the Board, find the balances as follows, viz.: at Pittsburgh, seventy-five dollars and sixteen cents; at Louisville, two hundred and twenty-eight dollars and ninety-two cents; and at Columbus, one hundred and eleven dollars and sixty-five cents.

Pittsburg, Pa. May, 1880.

ALB. OSBORN.

GENERAL RECAPITULATION.

	Receipts 1849.	Total Income.	Payments.	Balance 1850.
Philadelphia,	Balance, 1849,	30,683 90	56,330 00	4,363 90
Pittsburgh,	0,735 65	92,088 05	9,253 13	75 16
Louisville,	989 44	1,064 75	2,178 03	75 95
Columbus,	302 78	9,145 54	9,448 37	586 95
	189 64	301 76	580 40	111 65
Ministerial Education Fund,	7,515 71	39,400 10	35,975 81	4,779 66
"	3,374 15	4,987 15	7,288 00	1,100 94
General,			1,171 78	4,300 90
Total,	9,889 96	33,447 95	43,337 81	993 86

RULES AND REGULATIONS OF THE BOARD.

Ministerial Education.

The special attention of Presbyteries, Teachers, and Candidates, is called to these rules, which refer to the department of ministerial education, inasmuch as difficulties and delays, both in the reception and quarterly payments of candidates, as well as other inconveniences, sometimes occur through inattention to them.

I. ON THE RECEPTION OF CANDIDATES.

ART. 1. Every candidate is required to put himself under the care of a Presbytery before he can be assisted by the Board.

ART. 2. If any young man wishes to avail himself of the aid of the Board, he should make known his desire to his pastor, or some member of the Presbytery to which he would naturally belong, who, if he approves of it, shall make application to the Presbytery for his examination, as a candidate for the ministry.

ART. 3. The examination of the candidate shall be on his personal and experimental piety, on his motives for seeking the holy office of the ministry, on his attachment to the standards of the Presbyterian Church, in relation to his general habits, his prudence, his studies, his talents, his gifts for public speaking, his disposition to do all in his power to maintain himself, and his willingness to observe the rules of the Board.

ART. 4. An Education Committee, appointed by the Presbytery, may examine and recommend candidates during the interval of the meetings of Presbytery; and the appointment of such a Committee has been found by many Presbyteries highly expedient, not only to meet exigencies that may arise, but especially for the purpose of corresponding with, and watching over the education of, candidates.

ART. 5. If the examination be sustained, a detailed report shall be made to the Board by the Stated Clerk, or the Chairman of the Education Committee of the Presbytery, of the name of the candidate, his age, residence, church membership, place of education, progress in his studies, need of aid, piety, promise, and whatever else may seem proper.

FORM OF THE REPORT OF A PRESBYTERY.

At a meeting of the Presbytery of _____ held at _____ on the _____ day of _____ 18____, the person whose name is given in the following report, having been examined in conformity with the plan submitted by the Board of Education of the Presbyterian Church, and having been duly received under the care of this Presbytery, is hereby recommended to the Board of Education.

_____, Stated Clerk.

Name.	Age.	Residence.	With what church connected	1st. 2d 3d. stage of education	Place of study.	Lowest amount required.	To whom appropriations to be sent, and to what place.

[When the candidate is reported by the *Education Committee* the above form may be altered to correspond.]

ART. 6. Every candidate, at the time of his reception by the Presbytery, is required to sign a paper in the following form:

“ Having solicited the aid of the Board of Education in prosecuting a course of literary

and theological studies, that my views and purposes may be fully understood, I subscribe the following declaration, viz: I hereby declare it to be my solemn purpose to devote my life to the Christian ministry; and having examined the Confession of Faith of the Presbyterian Church, I am free to avow that it exhibits my views of the doctrines of the Word of God. I also approve of the Government and Discipline of the Presbyterian Church in these United States. And having examined the by-laws of the Board of Education, I hereby promise to comply with all the requisitions which have any reference to candidates."

This declaration shall be transmitted to the Board, with the Report made by the Presbytery, or its Education Committee.

ART. 7. No person shall be received by the Board unless he has been a member in regular and good standing in some Presbyterian church at least twelve months; and in addition to giving good evidence of his capacity for the acquisition of knowledge, he must have spent at least three months in the study of the Latin language.

ART. 8. Candidates will be received under the care of the Board at any of its regular monthly meetings; and, as a universal principle, the Board will refuse to receive no candidate who has been regularly recommended by a Presbytery, in conformity to these rules.

[The Board would respectfully say, that the recommendation of a young man is so solemn an event to himself and involves so deeply the character of the Church and the success of the cause of Education, that it demands the most serious and deliberate consideration; and if the application be of doubtful expediency, it should be postponed till a full and satisfactory trial can be made of the candidate.]

II. ON APPROPRIATIONS.

The Board act upon the principle, that the Church is bound to make provision for the education of such of her sons as are called of God to the work of the ministry, and are in circumstances to require her aid. The Board desire to rest this relation between the Church and her sons on the ground of mutual obligation and responsibility.

ART. 1. Every candidate shall forward, or cause to be forwarded, quarterly, a report from his teacher, showing his standing for piety, talents, diligence, scholarship, prudence, economy, health, and general influence, and no remittance shall be made to any until such report is received.

ART. 2. Appropriations shall be made quarterly, on the first Thursday of February, May, August, and November. When a candidate is taken under the care of a Presbytery at a period intervening between the quarter days, his first appropriation shall be a proportional part of the quarterly allowance.

ART. 3. The maximum of annual appropriations shall not exceed one hundred dollars to theological students, and seventy-five dollars to all others.

ART. 4. No payment shall be made in advance.

ART. 5. The tuition and boarding fees of the candidates shall always be first paid out of the appropriations of the Board, and the Board will, in no case, be responsible for debts of candidates.

ART. 6. As the appropriations of the Board necessarily fall short of the entire wants of the candidates, so the friends of each candidate, and the candidate himself, will be expected to make all proper exertions in assisting to defray the expenses of his education.

III. GENERAL RULES AND DIRECTIONS.

ART. 1. Each candidate shall be considered as always on probation, and under the pastoral care of the Corresponding Secretary of the Board, and of the Associate Secretary and General Agent.

ART. 2. Every candidate is required to pursue a thorough course of study, preparatory to the study of theology; and when prepared, to pursue a three years' course of theological studies.

ART. 3. If, at any time, there be discovered in any candidate such defect in capacity, diligence, prudence, and especially in piety, as would render his introduction into the ministry a doubtful measure, it shall be considered the sacred duty of the Board to withdraw their appropriations. Candidates shall also cease to receive the assistance of the Board, when their health shall become so bad as to unfit them for study and for the work of the ministry; when they are manifestly improvident, and contract debts without reasonable prospects of payment; when they marry; when they receive the assistance of any other Education Board or Society; when they fail to make regular returns, or cease, by a change of circumstances, to need aid.

ART. 4. If any candidate fail to enter on, or continue in the work of the ministry, unless he can make it appear that he is providentially prevented, or cease to adhere to the standards of the Presbyterian Church, or change his place of study, contrary to the directions of the Executive Committee, or continue to prosecute his studies at an institution not approved by them, or withdraw his connexion from the Church, of which this Board is the organ, without furnishing a reason which shall be satisfactory to the Executive Committee, he shall refund, with interest, all the money he may have received of this Board.

ART. 5. When any candidate shall find it necessary to relinquish study for a time, to teach or otherwise increase the means of support, he shall first obtain the consent of the Executive Committee; and if he shall not be absent from study more than three months, his appropriations will be continued; but if longer, they will be discontinued, or continued in part, according to circumstances.

ART. 6. The periodicals of the Board shall be sent, gratis, to each candidate, who desires to receive them.

ART. 7. When the official relation between the candidate and the Board ceases, or is about to cease, the candidate is expected to notify the Board in due time, stating the reason.

ART. 8. When a candidate has ceased, for a period longer than a year, to receive aid from the Board, he shall be required to present new testimonials from his Presbytery, or its Education Committee, before his name can be restored to the roll.

ART. 9. As all intellectual acquisitions are of comparatively little value without the cultivation of piety, it is affectionately recommended to every candidate to pay special attention to the practical duties of religion; such as reading the Scriptures; secret prayer and meditation; attendance on religious meetings on the Sabbath and during the week; endeavours to promote the salvation of others; and the exhibition, at all times, of a pious and consistent example.

IV. ON AUXILIARIES.

ART. 1. Every Presbytery is considered an auxiliary to the Board, so far as that relation is implied by the transmission of an annual report of their Education operations to the Board, as the organ of the General Assembly. [This report is according to a standing order of the Assembly, of long continuance.]

ART. 2. Those Presbyteries which co-operate directly with the Board by the adoption of these regulations and in the collection of funds for the general treasury, shall be entitled to claim aid for all the candidates regularly received under their care, however much the appropriations necessary may exceed the contributions of said Presbyteries.

ART. 3. If any Presbyteries or Synods allow their candidates a larger amount of aid than the maximum fixed by these by-laws, the Board will, if desired, co-operate cordially and to the utmost, in endeavouring to raise the sum needed within their bounds; but it shall not be lawful to appropriate funds for this purpose from the general treasury of the Board.

RULES AND REGULATIONS OF THE BOARD.

General Christian Education.

PRIMARY SCHOOLS.

I. *On the organization of the School.*

1. Every school applying for aid to the Board of Education, must be under the care of the Session of a Presbyterian Church; and be subject to the general supervision of the Presbytery.
2. In addition to the usual branches of elementary education, the Bible must be used as a text book for daily instruction in religion, and the Shorter Catechism must be taught at least twice a week.
3. The teacher must be a member in good and regular standing of the Presbyterian Church.
4. The school must be opened with prayer and reading of the Bible; and singing, as far as practicable, must be taught in the school, and united with the other devotional exercises.

II. *On applications for aid.*

1. All applications must be approved by the Presbytery, or its Education Committee.
2. Such applications must state to the Board of Education what amount has been raised, or is expected to be raised, for the purposes of the school; and what amount is needed from the Board. Also, the probable number of scholars in the school.
3. The application must be renewed through the Presbytery annually, if aid is needed.

III. *Appropriations.*

1. The maximum of appropriations from the Board shall not, in ordinary cases, exceed \$75 per annum, and it is expected that in many cases a less amount will be sufficient.
2. An annual deduction will be made on the amount of the appropriation according to the prosperity of the school.
3. Appropriations shall be paid semi-annually on the reception of a report from the session of the church, giving the statistics and stating the financial and general condition of the school.

ACADEMIES.

The above rules shall apply, *mutatis mutandis*, to academies under the care of Presbyteries. The amount of appropriations to academies shall be determined by the Executive Committee, according to the circumstances of each case.

COLLEGES.

1. Every college, applying for aid to the Board of Education, must have an ecclesiastical connexion with the Presbyterian Church; and the Bible, and the standards of the Presbyterian Church must be used as books for instruction in the truths and duties of religion.
2. Appropriations shall be paid semi-annually on the reception of a report from the Trustees, giving the statistics and stating the financial and general condition of the college. The amount of appropriations shall be determined by the Executive Committee, according to the circumstances of each case.
3. The appropriations of the Board shall be applied to the payment of the salaries of Professors, or to the enlargement of the library or apparatus, as may be determined by the Executive Committee.

HONORARY MEMBERS

BY THE CONTRIBUTION OF FIFTY DOLLARS OR UPWARDS.

The General Assembly in May, 1837, authorized the Board of Education to make persons Honorary Members on the payment of Fifty Dollars. Since that time the following persons have been constituted Honorary Members by the payment of fifty dollars or upwards, either by congregations, or by individuals, or by themselves where not otherwise indicated.

A.

Alexander, John, New York City.
Allen, David B., Shelbyville, Ky.
Allen, M., Pittsburgh, Pa.
Allen, Solomon, Philadelphia, Pa.
Alrich, Rev. William P., Washington, Pa.
Anderson, Mrs. Lucy A., Norfolk, Va.
Auchincloss, Hugh, New York City.
Axson, Rev. J. S. K., Riceboro, Geo.

B.

Backus, E. F., Philadelphia, Pa.
Batchelder, G., Albany, N. Y.
Barnes, Rev. James, Ohio.
Bayless, Rev. J. C., Covington, Ky.
Beattie, W. D., New York.
Beatty, Rev., C. C., D. D., Steubenville, Ohio.
Bevan, Matthew L., Philadelphia, Pa.
Blaine, Mrs., Philadelphia, Pa.
Blauvelt, Rev. W. W., Lamington, N. J.
Boardman, Mrs. John, Albany, N. Y.
Boggs, Rev. J., Boundbrook, N. J.
Bowman, Rev. F., Greensboro. Geo.
Breckinridge, W. L., D. D., Louisville, Ky.
Brown, Rev. Wm., Augusta, Va.
Brown, Rev. Matthew, D. D., Canonsburg, Pa.
Brown, William, Philadelphia, Pa.
Bryan, Rev. E. D., Rye, N. Y.
Burrit, Francis, New York.
Burrowes, Rev. George, Port Deposit, Md.

C.

Chambers, Mrs. John, Philadelphia, Pa.
Chester, Rev. A. T., D. D., Saratoga Springs, N. Y.
Chevalier, Rev. N., Christianburg, Va.
Clark, E., New York.
Clark, Rev. D. D., Fairfield, Va.
Cobb, James N., New York.
Cobb, Mrs. Phoebe E., do.
Cocke, Mrs. General, Fluvana, Va.
Coe, Rev. James, Blue Ball, Ohio.
Colt, Rev. Samuel F., Wyalusing, Pa.
Cooley, Rev. Eli F., Trenton, N. J.
Comingo, Rev. H. G., Steubenville, Ohio.
Crane, Rev. E. W., Jamaica, L. I.
Culbertson, Rev. James, Zanesville, Ohio.
Culver, Nathan, Cambridge, N. Y.

D.

Denny, Hon. Harmar, Pittsburgh, Pa.
Deruelle, Rev. D., Trenton, N. J.
Dery, William, Blountsville, N. Y.
Dickson, James N., Philadelphia, Pa.
Dorrance, Rev. John, Wilkesbarre, Pa.

Douglass, George, Esq., Douglass Farm, N. Y.
Dunlap, Rev. Robert, Pittsburgh, Pa.
Dunlap, Mrs. R., do.

F.

Faile, Thomas, S., New York City.
Farris, David, Triadelphia, Va.

G.

Gale, Thomas, Troy, N. Y.
Galloway, Rev. J. S., Springfield, Ohio.
Gilchrist, Rev. A., Fayetteville, N. C.
Gould, Anthony, Albany, N. Y.
Graham, Rev. J., Pennsylvania.
Green, Rev. Jacob, Sing Sing, N. Y.
Grundy, Rev. R. C., Maysville, Ky.
Gwathmey, H. B., Richmond, Va.

H.

Hamilton, Rev. W. T., D. D., Mobile, Ala.
Hamill, Rev. R., Boalsburg, Pa.
Hanson, W. R., Philadelphia, Pa.
Hastings, Rev. John M., Wilkinsburg, Pa.
Hendren, Rev. J., D. D., Jennings Gap, Va.
Henry, Alexander, Philadelphia, Pa.
Hildeburn, Samuel, Philadelphia, Pa.
Hoge, Rev. M. D., Richmond, Va.
Holmes, Silas, New York City.
Hopkins, Rev. N. H., Ky.
Howland, G. G., New York.
Hoyt, Rev. N., D. D., Athens, Geo.
Hudson, Rev. J., Ohio.
Huber, Rev. J., Shelbyville, Ky.
Hunt, R. F., Pittsburgh, Pa.

I.

Irwin, J. M. C., Lexington, Ky.

J.

Jaffray, R., New York City.
James, Rev. William, Albany, N. Y.
James, Mrs. Mercy, Albany, N. Y.
Johnson, J., New York City.
Johnson, Moses, Philadelphia, Pa.
Jones, Rev. Isaac, Hebron, Va.
Jones, Samuel, Philadelphia, Pa.

K.

Kennedy, Rev. Duncan, Albany, N. Y.
Kerr, Rev. A. H., Ontario, Ind.
Kerr, Rev. James, Poland, Ohio.
King, Rev. J. B., Valley Creek, Ala.
Knapp, Shepard, New York City.

L.

Lacy, Rev. Drury, Raleigh, N. C.
Laird, Samuel, Lexington, Ky.
Lee, Mrs. Elizabeth, Sunbury, Geo.
Leech, Malcolm, Pittsburgh, Pa.
Leech, Mrs. Mary, Pittsburgh, Pa.
Leyburn, Mrs. John, Philadelphia, Pa.
Linn, Rev. James, Bellefonte, Pa.
Lowrie, B.

M.

Magill, Rev. J. T., Wellsville, Va.
Marshall, Rev. George, Bethel, Pa.
Martin, Rev. Dr., S. Chanceford, Pa.
Matthews, Rev. J. D., Paducah, Ky.
Matthews, Rev. W. C., Winchester, Ky.
Mead, E., New York City.
Metcalf, Rev. A. D., Bloomfield, Ky.
Mitchell, Dr. A. W., Philadelphia, Pa.
Mitchell, Joseph B., Philadelphia, Pa.
Moore, Rev. Joshua, Lewistown, Pa.
Moore, Rev. W. D., Tinker Run, Pa.
Morris, George, Baltimore, Md.
Murray, Mrs. Elizabeth J., Elizabethtown, N.J.
Murray Mrs. — Allegheny, Pa.
McClung, Rev. S. M., Plum Creek, Pa.
McConaughy, Rev. D., D.D., Washington, Pa.
McIntire, Rev. Dugald, Waveland, Ind.
McKenna, Rev. J. W., Indianapolis, Ind.
McLain, Rev. W. W., Spring Hill Furnace, Pa.
McMurray, Rev. Joseph, Mt. Freedom, N.J.
McNair, Rev. E., Fayetteville, N. C.

N.

Nall, Rev. Robert, Mobile, Ala.
Negus, James E., Philadelphia, Pa.
Newkirk, Matthew, Philadelphia, Pa.
Newton, Rev. Eph. H., Cambridge, N. Y.

O.

Owen, Rev. Roger, Columbia, Pa.

P.

Paisley, Rev. W., Pocket, N. C.
Park, Rev. Samuel, Slate Ridge, Pa.
Patterson, Robert, Philadelphia, Pa.
Patterson, Wm. C., do.
Patterson, Rev. Robert, Pittsburgh, Pa.
Paxton, Mrs. Jane, L. Marsh Creek, Pa.
Phelps, Rev. Philo F., Randsburg, N. Y.
Phillips, Rev. B. T., Rondout, N. Y.
Phyfe, John, New York.
Pinney, Rev. J. B., New York City.
Poland, Rev. W. H., Laurel Hill, N. C.

Q.

Quarterman, Rev. R., Riceboro, Geo.

R.

Ralston, Mrs. George, Philadelphia, Pa.
Rankin, H.
Rice, Rev. N. L., Bardstown, Ky.
Rodgers, Rev. R. K., Boundbrook, N. J.
Root, Mrs. Lucy Jane.
Russell, J. Y., Esq., Mobile, Ala.
Russell, Rev. Moses, Clifton, Ohio.

S.

Stanton, Rev. B. F., Prince Edward, Va.
Stratton, Rev. D., Newbern, N. C.
Scott, Rev. I., Mt. Vernon, Ohio.
Scott, Rev. J. W., Steubenville, Ohio.
Smith, Rev. Joseph, Allegheny, Pa.
Smith, Miss Susan B., Abingdon, Pa.
Stannard, Daniel, Ebenezer, Pa.
Stevenson, Rev. P. E., Wyoming, Pa.
Steinicke, Dr., Baltimore, Md.
Stewart, Rev. D. T., Bardstown, Ky.
Stille, John, Philadelphia, Pa.
Stokes, Calvin, Lunenburg C. H., Va.
Stoneroad, Rev. Joel, Florence, Pa.
Stoneroad, Mrs. Rebecca V., Florence, Pa.
Stuart, A., New York City.
Stuart, R. L., New York City.
Stuart, Rev. D. T., Shelbyville, Ky.
Symington, Alexander, Philadelphia, Pa.

T.

Terbell, Jubal, New York City.
Thompson, Rev. James, ——— Ind.
Thompson, Rev. John C., Louisville, N. C.
Tilford, Alexander, ———, Ohio.
Treadwell, Geo. C., Albany, N. Y.
Tudehope, Rev. Archibald, Philada., Pa.
Tucker, Rev. Mark, D. D., Troy, N. Y.

V.

Vail, George, Troy, N. Y.
Vanartsdalen, Rev. R. G., Titusville, N. J.
Vermilye, Rev. A. G., Little Falls, N. Y.

W.

Walker, William, New York.
Wallace, William, do.
Wallace, Rev. John, Pequa, Pa.
Weed, Rev. H. R., D. D., Wheeling, Va.
Wells, Rev. R. R.
Westfall, Leroy R., Sag Harbor, L. I.
White, Rev. R. M., Three Springs, Va.
Whitlock, Miss Sarah L. H., New York City.
Whitney, Stephen, New York City.
Williams, Rev. W. H.
Williamson, Rev. Moses, Cold Spring, N. J.
Wilson, Rev. J. C., Tinkling Spring, Va.
Winn, Rev. John, Savannah, Geo.
Wylie, Rev. William, Newark, Ohio.

☞ The foregoing list of Honorary Members, although defective, is as complete as the records in the office can now make it.

Any person who may discover errors or omissions, will confer a favour by making them known at the office of the Board, No. 265 Chestnut Street, Philadelphia.

ANNIVERSARY MEETING OF THE BOARD OF EDUCATION AT CINCINNATI.

The anniversary meeting of the Board of Education of the Presbyterian Church, was held during the sessions of the General Assembly at Cincinnati, on the evening of May 17th. Judge Fine, of Ogdensburg, New York, was called to the chair, and the Rev. John A. Steele, of Illinois, opened the meeting with prayer.

The Corresponding Secretary of the Board gave a brief statement of the operations of the year, from which it appeared that there was an advance in both departments of the operations of the Board.

Number of Candidates,	-	-	-	-	384
Do. Parochial Schools,	-	-	-	-	100
Do. Presbyterian Academies,	-	-	-	-	34
Do. Colleges,	-	-	-	-	11

Receipts, \$33,447.95.

Total available funds, including balances of last year, \$43,337.81.

The Rev. Dr. Leland, Moderator of the General Assembly, then addressed the meeting in an interesting and eloquent manner. His speech, of which the following is a very meagre outline, occupied about three quarters of an hour in its delivery.

DR. LELAND'S SPEECH.

Dr. Leland observed that it was a remarkable peculiarity in the divine administration that nothing was done directly by God which can be done through his servants. There are some things, as the regeneration of the soul, which are peculiar to God himself; but in reference to details, he acts by human means and instrumentalities. This is in unison with the dictates of reason, as there would otherwise seem to be a needless display of his power, and a neglect of the agencies of his own creation. God acts by means in the perpetuation of the ministry.

It may be here remarked that the ministry is the great instrumentality for the salvation of men. Where the ministry is not, dead souls remain dead. Where the ministry is not, churches are not. The ministry is essential in carrying forward the work of God. God might indeed have appointed a miraculous agency, but he has not done so. He has given apostles, prophets, evangelists, pastors, and teachers; and although in the early ages these possessed miraculous endowments, yet now the ministry is left more to the ordinary responsibilities of the Church under the guidance of the Holy Ghost. The ministry is not raised up by miracle. He who has appointed it, has appointed the means which the Church must use. Certainly there is a preparation belonging to God alone. But there is also a work which has been assigned to the Church. This work consists, in part, in educating the young, and in preparing them for the ministry. Sometimes the Church is required to educate those who have been called by the Spirit from the secular pursuits of life; and then the duty of preparing for the ministry commences professionally. At other times, the Church educates from early life, in the hope that God will convert her well-trained youth, and set them apart for the ministry. But whenever or wherever the work of education is pursued, the Church is using an appropriate means of divine appointment. Especially after our youth feel themselves called by the Spirit to engage in the ministry, is it manifest that education is a duty on the part of the candidate, which the Church must assist him in discharging, if unable by his own resources to obtain the desired end. A great work is to be done by the Church of God in helping forward her consecrated sons to the high vocation of divine ambassadors. A great work is also to be done by parents in training up their children in the way they should go, and in "lending them to the Lord," after the example of Hannah and many other godly mothers.

And here, said Dr. Leland, I repel the idea that our young candidates who need aid from the Church are to be regarded as "beneficiaries." I maintain that the Church is the party most benefited. Our young men make a hundred times more sacrifices than

those who help them with a little money. The candidate gives up *himself*; his youthful years, his ardent energies, his worldly prospects. The Church is called upon to assist him to be "a workman that needeth not to be ashamed." Is this a burden? It should be regarded as our highest privilege. God honours us in permitting us to engage in this work. It is a great privilege for us to co-operate. But it is also a duty; and God indicates this duty in no dubious signs. If God ordained that all men should sustain themselves while preparing for the ministry, then the call would go exclusively to the rich. But the reverse is rather true; "not many noble are called." The great majority of our ministers come from among the poor. We all know that there are many temptations which prevent the rich from looking towards the ministry. The cause of Christ would suffer, if its dependence for the sanctuary was anywhere else than where God has placed it. The rich are indeed sometimes called to the ministry, but the multitude of labourers in the vineyard are, like the apostles, poor in this world's goods. The rich, however, if they do not often engage in the ministry directly, (and this may be their sin,) can nevertheless assist in sustaining those who preach the glad tidings. There is a beautiful adaptation in the arrangements of Providence to bring into requisition all classes to carry out the designs of love and mercy.

It is generally admitted to be a duty to support the ministry, although it is often looked upon as a mere business transaction. The amount offered is scarcely ever more than a bare support. Offer a *bare* support to a lawyer, a physician, a merchant, and will he accept it? No, he looks for more. He would rather trust his enterprise and skill in worldly affairs, than accept a mere subsistence. But candidates and ministers put up with a scanty, often a very scanty maintenance, in order to do good to the souls of men. Oh that the Church possessed a more liberal spirit! As I have before said, it is a *privilege* to co-operate in advancing God's kingdom and in sustaining the ministry of reconciliation. Who would like the ministry to be supported by a miracle? Why, at the South, sometimes the slaves press forward with their gifts, in token of gratitude to their minister; and to accept of their money is such a gratification to them, that we would not fail to indulge their benevolent dispositions, even though we afterwards returned five-fold the amount. It is indeed a great privilege to give of corruptible things to secure things incorruptible. Our ministers and our candidates must be supported. To support the ministry is to perpetuate it—to secure its enlargement. The secular is mixed up with the spiritual. If the Church simply supports those now in the field, and, by neglecting her indigent and pious youth, compels them to go to worldly avocations, she suffers an untold and irreparable loss. Let her take warning. There are temptations enough in the world to keep our youth out of the ministry. Let not the Church superadd the chilling discouragements of her own want of interest and zeal.

Brethren, the time is short! These opportunities of working with God in giving salvation to men will soon be over. The saints in heaven do not enjoy such opportunities. When we are on our dying-beds, Christians will look back with satisfaction, not upon wealth or pleasure or honour, but upon humble efforts to advance the glory and the kingdom of our Lord Jesus Christ.

Dr. Leland was followed by Rev. James Wood, D.D., of New Albany Theological Seminary, who occupied about twenty minutes in an earnest and forcible address.

DR. WOOD'S SPEECH.

Dr. Wood said that in the excellent discourse delivered yesterday by the Moderator of the last Assembly, our attention was directed to the elements of a glorious Church. That discourse has suggested a suitable theme for the present occasion, viz., *The materials* of which the Church is composed, and the *agency* of the Board of Education in preparing those materials for the high and holy position which by the grace of God they are to occupy.

The germ of the Old Testament Church was a single individual, whom God called from heathen idolatry, associated with him his children and household, and made a solemn covenant with him, and through him with them, sealed by a sacred initiatory rite, and accompanied by an invaluable promise. That covenant has remained in force till the present day. When the apostles received the commission from their ascending Sa-

viour,—“Go disciple all nations,”—they baptized their converts in the name of the Father, Son, and Holy Ghost; and they applied also the same seal to their children, thus separating them from the superstitions of Paganism, and bringing them into the enclosure of the Christian Church.

Such were the materials of the Church then, and such are the materials of the Church now; and the great design of the various means of grace which God has appointed, is to mould these materials into a glorious Church. The parent is the special agent of the Church in planting the seeds of intellectual and moral culture in the minds of his children. But at every step of their progress up to manhood, and particularly in their youth, the eye of the Church should be directly upon them, and she should see to it that no scriptural means are left unemployed for their intellectual and religious training. The Parochial School, the Presbyterian Academy, the College and Theological Seminary, are only different and consecutive parts of the same machinery for the edification of the Body of Christ; and to assist in putting and keeping in motion this machinery, is the work which has been assigned by the General Assembly to the Board of Education.

1. The importance of this work will appear from the fact, that men usually are what they are made by education. Physical causes are wholly inadequate to account for the differences which are found to exist among different nations, and different families and individuals in the same nation. We become enlightened or remain ignorant, just in proportion as we enjoy and improve the means of intellectual culture. In like manner our religious characters are moulded by the kind of instruction which we receive. Hence the importance of giving a right direction to the minds of our youth and children. For the training of her own sons and daughters the Church is responsible, and she cannot with propriety or safety commit this work to others. Though we would by no means depreciate the liberal provisions made by the State for general education, they do not supersede the necessity of parochial schools and those of a higher order, under the care of the Church, in which may be inculcated the principles of our holy religion.

2. The Church is under obligation not only to establish and sustain schools, as far as practicable, but to provide schools of a high character. She ought to make them equal in every respect to any other literary institutions in the world; so that our sons and daughters will be under no temptation to seek their education anywhere else. To encourage such schools is one design of this Board.

3. No other kind of training is sufficient, without the ministry of the gospel; and hence the prominence given to ministerial education by the General Assembly's Board. Ministers of the gospel are expected to take a leading part in the establishment of schools of every grade; and they should be men of thorough education to qualify them to occupy this prominent position. And, further, it is by the preaching of the gospel, and the other official duties of a pastor, that all other educational advantages are rendered efficient in the highest degree for the good of society.

How important, then, is the work assigned to the Board of Education! It is not a mere agency for collecting funds. This is incidental to its operations; but its grand object is to provide the Church, and, through her, the world of mankind, with the means of mental and moral elevation. What will become of our domestic and foreign missions, if the work of educating ministers and pious teachers should cease? And where shall we obtain our ministers and teachers, without the early religious training imparted in Christian schools? Let these several agencies stop, and the streams which are flowing out from the Church for the healing of the nations would be dried up. The work in which this Board is engaged is, therefore, not second in importance to any other; and it it should receive the hearty and zealous support of every member of the Church, as well as of all who desire the welfare of our race.

After Dr. Wood's address, the meeting was concluded with prayer and the apostolic benediction. Other brethren were expected to take part in the services; but on account of the lateness of the hour, Judge Fine, who was in the chair, wisely concluded not to make any experiment upon the patience of the audience. The meeting was well attended, and impressions were made highly favourable to the great work of Christian education.

“Train up a child in the way he should go, and when he is old, he will not depart from it.”
PROVERBS xxii. 6.

THIRTY-SECOND

ANNUAL REPORT

OF THE

BOARD OF EDUCATION

OF THE

PRESBYTERIAN CHURCH.

1851.

“The harvest truly is plenteous, but the labourers are few: pray ye, therefore, the Lord of the harvest that he will send forth labourers into the harvest.”—MATT. ix. 37, 38.

C SHERMAN, PRINTER.

PHILADELPHIA.

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THIRTY-SECOND

ANNUAL REPORT

OF THE

BOARD OF EDUCATION

OF THE

PRESBYTERIAN CHURCH

IN THE

UNITED STATES OF AMERICA.

PRESENTED TO THE GENERAL ASSEMBLY, MAY, 1851.

PHILADELPHIA:
PUBLISHED BY THE BOARD.
1851.

C. SHERMAN, PRINTER.

ANNUAL REPORT.

THE Board of Education respectfully present to the General Assembly this, their thirty-second Annual Report. The first part of it relates to the proposed changes in the plans of the Board; the second part contains an account of the operations of the year; and the third part presents some general views on the relations of Home, the School, and the Church to the training and salvation of the soul.

Part First.

ON THE PROPOSED CHANGES IN THE PLANS OF THE BOARD.

The first part of the Annual Report of the Board of Education for the present ecclesiastical year will be in answer to the requirement of the General Assembly to "report more fully" on the changes proposed by the Board to the last Assembly.

In fulfilling this injunction, the Board desire to state explicitly that the main object of the proposed changes was the improvement of the character and qualifications of candidates for the ministry. It is well known that the Board of Education have been labouring under many objections throughout the Church, amounting in some districts to a want of confidence in its fundamental principles. These objections arise from various impressions more or less prevalent; such as the many failures to enter the ministry which have occurred in the history of our educational operations; the want of the proper character and qualifications in candidates who have been sustained by the funds of the Church; and the low rank of life from which some of the indigent candidates have arisen. The latter objection is believed to be felt only to a limited extent, and it would be still more circumscribed, if the two preceding impressions were less prevalent. In this republican government, where most of our eminent public men have, greatly to their honour,

emerged from a low condition of life, the objection in question has certainly little *natural* force. And there is still less ground for it in the Church of God, whose great Head when on earth was born in obscurity, and the power of whose ministry, both as to mind and piety, as well as numbers, has always verified the solemn truth, that "not many noble are called." The growth of the prejudice referred to, is therefore to be attributed to fictitious circumstances. If the character and scholarship of our candidates were always high, and if few failures interrupted the general success of our operations, the education of pious and indigent young men for the ministry would be one of the most popular objects of benevolence in the Church.

SCHOLARSHIPS.

With the view of raising the qualifications of candidates, the Board proposed in their last Report a plan of *scholarships*, by which the funds of the Church might be distributed with a more definite reference to literary attainments. Two important requisites were wanting to secure fully the end in view. These were (1) A limitation of the *number* of the scholarships, so as to make them available by competition alone, and (2) the opening of the scholarships to all classes of students, indigent or otherwise. The bursaries of the Presbyterian churches in Scotland keep in view these two principles with more or less distinctness, especially the former. The Board, however, unwilling to recommend so radical a change in their measures, merely proposed a compromise between two extremes, by which a higher standard of scholarship than the existing one might be attained. It was proposed to introduce a Board of Examiners in different sections of the Church, whose object should be to sift more thoroughly the qualifications of candidates, and to preserve as high and uniform a standard of scholarship as the circumstances of the Church authorized. The plan contemplated the distribution of these scholarships among our various institutions in proportion to the number of indigent students who, from year to year, resorted to them. The Board, however are not disposed to press this plan any farther upon the Assembly. Objections have been entertained towards it in some sections of the Church, arising partly from an unwillingness to encourage competition among candidates, partly from an apprehension that the relation of the candidates to their Presbyteries would be disturbed, and partly from the inadequacy of the plan to secure fully its ends. The importance of union among our churches on all the great subjects of benevolence is too great to warrant changes unless their advantages are generally acquiesced in, or unless serious defects cannot otherwise be remedied.

The Board, whilst they do not press, under the circumstances, the modification in question, are desirous of retaining the name of

scholarships for their annual appropriations, and of bringing it into more general use. This appellation is somewhat known in the official documents of the Church from the beginning. The publications of the Board state that \$75 and \$100 constitute scholarships; and a number of donors annually sustain one or more candidates on such scholarships. Two reasons weigh with the Board in preferring this designation.

1. The *name* of scholarship keeps the *thing* implied more distinctly before the Church. It is a familiar and a descriptive name. It characterizes, better than any other, the idea to be expressed; and helps to make prominent the indispensable importance of scholarship as a qualification for the ministry.

2. The distribution of appropriations in the form of scholarships would also *relieve, to some extent, the feelings of candidates.*

It is a fact known to the Board, that candidates sometimes make objections to, and sometimes decline, the appropriations of the Church, because made with the appearance of pure charity disbursements. Although there is no real ground of objection to the present form of appropriations, yet if a modification can be made in a manner less obnoxious to a delicate sense of honour and independence, it would seem to be wise to adopt it. Names have an influence in giving popularity and success to all enterprises. And especially in the distribution of charitable funds should the donor regard the sensibilities of the subjects of his benevolence, by the choice of methods which at least *keep fully in view* the equivalent which it is within the power of the recipient to render.

The Board attach great importance to a general awakening throughout the Church on the subject of elevating the qualifications of candidates for the ministry. Every practicable means should be employed to encourage their growth in piety, and their attainments in learning. The Board indulge the hope that the time may come when a higher standard of personal religion shall be kept in view, and when a more stringent system of scholarships than the modified one proposed last year, may meet with favour in the Assembly.

PLEDGE.

In regard to exacting a pledge from candidates to enter the ministry, especially in the early stages of their preparation, the Board expressed their views fully in their Report of last year. They beg leave, therefore, to refer to that Report, and will merely corroborate their views by the following extract from one of the Presbyterian Quarterly Reviews:

“At present, assistance is rendered only on condition that the recipient pledge himself to enter the ministry, or to refund the money expended on his education. It is proposed to do away with this pledge. It is urged that it is manifestly improper to exact of a

boy just entering an academy the pledge, that after some eight or ten years he will become a minister. He is too young to know his own mind intelligently; he can have no adequate apprehension of his gifts for the sacred office: we cannot tell whether he can conscientiously, after such a term of years, regard himself as called of God to take on himself the work of a minister. He is placed in a false position in being required to decide this momentous question at the very commencement of his literary course. When the time comes for him really to ponder it, he finds it already decided; and he cannot reverse that decision without a loss of character and a heavy pecuniary penalty. This is undoubtedly wrong. The Church has no right to place her children under such temptations to enter the sacred office, uncalled of God. Another objection to the pledge is, that it commits the Church as well as the candidate. The Church assumes that the youth who applies for assistance on entering the academy, is a proper subject to be regarded as a candidate for the ministry. She so considers him. He is recorded as such in the minutes of the Presbytery and of the Board. He is so reported to the General Assembly. How manifestly unwise is it thus to determine this question before his talents, his disposition, his piety, have been or can be subjected to any adequate test. This premature judgment has often to be revoked. 'Almost all the failures of the Board of Education have occurred in the academical and collegiate courses.' The Church is either pained and her organs brought into disrepute by the failure of those prominently held up as suitable candidates for the ministry; or she is constrained, contrary to her better judgment, to introduce into the sacred office unsuitable men, simply because she has committed herself, and has had them so many years under training. It is evident that we should have much greater security by rejecting all such premature engagements on either side. Let it not be decided that a man is to be a candidate for the ministry, until he is prepared to enter on his professional studies. Then he may know himself, and be known to the Church.

"These and other considerations of equal weight are urged by the Secretary of the Board with great force for the abolition of the pledge. We fully concur in this view of the subject. We have for years regarded this feature of our educational operations with growing disapprobation, and we greatly rejoice that from the right quarter a movement has been made to get rid of this unsightly and galling chain."

ENLARGEMENT OF BASIS OF OPERATIONS.

The Board, in their last Report, attempted to show the importance of making greater efforts for general education in the Presbyterian Church, and especially for the education of all our promising youth. One of the modes of assisting in securing such result,

with a more definite reference to an increased and better qualified ministry, was the education on the general funds of the Church of a few young men of decided promise, in every Presbytery, if such were recommended by the Education Committees. On the supposition that a few, say at the beginning two or three, were, on an average, thus selected in each Presbytery, the whole number would not much exceed the number that has been heretofore on the funds of the Church. These youth, it was supposed would, under the circumstances of their education, be of a higher character than those educated on the present plan, and that at least as many would eventually enter the ministry.

The failures under our present system have been quite numerous, amounting in the aggregate to a very considerable percentage. All those, however, who have failed to enter the ministry have by no means failed to be of use to the Church. The fact of the general utility of their education, even when the ministry has not been ultimately attained, has always been insisted upon by the Board as a strong incidental plea in favour of their operations. All such cases are commonly included under the name of failures; and are properly so in a technical sense, inasmuch as the only aim of the Church in giving assistance, which was in reference to the ministry, was not secured. The advantage of the plan proposed last year was to select a more highly gifted class of youth, on a higher standard of qualification; to commence their culture earlier; and instead of educating a considerable number for other professions in the stealthy and somewhat opprobrious manner of falling short of the real aim, to educate them on the broad principle of Christian privilege and obligation, and openly take the risk, under Providence, of their not entering the ministry. The Board believed that of the two plans the latter was incomparably the best. And their conviction of the wisdom of beginning early, and of keeping the snare of a ministerial pledge out of view during the preparatory stages, is, as has been said, unimpaired.

The question then to be considered is, which is the best mode of providing for the earlier stages of training our youth? The plan recommended by the Board, of selecting a few of decided promise, upon the recommendation of Presbyterial Committees, was looked upon as a measure which might be temporary, rather than permanent. The last Report states:—"The time may soon arrive, with the prospective advancement of the educational movement in our Church, when our schools and academies will present such increased facilities for obtaining an education as to render aid from the general fund comparatively unnecessary. For the present it is deemed advisable to continue to act on the principle of assisting young men in their academical course, with the modifications respecting the pledge, &c., already mentioned."

If every Presbytery had an academy, and if no stimulant was required to bring forward young men of promise with a view to a

liberal education and to enlarged usefulness in the Church, the whole matter of the academical education of young men might be at once dismissed from the attention of the Board, and left to local management entirely. The same remark substantially holds true in regard to collegiate education. On that supposition, the objects of the Board of Education would be simplified so as to embrace, 1st, Education of young men for the ministry, when they commenced their professional studies in the Seminary; and 2d, The support of schools, academies, and colleges, so far as relates to an annual appropriation to supply deficiencies in teachers' salaries. The Board suppose that such a result may ultimately take place in their operations, and do not contemplate it with any disfavour, but on the contrary, with approbation. The plan of last year was an advance towards this end; and whilst it insisted upon an enlarged basis of operations, the agency of the Board in operating directly upon such a basis, was rather to supply the pressing wants of an interval, than to occupy the ground permanently. Just in proportion as our academies and colleges obtain endowment on the scholarship plan, and as the interest in behalf of education augments in our Church, aid from the general fund may be dispensed with in the earlier stages.

There are considerations, however, which render expedient, at least for the present, some such plan as that proposed by the Board, provided it could be carried on with a high standard of scholarship. Among the considerations which invite the Assembly to use the Board as an agency to promote academical and collegiate education, are the following.

1. The prospect of securing sufficient aid for indigent young men at academies and colleges, irrespective of the general funds of the Church through the Board of Education, is quite uncertain, if not improbable.

2. It is wise to systematize, as far as possible, all benevolent operations. The influence of the Board in stimulating the local activities of the Church is healthy and vigorous.

3. The plan of the Board carries aid from the strong to the weak. It assists in building up institutions in all parts of the Church, and in aiding young men of promise wherever they may be found, at the North, South, East, or West. There will always be destitutions, which must depend upon aid kindly sent from the more favoured portions of the Church.

Under all the circumstances of the case, however, the Board forbear urging any further their own views; but will merely allude to the expenses required to put the plan into operation, if judged expedient. The expense of sustaining candidates in the academical and collegiate courses last year was about \$12,000. It is believed that \$15,000 or \$20,000, or an increase of about one-third, would be sufficient to carry the scheme into operation, in the preparatory stages, with a good degree of success.

If to this sum were added the amount required for theological students, which is about \$12,000, we have an aggregate of about \$30,000, in order to sustain all the students contemplated by enlarging the basis of our operations.

The Board, however, would be very unwilling to recommend to the Assembly the enlargement of the basis of educational operations, *so far as their own agency is concerned*, unless it is connected with a system of scholarship by which far higher qualifications shall be insisted upon than are demanded at present. And if the Church is not prepared to adopt the scholarship plan, the Board are unwilling to recommend the adoption of the plan of enlarged operations connected with it. For if the Church should undertake to educate without reference to the ministry, it should certainly insist upon higher tests. The Board would not by this statement leave the impression that lower tests may be wisely acquiesced in for the candidates for the ministry. Far from it. But custom has sanctioned the existing tests; and the range of education on church funds may better be confined to its present limits than extended, unless accompanied by some severer standard of attainment than has yet been in vogue.

The Board, therefore, leave to the wisdom of the Assembly the whole subject of making any alteration, and if any, what alteration. The great evils of the present system are: 1. Taking up too many young men who do not possess sufficiently high mental qualifications. 2. Placing them officially under the care of Presbyteries, as candidates for the ministry, often before they have proceeded far enough in their education to ascertain their duty in reference to the ministry and to their future course of life. And 3. Taking them up so late in life (the average time being about twenty-one years of age), that from the nature of the case our whole system of gratuitous education labours under manifest disadvantages. It was with the hope of removing these disadvantages that the Board proposed, 1. A system of scholarships by which higher qualifications should be secured. 2. The removal of pledges in the early stages of education. And 3. Provisions to select young men of decided promise *earlier in life*, and to educate them in the hope that God would sanctify their Christian training by calling many of them into the ministry, and all of them into spheres of usefulness in the Church. The Board still believe that their operations would be conducted with more success by adopting these principles; but they only ask at present their careful consideration and examination. If their views, as presented, shall ultimately lead to measures better adapted to secure the end, they will rejoice in the providential and happy result.

THE COLLECTION OF FUNDS.

The Board of Education are now charged with the collection of funds for two departments of the same great work; viz., the Chris-

tian education of youth by means of schools, academies, and colleges, and the education of candidates for the ministry. It is difficult for the same benevolent organization to carry forward successfully two parts of one scheme through two separate treasuries. This the Board have been attempting to do for the last three years; and the result has been that whilst one treasury has sometimes had a surplus, the other has been unable to meet the demands made upon it. It would very greatly facilitate the operations of the Board, if the plan recommended last year were adopted, viz., of having one general treasury for all the purposes of education on a principle which at the same time made full provision for all specific donations. Such a plan gives free scope to every church and individual to designate, when it is desired, the definite object of the contribution; but if the church, or individual, is willing to entrust the educational contribution to the disbursement of the Board, according to the wants of either department, as in the judgment of the Board may seem best, then the funds go into the general treasury. When the liberty of choice is thus freely encouraged, and individual preferences are regarded with sacred deference in their very spirit and letter, the question is merely one of convenience to the Board in managing its increasingly important trusts. The Board are satisfied that on this plan, they could accomplish a great deal more to sustain academies and colleges, without interfering with the funds for the appropriations to candidates.

Part Second.

OPERATIONS OF THE YEAR.

GOD has blessed with a usual share of prosperity, the work of the Board of Education during the past year. If some of the statistics are not as encouraging as may have been expected, there is everything in the nature, importance, and results, of the cause of education, general and ministerial, to stimulate the Church to increased activity.

CANDIDATES FOR THE MINISTRY.

The following is a view of the number of candidates, the stages of their preparatory studies, the number licensed, &c., for the last ecclesiastical year.

The number of candidates received during the year has been	
—New, 86; restored, 2; total,	88
Making in all from the beginning,	1962
The whole number on the roll during the year has been	388

Of this number there were

In their Theological course,	164
“ Collegiate do.	133
“ Academical do.	73
Stage of study unknown,	4
Teaching and otherwise absent,	14
	388

During the year *forty-nine* candidates are known to have finished their course of study. *Five* have withdrawn from the aid of the Board. *Seven* have abandoned study: three of them on account of ill health. *Three* have died. *Ten* have been dropped for not reporting for more than a year. *Three* have withdrawn from the list by marrying. *Seven* have been discontinued for various reasons, involving, on the part of some, mental or moral qualifications.

The number of candidates for the ministry has not perceptibly increased during the year. The whole number exceeds that of last year only by *four*. During the first six months there was a considerable increase; but the first-fruits gave better promise than the harvest. The Board have still the mournful duty to discharge, of presenting before the churches the fact of *no increase of candidates*. During the year our country has received an addition of nearly one million to its inhabitants, and our Church has received, by God's grace, an accession of several thousand communicants to its former numbers. New openings have in the same time taken place at home and abroad, calling for a large increase of ambassadors of Christ. But our beloved and gifted youth still shrink back from the sacred service of the sanctuary. Some may be intimidated by the magnitude of the office; others, perhaps, ensnared by the allurements of worldly gain; others by the aspirings of political or professional life; others by low and unevangelical views of duty; others by the neglect of a suitable education; and the want of those influences which early mould the soul in a heavenly direction. However various, and whatever may be the causes, the fact exists that our Church does not possess the requisite number of efficient workmen to do our reaping in the great harvest-field of the world.

There has been, indeed, an annual increase in the number of our ministry, thus far; and this increase will continue for some years with the existing sources of supply. But if the rate of increase remains stationary, as has been the case for a series of years, it is evident that the relative increase of the aggregate must soon begin to decline, and after reaching a certain point, the deaths and accessions will only counterbalance each other. Nothing, therefore, can be more certain than that it is the duty and interest of the Church to use every scriptural method to perpetuate an *increasing* ministry

The mere distribution of the funds for the education of the indigent is but *one* of the means, and one of the subordinate means, to supply the Church with ministers of the right character and qualifications. Perhaps the efforts put forth by the Assembly in this direction, under the exciting pressure of manifold wants, may have exerted some influence in producing a reaction among classes of our youth, whose piety and talents would have adorned the sacred vocation. Providence has so ordered the arrangements of society and the laws of human action that a too exclusive dependence on any one means of prosperity, however proper and wise in itself, incurs the hazard of interrupting the harmonious and full development of the aggregate resources. Whenever the Church places an undue reliance for ministerial strength on the gratuitous education of her indigent sons, she will interfere with that divine system of motives, means, and ends, whose perfection consists in natural development and uniform growth. The Board do not affirm, or believe that too great efforts have been made to introduce into the ministry those who have needed sympathizing aid in their preparatory studies. But it is quite probable, if not altogether certain, that the importance and dignity of the ministry and the obligations to enter upon its work have not been sufficiently realized by *all* our pious and capable youth. The great work of ministerial education can be carried on successfully only by a wise regard to each and all the sources of supply which the grace of God permits the Church to trust in. Why should so few, comparatively, of our candidates come from the strong, sober-minded, and ever to be honoured middle classes of society—from those who, having neither the luxuries of wealth nor the miseries of poverty to depreciate character and degrade high aims, are in that condition of God-blest competence which creates the obligation and secures the power, ordinarily, of accomplishing much for the Church and the world? Nor should the rich be lost sight of in providing a ministry, which shall be “all things to all men.” Although the wise, the mighty, and the noble are the last and the most dangerous class on whom the Church can place dependence in spiritual things, nevertheless God condescends to men of high as well as of low estate, and with him “all things are possible.” Our true course is, to endeavour, in the light of the word of God, to produce the impression upon young men of all classes and ranks of life that “he that desires the office of a bishop, desireth a good work;” that it is the duty of the Church to “preach the gospel to every creature;” that all our qualified youth who have been called by the Spirit to accept of Christ as their Redeemer should earnestly ask, “Lord, what wilt thou have me to do?”—and that parents, teachers, companions, and pastors should keep the subject of the ministry as a prominent and sacred object of contemplation before all upon whom the office may seem to have scriptural claims. The Board believe that they magnify the spe-

cial department of the work intrusted to their own supervision, when the general claims of the ministry upon all the sons of the Church are most thoroughly, wisely, and universally enforced, and when the excellence, divine authority, and power of the office are held in awe by all classes and conditions of men.

It cannot be doubted that, great as has always been the attention paid to the increase of the ministry by our Church, we have but begun to discharge our duty. The fathers and mothers in Israel have yet to learn more of the intense meaning of an unreserved consecration of their children to God their Saviour; our whole course of Christian training has to be baptized with the earnest spirit of making converts of the human soul for the purpose of conquering a lost world to the Redeemer; our beloved youth have yet to live with a spirit of more heartfelt self-denial, holier zeal, and livelier desire to glorify God whenever, and wherever, and however Providence and the Spirit may designate; our church members in the aggregate must not only more willingly give up their children, but employ their prayers and property and influence and effort, for the advancement of Zion; and above all, the officers, the ministers and elders, the elect leaders of God's sacramental host, are called upon, by life and by office, by word and by work, by enterprise, counsel, example, instruction, to prepare the way of the Lord upon the hearts of all disciples in the day of his power.

The Board of Education desire, before the Assembly and before God, to testify their conviction of the importance of a more general and earnest attention to the means of training for the Church a ministry, whose gracious and mighty strength, under God, shall be felt in all lands. It is not sufficient that the candidates under the care of the Board should be not inferior to other classes of students. Being selected by the Church as special objects of her regard and her hopes, they should be eminent both for character and scholarship. It is believed that a higher degree of supervision should be exercised over all our candidates, on the part of Presbyteries, Pastors, Theological Professors, Directors, and the Board of Education. Young men, whilst under tutelage, can be made to put forth their highest efforts for improvement only under a sense of Christian obligation, operated upon by a constant and effective superintendence. The theory that students in the seminary may be wisely left to pursue their studies in their own way, is supported neither by a correct view of human nature, nor by the witness of experience. Law and order, supervision and discipline, the appliances of authority and kindly Christian government, are indispensable to the successful pursuit of education in theological seminaries.

The Board also believe that the Bible and the standards of our Church should receive a fuller prominence than has been customary. Candidates not unfrequently present themselves for licensure, who have no skill in exhibiting proof texts, and whose knowledge of

both Bible and Catechism is extremely defective. Influenced by a sincere desire to call the attention of candidates to the importance of thorough preparation for their great work, the Board caused two letters to be addressed to all under their care, one urging the duty of honouring the Bible more, as a rule of faith and practice, and the other remonstrating against the tendency to leave the Seminary before the completion of a full course. These documents are appended to the Annual Report. It is a fearful responsibility to train young men for the ministry; and if *every* stage of education needs the safeguards and ordinances of Christian love and authority, the department of *theological* education needs a government adapted indeed to its advanced grade, but nevertheless real, wakeful, and all-pervading.

PRIMARY SCHOOLS.

The Christian training of the lambs of the flock is obviously a proper subject of care and effort on the part of the Church. Nothing can justify Christian people in allowing their children to be educated on principles which do not recognise the word of God as an agent in the formation of character. The system of schools established with the approbation of the General Assembly are Christian schools in the full meaning of that term—having Christian teachers, Christian instruction, and Christian superintendence. Such institutions commend themselves as auxiliaries in the great work of blessing the young with knowledge and religion. The Presbyterian reports have been quite defective; but so far as ascertained, the following is a list of the primary schools in operation during the ecclesiastical year just ended.

PRESBYTERIES.	CHURCHES.	STATES.
Troy, . . .	Lansingburgh, . . .	N. Y.
Wyoming, . . .	Warsaw, . . .	"
New York, . . .	First Church, (2) . . .	"
" . . .	Fifteenth Street Church, . . .	"
" . . .	Forty-second Street Church, . . .	"
" . . .	Chelsea, . . .	"
" . . .	Madison Avenue, . . .	"
New York, Second, . . .	Scotch Church, (2) . . .	"
Elizabethtown, . . .	Paterson, First Church, . . .	N. J.
New Brunswick, . . .	Princeton, (3) . . .	"
" . . .	Pennington, . . .	"
" . . .	Cranberry, Second, . . .	"
" . . .	Titusville, . . .	"
" . . .	South Trenton, . . .	"
" . . .	Goshen, . . .	"
" . . .	Squan Village, . . .	"
Burlington, . . .	Burlington, . . .	"
" . . .	Mount Holly, . . .	"
West Jersey, . . .	Camden, . . .	"
" . . .	Williamstown, . . .	"
" . . .	May's Landing, . . .	"

PRESBYTERIES.	CHURCHES.	STATES.
Newton, . . .	German Valley, . . .	N. J.
" . . .	Oxford, . . .	"
Susquehanna, . . .	Friendsville, . . .	Pa.
" . . .	Wyalusing, . . .	"
" . . .	Rome, . . .	"
Luzerne, . . .	Wilkesbarre, . . .	"
" . . .	Summit Hill, . . .	"
" . . .	Middleport, . . .	"
" . . .	New Philadelphia, . . .	"
Philadelphia, . . .	Tenth Church, Missionary School, . . .	"
" . . .	Southwark, . . .	"
" . . .	Port Richmond, . . .	"
" . . .	Phoenixville, . . .	"
Philadelphia, Second, . . .	Newton, . . .	"
Baltimore, . . .	Bridge Street, Georgetown, . . .	D. C.
" . . .	New Windsor, . . .	Md.
Blairsville, . . .	Donegal, . . .	Pa.
Redstone, . . .	Fair Mount, . . .	"
" . . .	McConnellsville, . . .	"
Beaver, . . .	New Brighton, . . .	"
" . . .	North Sewickly, . . .	"
Miami, . . .	Yellow Spring, . . .	Ohio.
Wooster, . . .	Northfield, . . .	"
New Albany, . . .	Owen Creek, . . .	Ind.
" . . .	Charlestown, . . .	"
" . . .	Bedford, . . .	"
" . . .	Orleans, . . .	"
" . . .	German Church, New Albany, . . .	"
Indianapolis, . . .	Hopewell, . . .	"
" . . .	Bloomington, . . .	"
" . . .	Bethany, . . .	"
" . . .	Rushville, . . .	"
Whitewater, . . .	Sand Creek, . . .	"
Logansport, . . .	Peru, . . .	"
Crawfordsville, . . .	Poplar Spring, . . .	"
Sangamon, . . .	Waveland, . . .	Ill.
" . . .	First Church, Springfield, . . .	"
Schuyler, . . .	Henderson, . . .	"
" . . .	Oquawka, . . .	"
Peoria, . . .	Chicago, . . .	"
" . . .	Brunswick, . . .	"
Palestine, . . .	Grand View, . . .	"
Kaskaskia, . . .	Edwardsville, . . .	"
St. Louis, . . .	Carondelet, . . .	Mo.
" . . .	Bethlehem, . . .	"
" . . .	Bethel, . . .	"
Potosi, . . .	Apple Creek, . . .	"
Louisville, . . .	Louisville, Fourth Church, . . .	Ky.
" . . .	Big Spring, . . .	"
" . . .	Shelbyville, . . .	"
West Lexington, . . .	Lexington, Second Church, . . .	"
" . . .	Frankfort, (2) . . .	"
Transylvania, . . .	Hanging Fork, . . .	"
Winchester, . . .	Romney, . . .	Va.
Lexington, . . .	Staunton, . . .	"
" . . .	Fairfield, . . .	"
Fayetteville, . . .	Antioch, . . .	N. C.
South Carolina, . . .	Charleston, First Church, . . .	S. C.

PRESBYTERIAN.	CHURCHES.	STATES.
Harmony, . . .	Indiantown, . . .	S. C.
East Alabama, . . .	Bethel church, . . .	Ala.
" . . .	Lowndes, . . .	"
" . . .	Uchee Valley, . . .	"
South Alabama, . . .	Mobile 2d ch, . . .	"
" . . .	Valley, . . .	"
" . . .	Selma, . . .	"
" . . .	Pisgah, . . .	"
Cherokee, . . .	Roswell, . . .	Ga.
" . . .	Carthage, . . .	"
Chickasaw, . . .	College church, . . .	Miss.
Louisiana, . . .	First church New Orleans, . . .	La.
Western District, . . .	Memphis First church, . . .	Tenn.
Knoxville, . . .	Baker's Creek, . . .	"
Arkansas, . . .	Batesville, . . .	Ark.
Oregon Territory, . . .	Clatsop's Plains, . . .	Oregon.
Total, 101.		

1. Our system is a good one, being founded on principles sacred to religion and human progress. The Church of Christ in every age has not failed to inculcate religion as a part of elementary training. These well-settled principles will recover their lost ground, and re-establish themselves more and more in the favour and practice of the Presbyterian Church. In a former Report [in 1848] the Board exhibited the historical argument at some length; and showed, in relation to our own Church, that the importance of uniting religion with education was its uniform testimony down to 1785. An additional link of evidence, not then ascertained, binds this testimony to the corner-stone of the present century. In 1799, the General Assembly passed a series of resolutions, amongst which was one enjoining upon pastors the duty of instructing their congregations in Bible truth, &c., concluding in the following terms:

"Above all that they be faithful in the duties of family visitation, and the catechetical instruction of children and youth. And that in order to aid these views, they endeavour to engage the sessions of the respective congregations, or other men most distinguished for intelligence and piety in them, to assume, as trustees, the superintendence and inspection of the schools established for the initiation and improvement of children in the elements of knowledge; to see that they be provided with teachers of grave and respectable characters; and that these teachers, among other objects of their duty, instruct their pupils in the principles of religion, which should be done as often as possible in the presence of one or more of the aforesaid trustees, under the deep conviction that the care and education of children, the example set before them, and the first impressions made on their minds, are of the utmost importance to civil society as well as to the Church."

Opinions thus wisely expressed, and recommended by the word of God and by a regard to the welfare of our children, must ultimately prevail. Difficulties are to be expected. But principles are greater than difficulties, and truth will triumph.

The schools established by our Church were established on the assumption that the common schools of the land did not, and could

not, impart sufficient religious instruction. There are known to be localities where the Bible and Catechism are taught in State institutions; but these localities are comparatively few, and must, it is feared, diminish in number. The growing element of Romanism in our population is an additional reason, among others, for believing that evangelical instruction, in the generality of State common schools, is an impracticability. Under such circumstances, the Presbyterian Church must persevere in the daily religious education of her children, wherever it may be practicable to found, under her own care, Christian institutions for that holy purpose.

2. A reason for the belief that the Assembly's system can be ultimately extended to a large number of churches, is that it is eminently successful in many places. Its failures in some localities are amply compensated by remarkable success in others. The following letter shows what can be done in an ordinary country village, in no degree distinguished from hundreds or thousands of villages in our land.

TO THE BOARD OF EDUCATION OF THE PRESBYTERIAN CHURCH.

The undersigned is instructed by the session and trustees of the Waveland Presbyterian Church, Illinois, to make to you the following report:

The school under our supervision and management was commenced on the 4th day of November last, having been delayed by the difficulty, and until that time, the impossibility of procuring a suitable teacher.

The Scriptures are daily read in the school by all the scholars who are able to read; thus they have read the four Gospels regularly through, and eleven chapters of the Acts of the Apostles. This exercise is accompanied by questions and remarks upon the passage read, which is generally one chapter each day. In addition to this, all the scholars are expected to commit to memory one verse of Scripture each day. Thus the greater part of the school have committed to memory the fifth and sixth chapters of the Gospel by Matthew—82 verses.

Some religious works, judged to be suitable, have also been publicly read in the school. "Mary Carrow's School," and "Line upon Line," have been thus read.

The school is opened and closed each day with prayer, in connexion with the reading of the Scriptures and singing.

Recitations in the Shorter Catechism are attended to several times a week; and the whole school, as one class, are catechized every Friday.

You will perceive by the accompanying schedule, that *twenty-two* of the scholars have committed the whole Catechism to memory, and most of these answer the questions very readily and accurately, whether asked consecutively or out of the regular course. Several others of the scholars, it will be perceived, have made considerable progress in the study of the Catechism.

We hope that *four or five* more will have completed it by the close of the present quarter.

The gratifying interest and success of the school in this study, have stimulated and encouraged many families, not directly connected with the school, to attend to catechetical instruction *at home*.

The order and progress of the school have been highly gratifying to us. It is ruled by love—it is conducted on Christian principles; the Bible is acknowledged and appealed to as the standard of duty, and of opinion, and the scholars are, without exception, ardently attached to the school, and to their teacher.

The school is evidently growing in popular favour; prejudice against it is, we think, wearing away; and we confidently believe that by the time it has been in operation one year, its practicability, desirableness, and success will be so clearly demonstrated, as to leave no considerable opposition to it in the community, and no necessity for calling on your Board for aid in sustaining it. For this we hope, by the blessing of God upon our efforts to honour Him, and His truth, in the education of our children.

Our church building is now furnished with seats, and writing desks, which are tolerably convenient, both for the school, and for our other religious uses.

We have procured, through the beneficence of some ladies in Baltimore, a good library of 154 volumes, selected from the books of the Presbyterian Board, American Tract Society, and miscellaneous publishers.

The second quarter of the school will close the last of the present month.

THOS. W. HYNES, *Moderator*.

Montgomery Co., Illinois, 1st April, 1851.

3. An important reason for adhering to our parochial schools, is the beneficial influence they exert upon the common schools of the State. The fact that a Christian denomination will not patronise schools where religion is excluded, but will rather establish its own, is already contributing to infuse sound principles into minds heretofore indifferent. In several instances, known to the Board, where the parochial school has stood in the same village with the common school, the former has been of great use to the latter. And there is every reason to believe that if the parochial schools were discontinued in the cases specified, the State schools would relapse into their former indifference. Questions decided by the ballot-box are not often decided in favour of evangelical religion, even in a comparatively religious community. Whilst it is believed that the Church cannot evangelize the common schools of the land, much good may result from the beneficial influence of institutions where God's truth is duly honoured.

4. The Board are confirmed in the hopefulness of the system of Christian schools, from the fact that the only thing that prevents many from being established, is the necessity of providing *additional funds*. Many churches may not be able to impose upon themselves additional taxes, and others may not be willing. But when the question is, in a great measure, one of funds, there is reason to believe that Christian principle will eventually surmount the difficulty.

There are other difficulties experienced by some of our most intelligent brethren, especially the difficulty of withdrawing ourselves from the rest of the community in the educational movement. The advantages of promiscuous education are very great; and nothing short of covenant fidelity in the religious training of the young, would commonly justify the wisdom of setting up denominational schools. But when it is found, as it certainly is in the generality of State schools, that sound evangelical instruction cannot be imparted, the advantages of union are held at far too high a price. There is a limit beyond which Christianity cannot consent to a compromise, and where worldly expediency comes in contact with

religious obligation. When, however, any Church considers that religious advantages are sufficiently enjoyed by its children in State or other schools, the Board would by no means recommend separate action, unless greater good can be accomplished by the change.

The Board believe that the want of funds is one of the chief obstacles to the efficient prosecution of our present educational plans. And as this is a difficulty by no means beyond the reach of Christian zeal and self-denial, there is hope of a much wider extension of our system of schools than has yet entered into our moderate views of computation.

As one of the fiscal encouragements of the year, the Board report to the Assembly a legacy of \$5000, accruing to the Church at Hustonville, Kentucky, for the endowment of a school under the care of the session of the Church. The Testator is Mr. David Williams, a member of the Church at Hustonville, lately deceased. It is understood that at least an equal and probably a greater amount has been left to Centre College, as residuary legatee. Such legacies will doubtless increase, with an increasing conviction that Christian education is among the greatest blessings which the piety of one generation can bequeath to the generations following.

ACADEMIES.

The present Academies of the Presbyterian Church are the lineal successors of the institutions of the Tennents, Blairs, Smiths, Grahams, McMillans, and Doaks of ancient days. God will perpetuate the glory of a church that retains an interest in the religious instruction of its youth. The blessing of the fathers shall descend to the children. Fewer obstacles exist in the way of Presbyterian Academies than of Sessional schools. In this department, great success has followed the operations of our Church. Never have we, at any period in our history, presented such an imposing array of institutions. These institutions are generally conducted on a high standard of literary and scientific attainment, are under the management of competent and able teachers, and are pervaded with strong religious influences by means of Christian text-books and Christian discipline and example.

The following is a list of our Presbyterian Academies:—

PRESBYTERIAL.	NAME AND LOCATION.
Steuben, }	Geneseo, New York.
Wyoming, }	
Buffalo City, . . .	Bethany, New York.
Newton, . . .	Blairstown, New Jersey.
Luzerne, . . .	Wyoming Institute, Wyoming, Pa.
Susquehanna, . . .	Wyalusing, Pa.
Philadelphia, . . .	Philadelphia, Pa.
Blairsville, . . .	Elder's Ridge, Pa.
Redstone, . . .	Dunlap's Creek, Pa.

PRESBYTERIES.	NAME AND LOCATION.
Allegheny,	Butler, Pa., Witherspoon Institute.
Washington,	West Alexander, Pa.
Steubenville,	Richmond, Ohio.
Beaver, and }	Poland, Ohio.
New Lisbon, }	Kingston, Ohio.
Columbus,	
Coshocton, }	Vermilion Institute, Haysville, Ohio.
Richland, }	
Wooster, }	
Zanesville,	Miller Academy, Washington, Ohio.
Miami,	Male Academy, Monroe, Ohio.
"	Female do., Springfield, Ohio.
Maumee,	Montpelier, Ohio.
New Albany,	Female Academy, Charlestown, Ind.
Madison,	Female Academy, S. Hanover, Ind.
Crawfordsville,	Waveland, Indiana.
Palestine,	Edgar Academy, Paris, Illinois.
Potosi,	Near Hannibal, Mo.
Wisconsin,	Waukesha, Wisconsin.
Lexington,	Brownsburg, Va.
West Hanover,	Halifax, C. H., Va.
Montgomery,	Christiansburg, Va.
Fayetteville,	Donaldson Academy, Fayetteville, N. C.
South Carolina,	Greenwood, S. C., male and female.
South Alabama,	Female Academy, Mobile, Alabama.
East Alabama,	Lafayette, Alabama, Zion Seminary.
Mississippi,	Tipton Co., Miss.
Knoxville,	Knoxville, Tennessee.
Western District,	Mount Carmel, Tennessee.
" "	Shiloh, Gibson Co., Tennessee.
Total, 35.	

During the year one sad adversity has interrupted the general success of operations in this department. The Board allude to the winding up of the affairs of the *Caldwell Institute*, an academy bearing an honoured name, established by a zealous Presbytery, and favoured with high reputation, and for a time with success. The causes which led to this failure are not understood by the Board to involve the wisdom of Church action.

The chief lesson to be learned from this disastrous incident in the history of the year, is the necessity of *avoiding debt*. No institution can prosper under the pressure of *accumulating* financial embarrassments. It ought to be a settled principle that our institutions shall be self-sustaining; and if not self-sustaining, that a contingent fund shall be raised in the Presbytery sufficient to meet the temporary trials, as they occur, to which all such enterprises are from time to time subject. The *Caldwell Institute* has done a noble work in its day. Its general history is in favour of the ecclesiastical management of Academies; and if it could have survived the interval of depression which suddenly came over it, there can scarcely be a doubt that measures might have been adopted to secure its re-established prosperity. In the opinion of some members of the Presbytery, the *Caldwell Institute* will be

revived at no distant day;* but if the star of its glory has set, its light, like that of an extinct orb in the firmament, will shine upon the Church for years after its actual disappearance from its luminous pathway.

Several of the Presbyterian Academies have enjoyed the influences of God's Spirit in the conversion of the youth under their instructions. The highest end of true Christian education, be it ever remembered, is the salvation of the soul. Let our youth enjoy the advantages of a course of training which enforces the obligations of religion, and which gives instruction in the means of attaining it, and there is every reason to believe that He, who is more willing to give his Spirit than earthly parents are to give gifts to their children, will sanctify such instruction with immortal rewards. As year after year passes away, the visitations of God, according to the ordinary workings of his providence, will be felt in our literary institutions as well as in our churches. A single soul, saved through an immense outlay of pecuniary resources, would be a reward of Christian exertion inconceivably great in view of the fact that a whole world is as nothing to one immortal soul. But God signalizes his love by employing these institutions, which cost but a trifle in worldly outlay, in delivering many, very many, precious youth from destruction to life eternal.

A church that thus aims at training its youth for a better world, is engaged in no subordinate part of a great evangelical work. In order to confirm the friends of Christian education in our own denomination in the wisdom of our present measures, it may be well to remember what is doing by sister denominations in the same department. The Methodist, the Protestant Episcopal, the Baptist, and other Churches, have a large number of flourishing literary institutions under their care.

There are several aspects in which our Academies rise to very great importance.

1. In the first place, they are the dividing-line between the school and the college, and help to diminish the inaccessibility of collegiate education, and thus to remove popular prejudices. Education encounters strong opposition, especially from those who have never fully enjoyed its advantages. The common school is regarded with favour, as belonging pre-eminently to the people, whilst colleges often excite jealousy and suspicion, as tending to aristocratic and odious demarcations between the learned and illiterate. Well-conducted academies, occupying a middle ground, and offering advantages on an inviting scale, assist in popularizing the whole work of education.

2. Such institutions manifestly exert an elevating influence on our Church. Ignorant godliness will secure heaven, and is never

* As the Report is going through the press, the Board learn that the Presbytery have already taken measures to place the Institute upon a permanent foundation.

to be despised; but enlightened religion is an instrument of power in converting the world to God, and is the direct and lawful means of the greatest good. Whatever draws out the mind improves the piety, if in subordination to its guidance. The greatness of a church, other things being equal, will be in proportion to its intellectual cultivation. God himself is both infinitely great in intellect and infinitely holy in nature. And just in proportion as the Church approaches the standard set forth in the Bible, does it acquire ability to discharge its highest ends. How, then, can we sufficiently appreciate the importance of the Academies of our Church, as the instruments of its elevation?

3. Academies have a direct bearing upon the increase of the ministry. The great truth, to be learned by faith, and to be confirmed by sight, is, that the use of means is necessary in the perpetuation of the ministry. God does not often call the ignorant to the service of the sanctuary; and if intellectual acquisitions are a common condition of a call, then to multiply facilities for a course of liberal education is to follow the directions of a trust in Providence. Who can doubt that, with ten times the number of our present institutions, a larger company of precious and educated youth might be selected for the ministry of reconciliation? Every new Academy is a school for future ministers. It offers opportunities of higher training to some who would otherwise never have possessed any opportunities at all, and places them in a position which Providence shows to be commonly an antecedent to a call to the ministry.

4. Our academies assist in training many of our youth to be teachers, or to occupy influential positions in life, as legislators, jurists, statesmen, &c.

In short, there can be no doubt that our Presbyterian Academies are destined to accomplish a most useful work. It is our obvious policy to foster existing ones, and to establish others, until the blessings of learning and religion shall be multiplied more and more extensively throughout our bounds to the praise and glory of God.

COLLEGES.

The true relation of Colleges to the piety and progress of the Church is becoming more and more appreciated. Spiritual prosperity records from age to age its obligations, under God, to sanctified learning. The Reformation was carried forward, not only under the guidance of holy men, but of great scholars. Luther, at the University of Wittenberg, and Calvin, at that of Geneva, gave an impulse to the mind of the world. The Protestants of Germany, France, Switzerland, Holland, England, and Scotland, either reformed the existing Universities, or established new ones, on the obvious principle that Christianity cannot sur-

render intellectual cultivation to its enemies. Religion needs men of might in every age. The glory of a nation, no less than the power of the Church, consists, in no small degree, in the influence of its literary institutions. What would Geneva have been without its great University, and the intellectual theologian who numbered his scholars from every country in Europe! What would Scotland have been without its Universities at Glasgow, St. Andrews, Edinburgh and Aberdeen, and without its Knox, Rutherford, Melville, Erskine, Henderson, and other gifted champions of our stern and precious faith? The Puritan leaders of New England, whose influence is traced upon generations and upon states, were University-trained men and University founders. The Church had been often seen in the wilderness before the men of Plymouth worshipped God upon unknown shores; but a college in the wilderness had few precedents in human history. Sixteen years after the landing at Plymouth, the New England fathers commenced their great literary institution, and sturdy as the soil they trod upon, they worked the granite of education into the temple of the Lord. Our Presbyterian fathers, whose piety was sagacious in adopting a similar policy, early turned their attention to a college, as an essential means of the Church's prosperity. Their successors have enlarged their plans; and the Colleges of the Presbyterian Church, have demonstrated in Providence their connexion with its prosperity, by training ministers for its pulpits, Christian rulers for the state, and multitudes of high character for professional and private life. An interest in Colleges has always been one of the characteristics of our denomination; and a full provision for their support is one of the axioms of a sound policy.

LAFAYETTE COLLEGE.

This institution, under the administration of Dr. D. V. McLean, as President, is gradually recovering from its declining condition. An effort for its endowment on the scholarship plan has been auspiciously commenced, and will be efficiently prosecuted. The following is the outline of the plan.

There is every reason to believe that this excellent and liberal plan will succeed.

PLAN FOR THE ENDOWMENT OF LAFAYETTE COLLEGE, EASTON, PA.

1. *One hundred dollars* paid shall entitle the subscriber to the tuition of all his sons, without further charge in the College proper; or, instead of his own sons, those of any family he may designate; and for every additional hundred dollars which the same individual may pay, he shall have the privilege of designating the sons of any family he may think proper to receive tuition in the College, as above.

2. *Five hundred dollars* paid by an individual, an association of individuals, or by a congregation, shall entitle the individual, association, or session of the church or congregation, to a perpetual scholarship, to which the party may appoint any individual they may select—and the scholarship may be devised

by will as any other property. The incumbents on any of the scholarships to be subject, of course, to all the rules and regulations of the College, as well as the discipline.

3. No subscription shall be binding until the sum of *One Hundred Thousand Dollars* has been actually subscribed, at which time all subscriptions shall be due and payable, and shall draw interest until collected. Upon the payment of the subscriptions, scrip will be issued, which may be transferable as other property, as above specified. The funds invested, to be secured by bond and mortgage on unincumbered real estate, or other good and sufficient security.

4. The trustees bind themselves and their successors, that the funds thus contributed shall never be used for purposes inconsistent with the views of Christian Truth, as now entertained by the Synod of Philadelphia, in connexion with the General Assembly of the Presbyterian Church in the United States.

5. Donations of any sums will be thankfully received.

OGLETHORPE UNIVERSITY.

Oglethorpe University, having completed its endowment, is advancing in a career of prosperity which promises a large harvest in a rich field. During the year a precious season of revival has been as the early and the latter rain. God has at several different periods poured out his Spirit upon the Institution; and a large number of youth have been trained, not only to literary attainments, qualifying them for useful spheres in this life, but to the experience of the immortal hopes and joys of religion.

HANOVER COLLEGE.

Hanover College is in a higher state of prosperity than at any period of its history. The number of its students is about 150, of whom about 80 are in the regular College classes. During the year, God has poured out his Spirit upon the College in a remarkable manner. Providence records the interesting fact that 120 young men out of 150, who are pursuing their literary studies, are professors of the religion of Christ, and about one-half of these are looking forward to the ministry. Of the Senior Class, twenty-two in number, thirteen are seeking the ministry in home or foreign fields. In this institution so signally blessed by the Spirit, the Bible is studied daily by every class, and by the Senior Class in the Hebrew language. The following letter gives some further account of the institution and of the attempt to secure its full endowment.

"RELIGIOUS INSTRUCTION.—In accordance with our plan of introducing daily Biblical instruction (which is now fully carried out in every department of college and grammar school), eighteen of the Senior Class are engaged in studying the Hebrew Bible; the Junior Class are studying the Evidences of Christianity in Home; the Sophomore and Freshmen read the Greek Testament daily; and the younger portion of our students recite in the English Scriptures. So far, this feature of our course of study has, I believe, met the *decided approbation* of our students, professors, and non-professors; and there is abundant evidence that the addition of scriptural study, though it requires *four* recitations

daily from every class (i. e. three in secular, and one in religious knowledge), has in no way impeded their progress in secular learning.

"FINANCIAL CONDITION.—The financial condition of the Institution, as presented in the Treasurer's last report to the Board of Trustees, is satisfactory, considering that five years ago we were without a dollar; and, in the re-establishment of a broken-down college, were impeded by the prejudices occasioned by a former failure. Our permanent funds are about forty thousand dollars; a considerable portion of which, however, is yet unproductive. About *ten thousand* dollars were secured last year, chiefly through the labours of our agent. Still, the whole amount, were it equally productive, would, in its present condition, uninvested for the most part, yield us less than \$2,500. The tuition fees have, indeed, increased; but there has also been an increase of expenditure for the support of one additional professor. A considerable portion, too, of our permanent fund, which would otherwise have yielded us eight per cent., has been necessarily absorbed, for a time, in the purchase of land; the result is, that the Faculty have received salaries by no means sufficient to meet their wants. We try, however, to live by faith, and to live in hope: but hope deferred maketh the heart sick. We could, to be sure, even in our present circumstances, support the Institution *with a reduced Faculty*; but we could not, in such a condition, impart that education which the Church ought to expect from anything called a *college*. Our only recourse, therefore, must be to the Board of Education."

MCDONOUGH COLLEGE, ILLINOIS.

McDonough College is situated in the "Military Tract," between the rivers Illinois and Mississippi, one of the richest districts of country probably on the globe. Its future influence must be great, and its history thus far augurs well in behalf of the sagacity, enterprise, and perseverance of those whom Providence has called to engage in this good work.

"MCDONOUGH COLLEGE is located in Macomb, McDonough County, Illinois, in the centre of the finest portion of that State. It is entirely under the control of the Presbytery of Schuyler, with a charter giving equal privileges to any other Presbytery or Presbyteries, Synod or Synods, that may choose to unite with them. They have commenced operations with a good substantial brick building, 60 feet long, 40 wide, and two stories high, delightfully situated in the town of Macomb, on a four acre lot, which cost about four thousand dollars, and is entirely out of debt. The Institution has been in operation near two years, under the care of Rev. R. Harris, A.M., Professor, with two assistants. During the last year the number of students ranged from 75 to 80, of a mixed character, all in the early part of their course yet, but it is expected that a regular Freshman class will be organized at the beginning of the college year, next November. At the last meeting of the Board the Rev. W. F. FERGUSON, A.M., was elected President and General Agent, and is expected to enter upon his duties at the beginning of the winter session. Additional Professors and Assistants will be added, as fast as the wants of the Institution require, until there shall be a full Faculty. The charter is full and liberal as could be desired, and it is intended to make the course of instruction as full and as thorough as in the best Institutions of the country. It is intended especially for the training of young men for the gospel ministry to supply the wide destitutions of our country, and send the gospel to heathen lands; it will be, therefore, thoroughly Presbyterian in its whole spirit, the Bible will be regularly used, and the Shorter Catechism taught to all whose parents and guardians do not object."

DES MOINES COLLEGE, IOWA.

This Institution is making progress amidst the pressure of many unsupplied wants. The trials of a college in a new country are necessarily very great; but God is encouraging our brethren to lay the foundations of their enterprise with prospects of usefulness and success.

Des Moines College is pleasantly located in the village of West Point, Iowa, ten miles from Fort Madison, twenty from Burlington, and twenty-eight from Keokuk. It is easy of access in all directions, and in point of morals, cheapness of living, healthfulness of climate, beauty of situation, &c., few places are better situated for the purposes of education. This Institution is now in a prosperous and growing condition. The entire expense of boarding and tuition need not exceed forty dollars per session, and may be reduced to less than thirty. Something has been done in the way of procuring a library, and it is in contemplation to increase the library and secure Philosophical and Chemical apparatus by the commencement of the next session.

The course of study is modelled after the best Literary Institutions in the country. The Faculty consist, as yet, of only two Professors, viz.: Rev. JAMES C. SHARON, A.M., Professor of Languages, and Rev. THOMAS H. DINSMORE, A.M., Professor of Mathematics. The members of the Faculty will be increased as their services are demanded.

CARROLL COLLEGE, WISCONSIN.

Since the last report of the Board, the Rev. John A. Savage, of Ogdensburgh, N. Y., has been called to the Presidency of Carroll College, and he has accepted the appointment. Leaving a large and attached congregation, he has followed what appeared to be the direction of Providence, and has entered upon his work with a determination to devote all his energies to its successful prosecution. The Academy at Waukesha, which is the preparatory department of the College, has been favoured with quite a large number of students, and is increasing in the confidence of the public. Arrangements are being made to erect a suitable building for the College proper, which will soon be organized in regular form, with its classes, apparatus, and library.

WASHINGTON COLLEGE, TENNESSEE.

The Rev. E. T. Baird has entered upon the Presidency of this Institution with good prospects.* Washington College has had many difficulties to encounter, especially those connected with a want of harmonious action among the friends of the Presbyterian Church. Our denomination is comparatively small in East Tennessee, and the hope is indulged that our brethren in that interesting section of country will combine their strength upon one insti-

* The subject of his inaugural address was the "*Vocation of a College in a Progressive Age, a Free Commonwealth, and an Evangelical Church.*"

tution. Under any circumstances, extraordinary providences excepted, Washington College *must be sustained*.

AUSTIN COLLEGE, TEXAS.

Through the indefatigable energies of the Rev. Mr. McKinney, President of Austin College, and of the Rev. Dr. Baker, its financial agent, this Institution is gradually strengthening itself for literary and religious service. Like a lone star, emerging from the clouds of an unsettled firmament, Austin College is shining forth in the openings of a hopeful sky. If it goes on as it has begun, the success of the Institution is sure, under the blessings of a favouring Providence. Among the encouragements of its financial state, the Board record, with gratitude to God, what the modesty of the donor cannot be permitted to conceal, the donation of a tract of valuable land by Rev. *Benjamin Chase*, of Natchez, Mississippi, estimated to be worth from \$15,000 to \$20,000.

Dr. Baker, in writing from Texas, thus refers to Austin College:

"My reception in the Northern and Eastern States was kind and cordial, and my success, as agent for Austin College, was better than I had anticipated. I had to operate under many peculiar discouragements—had 'wind and tide' against me; and yet, I obtained in money, books, maps, globes, and good subscriptions, about FOUR THOUSAND FOUR HUNDRED DOLLARS. Besides this, I had encouragement to believe that I should receive, in due time, something handsome from certain generous-hearted individuals, who chose rather not to subscribe any definite amount. On reaching home, I found that the Board of Trustees had been acting very efficiently, and yet very prudently. The MAIN EDIFICE, which is to cost about twelve thousand dollars, has been contracted for; and, I am free to say, our prospects of ultimate and triumphant success are highly encouraging. If I mistake not, we shall, here, in the beautiful and flourishing town of *Huntsville*, have a College which will be a credit to Texas, and an honour to the Presbyterian name; and, all this too, mark, at *no distant period*. Our worthy President, the Rev. Samuel McKinney, is the very man for this enterprise. He is both a gentleman and a scholar: not only so, he is a first-rate disciplinarian, and with all is a man of indomitable energy—the very kind of man we need in this great frontier State. I am happy to find that my communications (some of which were published in your excellent and widely extended paper), have been read with interest by many of our communion, in several of the blessed old States, and that a goodly number, both of the ministry and laity, are coming to Texas. Now is the time to plant churches, and foster literary institutions in this—destined to be the great Empire State of the South—and right glad am I, that AUSTIN COLLEGE has been chartered, and that it is now, as I trust, winning golden opinions every day! Heaven speed the enterprise, and crown it with great and glorious success."

WESTMINSTER UNIVERSITY, N. Y.

A Charter was obtained at the last session of the Legislature of New York for a University to be located at Buffalo, under the title of the Westminster University. It is designed to be conducted on religious principles, and to be under the supervision of the Presbyterian Church. Our brethren at Buffalo have manifested great

zeal in procuring the charter and preparing a plan for the endowment of the institution under the direction of its fiscal officer, the Rev. Dr. Burtis. Whereunto this enterprise will grow, or what is to be its future history, is known only to the great Head of the Church. Buffalo has some advantages which indicate it as a good site for a literary institution; and it is to be hoped that, since a charter has been obtained, every effort will be put forth, adapted to carry into successful execution the great object in view.

The Board desire to do a great deal more to assist the Colleges under the care of the Presbyterian Church than they have yet been able to do. These institutions are prominent citadels of our strength; they deserve constant encouragement and co-operation as rallying places to defend our present heritage and to enlarge its dominion in the name of our King. The training up of an intelligent and pious band of youth, is one of the greatest blessings to the Church, to the State, and to the world.

THEOLOGICAL SEMINARIES.

The connexion of the Board of Education with Theological Seminaries has been merely temporary. The aid rendered in supplying the deficiency in Professors' salaries, was in view of efforts in progress, designed to secure an adequate permanent endowment. The Seminary at New Albany, the wants of which prompted to this form of action on the part of the Board, has taken measures which will hereafter supersede the necessity of aid from the general funds of the Church. The Board have during the year made an appropriation of \$500 towards the institution; and if the comparatively small sums advanced in the exigency of a trying interval, have assisted in the prosecution of more active measures for its financial prosperity, the expenditure will be regarded with satisfaction by the Church at large. The appropriation for the year terminates, so far as the Board now see, their official connexion with all Theological Seminaries.

PUBLICATIONS.

"*The HOME AND FOREIGN RECORD of the Presbyterian Church,*" in which the Board of Education have a joint interest with the other Boards, has an increased circulation, amounting in the aggregate to more than 11,000. It is greatly to be desired that this publication should receive a much more extensive circulation than it now enjoys. Combining interesting official information, relative to the progress of the Church in all departments of its benevolent enterprises, it might well receive audience in every family, as a herald of Zion, bringing good tidings for its good. A similar paper in the Free Church of Scotland, has a circulation of 30,000 copies.

The Board have commenced a series of "Permanent Educational Documents," whose object is to bring before the Church, in a

popular form, and as circumstances may seem to require, topics embracing the whole subject of Christian Education. At the request of the Board, the Rev. James W. Alexander, D.D., has written "*An Address to Teachers on the Importance and Means of an Increase in the Number of Gospel Ministers.*" This document discusses an important subject with signal ability, and urges, in an affectionate, evangelical spirit, motives adapted to enforce its practical recommendations. It is in the form of a tract of 20 pages, and has been stereotyped. The first edition of 5000 copies has been struck off; and the Board desire to give to the document a gratuitous circulation as wide-spread as possible. Copies of the Address are herewith submitted to the Assembly.

AGENCIES.

Almost the entire agency of the Board, in collecting funds during the year, has been performed by Dr. Chester, the Associate Secretary and General Agent, with such aid as could be rendered by the Corresponding Secretary. During the principal part of the year, both officers laboured from Sabbath to Sabbath in presenting the claims of education to the Churches, and in endeavouring to secure that co-operation, spiritual and financial, which the great interests involved so imperatively require. Dr. Chester has travelled extensively in the West and Northwest, has visited many of our institutions, and laid a train for extended operations the ensuing year.

The Board have long been desirous of acting with more efficiency in the West, and in assisting the Churches of that great and growing section of our country in drawing out more fully the educational resources, on which their own prosperity so essentially depends. The Rev. Dr. James Wood, who was last year appointed by the Board to a general agency in the West, felt constrained to decline the appointment. An arrangement has been made with the Rev. William Speer, of Pittsburgh, by which he accepted an agency, beginning from April 1st, 1851, in the field covered by the Synods of Pittsburgh, Wheeling, Ohio, and Cincinnati. The Board anticipate the happiest results from the efforts of this beloved brother in this inviting and rich-yielding part of the vineyard. A renewed application was subsequently made to Dr. Wood, to superintend the whole of the western field, except that belonging to the Pittsburgh agency. The Board are led to hope that Dr. Wood will consent to engage in the work, his appointment dating from the 1st of May. Dr. Wood's long residence in the West, his general reputation in the Churches, and his experience in the cause of education, afford the strongest assurances of success in this department.

Dr. Benjamin H. Rice, of Va., undertook an agency in the bounds of West Hanover Presbytery, at the request of his Presby-

tery, with the view of calling the attention of the Churches generally, to the duty of seeking an increase in the ranks of the ministry. In the course of his visitation of the Churches—a service which he performed without compensation,—he was successful in taking up considerable contributions for the treasury of the Board. It seemed to be a happy expedient to engage an honoured and well-tried servant of Christ, to bring before his own Presbytery the great duty of providing an adequate ministry for the Church.

The *Rev. Dr. Howe*, of Columbia, S. C., and the *Rev. Dr. Talmage*, of Milledgeville, Ga., have superintended the educational work within the bounds of their respective Synods, with great success. The Synod of S. C. alone, by means of scholarships, permanent, and annual, raised about \$3,300 for the young men pursuing their studies chiefly in the Theological Seminary at Columbia.

On the whole, the Board contemplate with great satisfaction, the arrangements made for the prosecution of the work of education in all parts of the Church. Under the auspices of a benignant Providence, who has thus far blessed their operations with tokens of favour, the hope is indulged that the educational sympathies and resources of the entire Church will hereafter be evolved with a cordiality and efficiency, more becoming our character, our wants, and our influence.

STATE OF THE TREASURY.

The following is a general view of the finances of the Board of Education during the last ecclesiastical year. The particulars will be found in the Appendix.

MINISTERIAL EDUCATION FUND.

Balance at Philadelphia, May 8th, 1850,	-	-	-	\$4,363 90
Do. at Pittsburgh, Louisville, and Columbus,	-	-	-	415 76
				<hr/> \$4,779 66
Cash received at all the Treasuries,	-	-	-	31,700 59
				<hr/>
Total amount of available funds,	-	-	-	36,480 25
Amount paid on orders of Executive Committee,	-	-	-	31,892 76
				<hr/>
Total Balance, May 5th, 1851,	-	-	-	\$4,587 49
				<hr/>

GENERAL EDUCATION FUND.

Balance, May 8th, 1850,	-	-	-	190 24
Cash received from churches, &c.,	-	-	-	*5,896 00
				<hr/>
Total amount of available funds,	-	-	-	\$6,086 24
Amount paid on orders of Executive Committee,	-	-	-	6,068 27
				<hr/>
Balance, May 5th, 1851,	-	-	-	\$17 97
				<hr/>

* Of this sum \$500 were transferred from ministerial fund, by consent of donor.

AFRICAN FUND.	
Balance, May 8th, 1850, - - - - -	\$993 86
Cash received, (Interest.) - - - - -	90 00
	<hr/>
	\$1,083 86
Amount paid on orders of Executive Committee, - - -	50 00
	<hr/>
Balance, May 5th, 1851, . - - - -	\$1,033 86
	<hr/>

Part Third.

HOME, THE SCHOOL, AND THE CHURCH.

The third part of the Annual Report of the Board will consider the relations of Home, the School, and the Church, to the training and salvation of the soul.

Three agencies are chiefly instrumental in preparing the human soul for the duties of this life and of the life to come. The agency of HOME is, by God's appointment, peculiarly great in its forming power. It is to parental training, to a father's counsels, or a mother's instructions, that the most of men are indebted in Providence for the character they possess, and for the hope that enters within the veil. By the familiar fireside, beneath the welcome shelter of the paternal roof, in the midst of the kindly and endearing influences of the homes of childhood, an early impress and direction were given to future destiny.

Next to home, the SCHOOL has an important agency in developing character for good or for evil. Whether in the country common school of rude appearance, or in the city academy and seminary of higher pretension, wherever an education was obtained, it was *there* that active power was at work to make men what they are. The schoolhouses of youth are looked back upon as the places where the mind, and the heart, and the conscience received deep and enduring impressions.

The other agency is that of the CHURCH. The old family pew has records of immortality for the parents and children who occupied it—records of glory or of shame, which outlast the pulling down of old churches and the putting up of new ones. The salvation of the soul, however much promoted by early training and education, is most frequently consummated in the sanctuary. According to the ordinances of grace, the preaching of the cross is ordinarily the occasion of revealing the wisdom and the power of God.

It is not maintained that there are no other agencies in forming the human character than those mentioned; but these are believed to be the principal, and they are the agencies which chiefly concern the operations of the Board of Education.

HOME.

"Everything that is moral in a nation, and holy, worthy, and useful in the Church, if not actually formed, is fostered and cherished before the household fire."

1. One of the great advantages of HOME for the inculcation of religion is, that its instructions begin *early*. Long before the teacher or the minister can gain access, the parent is in daily contact with God's immortal gift. Though our nature is corrupt, even unto death, the arrangement of Providence which gives a faithful parent the opportunity to bring God, and truth, and duty before the dawning mind, is a most precious and weighty compensation. A great deal can be done by early training to secure spiritual blessings. The promises of God, like the angels who welcomed the infant Redeemer, are a heavenly host, bright-shining, and glorious witnesses of the fulfilment of the covenant. God has connected the means with the end. Whilst the blessing is with his Spirit, the agency is with His people. That agency primarily consists in *home nurture*, early and piously at work, resting upon divine promises, and therefore industrious in elaborating the comprehensive and mysterious means. "I will be a God to thee, and to thy seed after thee;" "Train up a child in the way he should go; and when he is old, he will not depart from it." The raising of the seed is God's stipulation in the covenant; and the promise for the man is in the training of the *child*. The early nurture of home is of unspeakable advantage in maturing the true ends of education. The mysterious power of a *right beginning* is never more clearly exemplified than in the great work of training the human soul for "glory, honour, and immortality."

2. Home, also, has peculiar opportunities of illustrating by *example*. Divine truth exemplified in the consistent lives of parents, makes a deep impression upon the youthful mind. A child in whose presence religion is daily acted out in all the familiarities of the social circle, is highly favoured of the Lord. Before he understands doctrine, he is made acquainted with practice, and is thus insensibly led on in the way everlasting. The power of godly example, utterly insufficient in itself to counteract natural depravity, is sanctified by Divine grace in the salvation of children and of children's children.

3. Another of the elements which characterize home nurture, is its *facilities for training*. To teach, to give a good example, and to train, are three distinct parts of the work of education. It is important to communicate divine knowledge early, and to illustrate

it by example; but it is also important to see that the child applies the knowledge he thus acquires. A parent has constant opportunities at home of forming *correct habits* in children, of directing and restraining their impulses, of superintending their whole conduct, of training them to act out what is right. By means of watchful supervision, seasonable counsel and discipline, vicious ways can be in a good degree anticipated or broken up, and habits of rectitude early cultivated.

4. Then, too, there is a direct power in the *parental and filial relation itself* to give efficacy to home instruction. The tie which binds parent and child is among the sweetest attachments of life. The natural authority of the parent is acquiesced in with deference and affection; and the instructions of a father and mother possess greater influence than those which flow through any other channel.

5. Nor must be omitted among the advantages of home, the fact that its nurture is carried on amidst the *seclusions of domestic life*, comparatively free from the temptations, the turmoil, and the interruptions of the world. God has separated the home-kingdom from invasion by natural boundaries better defined and more authoritative than mountain landmark, or civil and political division.

Considerations like these give to home instruction a prominence among the means that sway the destiny of our race. Religion claims the advantages of the domestic circle as her own covenant rights, she says, "Fathers! mothers! bring up your children in the nurture and admonition of the Lord. Receive them, as God's gracious gifts, for his glory! Their salvation is closely connected with your faithful endeavours. The promise is to you, and to your children, to those children whom you have so often nursed in infancy, kissed with tenderest love, and whose very curls and smiles are grateful to your heart. The promise of immortal life is to you and to them; but it is a promise linked with active duties on your part." "These words which I command thee this day shall be in thine heart. And thou shalt diligently teach them unto thy children, . . . and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou riseth up." "That the generation to come might know them, even the children which should be born, who should arise and declare them to their children."

It is a true remark, that "although grace does not come *by* succession, it commonly comes *in* succession." The destiny of children is in a great measure decided by household influences, and Christianity has ever vindicated and honoured home as the scene of her triumphs, the favoured retreat of her enlightening and gracious instructions made efficacious by the Divine Spirit.

THE SCHOOL.

The SCHOOL, as an instrumentality for the promulgation of religion, has an important place among the means of human instruction. Institutions of education occupy at the present age a more commanding position than at any other period. The advancement of society has brought with it more organized benevolence, more concentration of effort, more enlarged plans. The Jews were, however, by no means destitute of schools and places of public instruction.* In the Jewish schools, as well as in those of the early Christians, instruction in the Scriptures was a primary end, the great design of their establishment. The Pagans of Greece, and Rome, and other nations, had public schools for the education of youth, in which their heathen mythology held a prominent place as a study. In all nations making any pretensions to civilization, the school has been auxiliary to religion. If even Pagans thought enough of their gods to bring religion into their public institutions, surely the followers of the Lord Jesus Christ must be remiss indeed, to abandon an instrumentality so highly adapted to the inculcation of divine truth in the minds and hearts of the rising generation.

At the time of the Reformation, Christianity devoted itself with new interest to the education of the young. Calvin was the means of establishing, at Geneva, a complete system of public instruction from school to university, a system in which the church had the selection of teachers, and in which religion was definitely and fully taught. A few years later, Scotland laid the foundation of her parochial institutions on similar principles, the glory of which abides to this day in the Established and Free Churches of the land of Knox. In Holland, England, France, and Germany, the reformers acted upon the same general plan of communicating religious instruction in the schools. The Puritans of New England adopted substantially the same system; and it is only within thirty or forty years that the Shorter Catechism has ceased to be a regular part of common-school training in New England. The fathers of the Presbyterian Church were equally zealous for God in their

* EDUCATION AMONG THE HEBREWS.—Strange as it may perhaps seem to some of us, there has scarcely ever been a nation in which the people were so universally taught to read. That such was very generally the case in the time of our Saviour, we would infer from the manner in which he often appeals to the people, asking, "Have you not read what Moses saith?" "Have ye not read in the Scriptures?" thus implying that his hearers could and did read the writings of Moses and the prophets. The same thing is plainly to be inferred when we are told respecting the inscription which Pilate placed over the head of the Redeemer at his crucifixion, "This title then read many of the Jews." But we have proof that may be viewed as still more conclusive. We may quote the law which impliedly enjoins it on parents as a solemn duty, that the young should be taught to read and to study the statutes and the ordinances which God had revealed. "The words which I command thee this day," he ordains, "shall be in thy heart, and thou shalt teach them diligently to thy children, and thou shalt write them upon the posts of thine house, and on thy gates."—*Dr. Matthews.*

early efforts to educate the young. The schools and academies under their care were strongly imbued with the religious spirit. The General Synod of our church, in 1766, enacted as follows: "That special care be taken of the *principles and character of schoolmasters*, that they teach the *Westminster Catechism* and Psalmody, and that the ministers and church sessions see *that these things be done*." As long as the Church had education under her care, the school was the help-meet, formed out of her own side, to train her children for the Paradise of God.

For the last thirty years, however, the State has, in this country, assumed the control of the work of education; and, as a natural consequence, religion has ceased to be a part of elementary instruction. The Presbyterian Church, unwilling that "the children, whom God has graciously given her," should be brought up without religious influences, is endeavouring to return to the old system, and to organize schools of her own, in which the truth of Christ shall be taught in connexion with secular learning. But "*why* should Christianity be taught in an institution of learning? Why should religion be introduced at all into education?"

1. In the first place, because Christianity should *infuse its life-giving spirit and truth into every instrumentality designed for the benefit of society*. In a Christian land, every organization aiming at the public good, that leaves out of view religion, dishonours Christ, and can have no sure promise of his blessing. He, who took up little children in his arms, has said, "Feed my lambs." If it is our duty as a Christian nation to recognise God in our halls of state and national legislation (where the meetings are at least opened by prayer), surely it is our duty to do so in those departments which more peculiarly owe their origin to religion,—the departments of organized benevolence, including that which embraces the nurture of the young. Indeed, the education of the young more properly belongs to the Church than to the State. The Church may, for the public good, surrender her children to be educated by the State, provided the latter can do the work according to Bible principles; but no one will deny, especially in this country, that when the Church thinks that the State fails to educate in a way accordant with God's word, the Church has a perfect right to undertake the education of her own children in her own way. Every individual has this right, and so has every church. If the State refuses to give the proper religious instruction in the public schools, the Church is bound to undertake the work herself—and that, on the broad ground that the public institutions of a Christian land should pay homage to the truth of revelation.

2. A second reason for introducing religion into seminaries of learning is founded upon the *moral nature of those who are to be educated*. We have a moral constitution as well as an intellectual one; unending life as well as present life. Education properly embraces the *whole nature* of the child. The plan, therefore, that

proposes to educate the moral in connexion with the intellectual nature, instead of deserving the stigma of bigotry and sectarianism, is really *philosophical* as well as *religious*. The true object of education is to prepare our children for all their duties to God and to man—to develop the heart and conscience as well as the mind—to take the comprehensive range which embraces all the powers, the intellectual, the moral, and the physical. No parent would patronise a school where the health, the physical nature of the child, received no attention. This is a proper part of education, a branch that cannot lawfully be neglected. But shall the conscience of the child receive no training? Is this the only part of education that our schools can discard without exciting the indignation of the community? Surely the moral and the immortal belong to the soul of a child. Our schools ought to educate youth according to the nature which God has given them, not in fragments, but according to the unity of the divine workmanship.

It is the glory of Scotland's statute of 1559, that its preamble distinctly states that the object of her parochial system of education was "the godly upbringing of the youth of this realm." It was a great and wise saying of John Knox, "Put up the School with the Church." A true system of education must recognise religious aims. That education is faulty which only draws out the mind, but cares nothing for the conscience; it is faulty philosophically, it is faulty religiously.

3. In the third place, religion should accompany education, because education is a *process demanding the constant direction of a true law*. Education does not consist in merely storing the mind with knowledge; it trains the mind itself to the use of knowledge, and evolves and disciplines its powers by a constantly transforming and quickening influence. The mind is not like the inactive vase which simply receives the flowers which beautify it; but, like the flowers themselves, it germinates by a living principle. The character of its thoughts and feelings depends upon the elaborating processes which education has established within the soul.

Now it is maintained that religion, and not human wisdom, should regulate as far as possible this whole work, and give it a right direction from the very starting-point of life. Education should anoint religion upon the throne of the soul, and assist in maintaining its regal rights and dominion. Christianity can be excluded as a regulating principle only on the plea that it has nothing to do with education—a plea of infidel ingenuity or political expediency which the Church cannot admit. It is clear that if religion has anything to do with the training of the human soul, the critical time is the season of youth, when character may be hopefully and permanently formed. It is also clear that the principle, which should give law to education, should not only be a religious one, but be applied day by day, just because the process of education is going on day by day. The soul needs the steady nurture and guidance of

religious truth as much as the grass and the corn need the light of the sun. The inculcation of religion directs and strengthens the laws which should govern the process of education; and as everything depends upon this training process, religion, which is its true directing power, should exert a constant influence day by day.

4. A fourth reason for employing the school in carrying on the religious education of children is its *practical availability*. Surely no place is better adapted for training, than the training-place itself. How easy is it for a Christian teacher to admit religious instruction into the school, where all other instruction is given! This is the very time and place to add religion to whatever else is taught, to preserve the harmonies of education, to dignify all branches of knowledge by the addition of that, without which none are of real value. The school is available for religious instruction on account of its regularity and system. It is just as easy to assign hours for special religious instruction, as it is for instruction in any department of secular knowledge. Nor will religious instruction interfere with the intellectual progress of the school. Aside from the fact that religious acquisitions are intellectual in the highest sense of the word, there is a tendency in religious studies to promote good government, and to encourage diligence. Moreover, the exercises of religious instruction, and of prayer, and of singing, give a variety and character to the occupations of the schoolhouse, which leave upon a child the happiest impressions.

When the mind is expanding in the daily pursuit of elementary and general knowledge, it is a hopeful thing to introduce religion along with it in friendly familiarity. But if the mind be allowed to receive its education without the accompaniment of religion, it is exceedingly difficult ever to secure the homage and the influence which properly belong to religion. The old maxim holds true, that "early friendships are the most cherished and the most lasting." A youth, who has been trained up with religion as his friend, will rarely forsake it in after life; and, next to home, there is no place more available than the school to bring religion and learning into pleasant and transforming communion.

5. A fifth reason in favour of giving to the school its true position among the institutions of the Church is, that religious instruction in school *adds to the value* of the religious instruction of the most favoured home, and helps to supply the deficiencies or the utter neglect of homes less friendly in their religious influences.

Some say, "give religious instruction at home." By all means. But let it not stop there. Let the school go on with it, and the academy, and the college. Let all the institutions of education carry forward the teachings of the fireside. Let the sweet child who has been taught by his mother to say his prayers and to repeat his catechism and to sing his hymns, be met at the school with the same persuasive remembrances of God and immortality. Let not his education be Christless as soon as he leaves the parental

roof. It is the very time he needs religion most. He is immortal wherever he goes, and immortal things should be kept before him with a perseverance that pleads a divine promise for a blessing. However thorough a parent may be at home in the religious education of his children, he will find that a truly Christian school is adapted to impress divine truth upon their hearts, and to lead them on far more rapidly than if this aid was not afforded.

It must also be considered how little time, after all, even pious parents actually give to these weighty matters,—especially where business with its tyrannical claims calls away the father from morning to evening, and where many a mother has cares which often render impossible the execution of purposes for which her heart yearns. Pious parents would generally find religious schools important auxiliaries to their own imperfect efforts in religious education.

Another urgent fact is, that *many parents impart no religious instruction at all to their children*. This is, alas! too extensively the case. Shall such children grow up in our congregations in comparative ignorance of Christ? They may, it is true, go to the Sabbath School, and be much benefited by its instructions. But what is an hour or two on the Sabbath, if followed by neglect during all the hours of all the other six days? There is no dispensation in the Bible to teach religion only once a week; and least of all, to do so as a plea to palliate the omission of duty day by day. "This ought ye to have done, and not to leave the other undone." Even irreligious parents are commonly grateful to others for the religious instruction of their children, and would be not only willing, but glad to send their children to religious schools. The benefits of such schools would extend to every class.

6. A *sixth reason* for the inculcation of religion in our institutions of education is its connexion with the *salvation* of our youth, as manifested in experience.

All aims of Christian training concentrate in this, the highest aim in heaven and on earth, even the salvation of the soul. If religion be wisely inculcated upon the human mind and heart from early life at home, on through the different stages of public instruction, such use of the means of grace will not ordinarily be in vain. Why is it that the children of Christian parents unite with the Church so much more frequently than those not piously trained, and that revivals of religion so often visit Christian schools and colleges, to the exclusion almost of any others? It is because the truth of Christ is kept before the mind in a way adapted to secure its homage; because the commands of God are obeyed, his Spirit invoked, his ordinances regarded. "Line upon line and precept upon precept" obtains the blessing of promise upon promise. The system of education that attends to religion in its appropriate season reaps sheaves of rejoicing on the field of youthful culture.

One of our religious Journals states that the pastor of a large church in Ohio kept for several years a table of statistics, embracing the principal facts pertaining to his Sabbath Schools and Bible Classes. In these tables were columns of attendance and of punctuality, and also columns exhibiting how many scholars recited perfectly the Shorter Catechism and other lessons. An inspection of the tables for a series of years shows that conversions were very nearly in the ratio of punctuality. Almost every one who attended eighty or one hundred lessons became a hopeful convert. In five years 175 members of his Bible Classes united with the church. This remarkable statement proves two things directly in point, viz., that the inculcation of Bible truth is, under God, blessed to the salvation of the soul; and secondly, that this blessing is in a degree proportionate to the judicious assiduity of its inculcation.

It deserves notice that in regard to persons religiously educated there is more or less hope of their conversion in after years. There may even be an interval of open profanity, as in the case of John Newton, which may be succeeded by a life of consecration to Christ in the beauties of holiness. As Dr. Witherspoon remarks, "The instances of conversion in advanced life are very rare: and when it seems to happen, it is perhaps most commonly the resurrection of those seeds which were sown in infancy but had been long stifled by the violence of youthful passions, or the pursuits of ambition and the hurry of an active life. I have known several instances of the instructions, long neglected, of deceased parents at last rising up, asserting their authority, and producing the deepest penitence and real reformation. But my experience furnishes me with no example of one brought up in ignorance and security, after a long course of profaneness turning at the close of life to the service of the living God."

The Providence of God abundantly utters the testimony of his goodness in sealing with the Spirit faithful instruction in early life. Educational institutions, wisely improving the proper opportunities of bringing the truths and duties of religion before the rising generation, engage in a work that God blesses with the richest spiritual results.

The introduction of religion into institutions of learning is thus enforced by strong considerations. It is right in itself, as an expression of the spirit of Christianity; it is demanded by the moral nature of children, and the very process itself of education; it is comparatively easy in practice; affords great help in strengthening and enlarging the religious teachings of home, and in supplying the deficiencies and neglects in cases where children learn little or nothing of God; and secures, in Providence, the great end of preparation for another world as well as this.

Happy the Church that can point to her religious schools and institutions, and say, "There are the children whom God has graciously given!"

THE CHURCH.

The third great agency for the salvation of mankind is the CHURCH. "In Judah is God known: His name is great in Israel. In Salem also is his tabernacle, and His dwelling-place in Zion." The Church is a spiritual organization, established by God himself for the preservation of his knowledge among men. It is exhibited throughout revelation as the special object of divine favour. Guarded by the watchful providences of nearly six thousand years, Zion still has salvation upon its walls and praise upon its gates. Among the elements of the Church's power are its truth, its stated Sabbath convocations, its divinely appointed ambassadors, and its special promises of the Spirit.

1. "The Church of the living God" is "the pillar and ground of truth." The sacred oracles belong to Zion. They are the charter of her legalized existence—and she is their preserver and teacher from age to age. In no place does the truth of God carry more authority to the consciences of men than in the sanctuary.

2. The Church has the advantage of her stated *Sabbath-day* assemblies to preach her lessons of immortality. It is a most efficacious arrangement of grace, that sets apart one day in seven, and commits to the Church its spiritual improvement. Children, trained to come to the sanctuary, associate solemnity and reverence with the acts of worship, and catch many impressive glimpses of the meaning of divine ordinances—of prayer, and sermon, and hymn, and sacrament. The world on this day intermits the activities of its secular industry, and with one accord the people come together to hear. This *congregating power* of the Sabbath, added to its general influences of solemnity, gives to the Church a wonderful adaptation as the instrument for instructing mankind.

3. God has, moreover, given "*apostles, prophets, evangelists, pastors, and teachers*," "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." "By the foolishness of preaching He saves them that believe." The plan of commissioning ambassadors to "preach the Gospel to every creature," is the plan of divine contrivance.

There is something in the teachings of the living minister that gives truth itself a deeper meaning. Ministerial influence, great as it is in the sanctuary, pervades also the scenes and relations of domestic life. The faithful pastor carries the testimonials of the Church into his private visitations. He counsels and warns the impenitent; he directs the minds of inquirers to the cross of Christ; he edifies Christians; he comforts them that mourn; he catechises the children; he prays with families; he is at the head of every good word and work; he visits the sick, and communes with the dying, and buries the dead: in short, the Christian pastor concentrates immense influence as a divinely appointed teacher—an influence which belongs to him in his relations to the Church.

4. One other element of the Church's power is the *special promise of the Holy Spirit*. Grace visits households and visits schools, but chiefly in churches does God display His saving power. He "loves the gates of Zion more than all the dwellings of Jacob."

"His mercy visits every house
That pay their night and morning vows;
But makes a more delightful stay
Where churches meet to praise and pray."

The revival at home or in the school, if it did not begin in the meetings of the Church, is usually carried on and perfected amidst the Sabbath and week-day assemblies of Zion. "Of Zion it shall be said, This and that man was born in her." On the day of Pentecost, a mighty spiritual power descended to make the preached word a "savour of life unto life" to the multitude, and throughout every age, grace accompanies the preaching of the cross to the salvation of them that believe. God in a peculiar manner "dwells in Zion," and is "the glory in the midst of her." "The Gentiles shall come to thy light, and kings to the brightness of thy rising." The Holy Spirit is poured out upon the ordinances of the Church, according to the decrees, the promises, the prophecies, and the providence of God.

Sustaining, as the Church does, this divine relation to the salvation of men, her influence must always be sought and honoured among all the other agencies of public instruction.

Sanctuary privileges being of inestimable value in saving the soul, the work of training up ministers for the sanctuary is one of exceedingly great magnitude and responsibility. It invites the co-operation of the good, the wise, the enterprising, the liberal, and the prayerful in Zion. It demands the most earnest supplications to the Lord of the harvest, accompanied by all the honest and efficient efforts implied in the right use of the right means.

The Board of Education have thus endeavoured briefly to direct the attention of the General Assembly to HOME, the SCHOOL, and the CHURCH, as three great and principal agencies in the regeneration of mankind. Presbyterians have ever borne, and must continue to bear, an unwavering testimony to the importance of concentrating pious care and labour upon our youth in their relations to the enlargement and glory of Zion. In proportion as our homes, our public institutions of education, and our churches shall exalt the methods ordained of God for the training and perfecting of the saints, may His blessing be expected through successive generations, rising up to pursue "the chief end of man."

All which is respectfully submitted.

CORTLANDT VAN RENSSELAER,
Corresponding Secretary.

APPENDIX.

ACTION OF THE GENERAL ASSEMBLY.

THE Annual Report of the Board of Education was referred to a Committee consisting of A. W. Leland, D.D., E. P. Swift, D.D., John A. Savage, George Hale, H. N. Wilson, *Ministers*, and A. W. Lyon, James Schoonmaker, J. C. Grier and Thompson Price, *Ruling Elders*. This Committee brought in resolutions which, after discussion, were adopted as follows:

1. *Resolved*, That in the judgment of this Assembly, the wants of the Church, and the general improvement of the age demand increasing attention to the qualifications of candidates for the ministry, and that with the view, partly, of keeping more prominent the idea of the necessity of literary attainments in our candidates, and partly with the view of other advantages, the Board of Education are hereby allowed to give their appropriations the title of scholarships; and the Presbyteries are enjoined to use their best endeavours to raise the standard of qualification for the ministry.

2. *Resolved*, That the practice of requiring from young men a pledge to enter the ministry, especially in the early stages of their preparatory studies, is not deemed conducive to the best interests, either of the candidates, or of the Church: and the Board of Education are hereby authorized to modify their rules accordingly.*

3. *Resolved*, That this Assembly prefer that young men within their bounds who are looking forward to the work of the ministry, should be officially recognized as candidates under the care of Presbyteries only when they are prepared to enter upon their Theological studies, and that until that time they be regarded

* The object of the Assembly in this resolution was to leave the examination of candidates with the Presbyteries without requiring any written pledges. The resolution does not dispense with a declaration to the Presbytery of a present purpose to enter the ministry; nor does it absolve a young man from any of the obligations naturally binding under the circumstances. The Board of Education believe, indeed, that it would greatly benefit the whole plan of our educational operations, if indigent young men of the proper talents and character were educated in academies and colleges, without any examination before the Presbytery as to their intentions to enter the ministry, until they were prepared to commence their theological studies. But these views were not urged upon the Assembly, nor does the resolution, as passed, have reference to them. It simply declares that anything of the nature of a vow or pledge is inexpedient. The fact that the written declaration of the intentions of the candidate has always gone by the name of *pledge*, shows that its effect was practically more than the mere declaration of a present purpose.

The practice of requiring these written pledges grew up with the forms of the voluntary societies. For several years, the candidates under the care of the Board were recommended by examining committees appointed by the Board. In such circumstances a written pledge was more necessary. But since the whole matter was placed under the supervision of the Presbyteries, there commendation of young men may be wisely left with the sound ecclesiastical discretion of these bodies.

The rules of the Board still require a young man to refund all moneys he may have received, if he abandons his intention to enter the ministry. He is also still required to go through a three years' course of theological study; and the fact of his receiving the appropriations of the Board will be equivalent to his declared acquiescence in all its rules. In short, the *pledge* has been done away with, so far as it was most liable to be a snare to the conscience. Whilst there are still entanglements, in the judgment of many, which may or may not be hereafter removed, the Assembly by a vote which was not far from unanimous, has obliterated the unpresbyterian feature of what has been considered practically a written pledge. One of the beneficial effects of this may be increased attention on the part of Presbyteries to the examination and oversight of the young men who may come before them as candidates for the ministry.—*Cor. Sec'y.*

simply as students on probation, under the general watch and patronage of the Presbyteries.*

4. *Resolved*, That whilst home nurture is, according to the word of God and the covenant of his grace, a main reliance of the Church for the salvation of her children, Providence also testifies to the importance of public education on Christian principles in schools, academies, and colleges, and particularly to the intimate relation between Christian education and the power of the Gospel as proclaimed in the sanctuary, and therefore that *home*, the *school*, and the *Church*, should all be imbued with the spirit of consecration to the Lord Jesus Christ.

5. *Resolved*, That this General Assembly, entertaining a lively interest in colleges, in view of the past history of the Presbyterian Church, its present prosperity and its future hopes, learn with great satisfaction the general progress attending this department of Christian education, and also the addition of Westminster College at Buffalo, to the list of these institutions; and it is recommended to our churches and members to assist, as far as possible, in the endowment of our colleges, and to co-operate with the Board of Education in sustaining them during the interval for which they may need aid.

6. *Resolved*, That this General Assembly has a deep sense of the importance of giving to its youth a Christian education in Academies and Colleges on a more extensive scale than has yet been practised within our bounds, and for the purpose of contributing to some extent in bringing forward promising young men of suitable character, other than candidates for the ministry, the Board of Education are hereby authorized to apply to this object whatever funds may be thus specifically appropriated by the donors.†

7. *Resolved*, That in collecting funds for the purposes of education, the Board shall, in all cases, keep the contributions for candidates, and for schools, academies, and colleges, distinct from each other; but if no special direction is indicated, then the funds shall be appropriated to the education of candidates for the ministry.

8. *Resolved*, That the Board of Education, on account of its responsible work, and the increased pecuniary liabilities attending it, be commended to the liberality of all our churches, and that the Presbyteries endeavour to secure collections for the cause of education, either general or ministerial, as may be preferred by the churches.

9. *Resolved*, That the last Thursday of February be observed as a day of special prayer for the outpouring of the Spirit of God upon the youth of our land, who are pursuing their studies in literary institutions, and especially that many of them may be called and qualified by Divine grace for the work of the ministry.

* The object of this resolution is to require a full examination of those who have been studying in reference to the ministry at the academy or college, when they are prepared to enter the theological seminary. Our plan of government seems to consider young men as ecclesiastically candidates for the ministry, only when they have received a diploma from some college, or have prosecuted studies which may be considered equivalent to a collegiate education. This resolution of the Assembly, therefore, not only makes our plan more conformable to our ecclesiastical order, but it brings the young men on their leaving college before their Presbyteries, and requires another examination before they are officially regarded as *candidates* under their care.

Before this renewed examination, the young men are to be regarded as on *probation* and "under the general watch and supervision of the Presbyteries." Their *object* is and has been to enter the ministry; but the Church is not yet prepared to enrol them as her candidates. She requires them to re-examine their motives and qualifications, and to give the Presbyteries another opportunity of testing their merit before they are officially recognised as candidates. A number of the Presbyteries have always acted upon this principle in times past. The resolution of the Assembly is believed to be both orderly and wise.—*Cor. Sec'y.*

† By this resolution the Board of Education is authorized to apply any sums that may be specifically given for the purpose of educating deserving young men who are not candidates for the ministry. The amount contributed for this purpose will be usefully expended. Sometimes the Board has received applications from ministers who were unable to defray the expenses of a collegiate education for their sons. Promising youth might be sent to our Presbyterial academies and colleges, who would otherwise never enjoy the advantages of a Christian education of a high grade. If there are benevolent individuals in our Church, who are disposed to assist in this manner young men of high talent and character, it is wise to give them the opportunity of doing so.—*Cor. Sec'y.*

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 Frederick V. Krug,
 Joseph Patterson, Esq.,
 Wm. S. Ridgley, M.D.
 James H. Fitzgerald,
 James Blake.

OFFICERS OF THE BOARD OF EDUCATION.

James N. Dickson, *President*.
 John McDowell, D.D.
 Thomas Bradford, Esq., } *Vice-Presidents*.
 James Dunlap,
 C. Van Rensselaer, D.D., *Corresponding Secretary*.
 Wm. Chester, D.D., *Associate Secretary and General Agent*.
 Wm. H. Green, *Recording Secretary*.
 Joseph B. Mitchell, *Treasurer*.
 Frederick V. Krug, } *Auditors*.
 Alexander Osbourn,

The Board meet on the first Thursday of every month, at 4 o'clock, P.M.

EXECUTIVE COMMITTEE.

James N. Dickson, *Chairman*.
 William Neill, D.D. James Dunlap,
 Alexander Macklin, Wm. Harris, M.D.
 William H. Green, Alexander Osbourn,
 John Miller, Wilfred Hall,
 William Chester, D.D. Daniel McIntyre,
 C. Van Rensselaer, D.D., *ex. off.* Joseph B. Mitchell, *ex. off.*

The Executive Committee meet every Thursday, at 3½ o'clock, P.M.

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies, and Colleges, may be addressed to the Rev. C. VAN RENSSELAER, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be addressed to JOSEPH B. MITCHELL, Esq., *Treasurer*, Mechanics Bank, Philadelphia.

Payments may also be made to Wm. Rankin, jr., Esq., Mission House, New York; Messrs. Leech, McAlpine, & Co., Pittsburgh; Mr. J. M. Rutherford, Louisville, Kentucky; Mr. Thomas Moodie, Columbus, Ohio; or, at the *Presbyterian Education Rooms*, 265 Chestnut Street, Philadelphia.

Addresses or Sermons on the subject of Education; *Reports* of State superintendents, of committees, or of trustees of schools, academies, and colleges; *Catalogues* of literary, scientific, or theological institutions; or any *documents* bearing on this general subject, will be thankfully received at the Education Rooms of the Presbyterian Church, No. 265 Chestnut Street, Philadelphia. A suitable acknowledgment will be made, as far as possible, of all such favours.

ABSTRACT OF PAYMENTS.

*Abstract of Payments on account of the Board of Education, from May 8th, 1850,
to May 6th, 1851.*

MINISTERIAL EDUCATION.

Expenditures on account of Candidates, viz.

In their Theological course,	\$13,410 14	
“ Collegiate do.	7,940 29	
“ Academical do.	3,887 76	
	<hr/>	\$25,238 19

GENERAL EDUCATION.

Expenditures on account of Schools,	\$1,299 70	
do. do. Academies,	1,211 22	
do. do. Colleges,	2,955 78	
do. do. Theological Seminaries,	500 00	
	<hr/>	5,966 70

OFFICE DEPARTMENT.

Corresponding Secretary's salary, one year,	\$1,800 00	
Clerk and Book-keeper's do. do.	1,000 00	
	<hr/>	2,800 00

AGENCIES.

General Agent's salary, one year,	\$1,800 00	
Do. travelling expenses,	419 78	
Western Agent's salary, one month,	66 67	
Do. travelling expenses,	25 00	
Rev. J. Wood's, D.D., salary, one month and a half,	90 10	
Do. travelling expenses,	14 30	
Voluntary Agents' travelling expenses	30 00	
	<hr/>	2,445 85

MISCELLANEOUS.

Printing Annual Report, Circulars, Checks, &c.; proportion to Ministerial Fund, \$201 98; to General Fund, \$99 57,	\$301 50	
Office Rent, \$232 50; Postage, \$181 47,	418 97	
Stationery and Binding, of which \$2 00 to General Education Fund,	89 77	
Proportion of Loss on H. and F. Record,	97 06	
Lawyer's Fees and expenses in suits for legacies,	155 79	
Cleaning offices, \$28 05; sundries, \$24 15,	52 20	
	<hr/>	1,060 29
Total Expenditures,		<hr/> <hr/> \$37,511 08
Of which, Ministerial Education Fund,	31,442 76	
General do. do.	6,068 27	
	<hr/>	\$37,511 08

TREASURY REPORTS.

I. TREASURY AT PHILADELPHIA.

1851. May 8. To cash paid Ministerial Education Fund,	\$23,526 06	1850. May 8. Balance in Ministerial Education Fund,	\$4,363 90
" " " " " "	6,068 27	General " " "	190 24
" " " " " "	50	African " " "	993 86
	\$34,644 33		\$5,548 00
Balance in Ministerial Education Fund,			
" " " " " "	4,182 37	1851. May 5. Cash received for Ministerial Ed. Fund,	28,344 53
" " " " " "	17 97	General " " "	5,896
" " " " " "	1,033 86	African " " "	90
	5,234 20		24,330 53
	39,878 53		39,878 53

The undersigned, Auditors of the Board of Education of the Presbyterian Church, have examined the accounts of the Treasurer, J. B. Mitchell, and find them correct, leaving in his hands a total balance of five thousand two hundred and thirty-four dollars and twenty cents.

Philadelphia, May 5th, 1851.

Alex. Ossouren, }
F. V. Krug, }

II. TREASURY AT PITTSBURGH.

1851. May 5. To cash paid Ministerial Education Fund,	\$1,740 55	1850. May 8. Balance, as per last Report,	\$ 75 16
Balance,	405 12	Cash received during the year,	2,070 51
	2,145 67		2,145 67

III. TREASURY AT LOUISVILLE, KENTUCKY.

1851. May 5. To cash paid Ministerial Education Fund,	1,268 90	1850. May 8. Balance, as per last Report,	228 98
	1,268 90	Cash received during the year,	1,039 98
			1,268 90

IV. TREASURY AT COLUMBUS, OHIO.

1851. May 5. To cash paid Ministerial Education Fund,	387 25	1850. May 8. Balance, as per last Report,	111 65
Balance,	21 21	Cash received during the year,	266 81
	378 46		378 46

The undersigned, Auditors of the Board of Education, having examined the accounts of the Treasuries at Pittsburgh, Louisville, and Columbus, as they appear on the books of the Board, find the balances as follows, viz., at Pittsburgh, four hundred and five dollars and twelve cents; and at Columbus, Ohio, twenty-one dollars and twenty-one cents.

Alex. Ossouren, }
F. V. Krug, }

GENERAL RECAPITULATION.

Balance 1850.	Receipts 1850.	Total Income.	Payments.	Balance 1851.
Philadelphia,	\$23,544 43	\$23,544 43	\$23,526 06	\$4,182 37
Pittsburgh,	2,070 51	2,070 51	1,740 55	405 12
Louisville,	1,039 98	1,039 98	1,268 90	21 21
Columbus,	266 81	266 81	387 25	378 46
Ministerial Education Fund,	51,721 80	51,721 80	51,922 76	4,098 70
Balance,	100 04	100 04	6,068 27	17 97

RULES AND REGULATIONS OF THE BOARD.

MINISTERIAL EDUCATION.

The special attention of Presbyteries, Teachers, and Candidates, is called to these rules, which refer to the department of ministerial education, inasmuch as difficulties and delays, both in the reception and quarterly payments of students, as well as other inconveniences, sometimes occur through inattention to them.

I. ON THE RECEPTION OF CANDIDATES.

ART. 1. Every person looking forward to the ministry, is required to present the testimonials of a Presbytery before he can be assisted by the Board.

ART. 2. If any young man wishes to avail himself of the aid of the Board, he should make known his desire to his pastor, or some member of the Presbytery to which he would naturally belong, who, if he approves of it, shall make application to the Presbytery for his examination.

ART. 3. The examination shall be on his personal and experimental piety, on his motives for seeking the holy office of the ministry, on his attachment to the standards of the Presbyterian Church, in relation to his general habits, his prudence, his studies, his talents, his gifts for public speaking, his disposition to do all in his power to maintain himself, and his willingness to observe the rules of the Board.

ART. 4. An Education Committee, appointed by the Presbytery, may examine and recommend applicants during the interval of the meetings of the Presbytery; and the appointment of such a Committee has been found by many Presbyteries highly expedient, not only to meet exigencies that may arise, but especially for the purpose of corresponding with, and watching over the education of students.

ART. 5. If the examination be sustained, a detailed report shall be made to the Board by the Stated Clerk, or the Chairman of the Education Committee of the Presbytery, of the name of the applicant, his age, residence, church membership, place of education, progress in his studies, need of aid, piety, promise, and whatever else may seem proper.

FORM OF THE REPORT OF A PRESBYTERY.

At a meeting of the Presbytery of _____ held at _____ on the _____ day of _____ 18____, the person whose name is given in the following report, having been examined in conformity with the plan submitted by the Board of Education of the Presbyterian Church, is hereby recommended to the Board of Education.

_____, Stated Clerk.

Name.	Age.	Residence.	With what church connected.	Stage of education.	Place of study.	Lowest amount required.	To whom appropriations to be sent, and to what place.

[When the Report is made by the *Education Committee*, the above form may be altered to correspond.]

ART. 6. No person shall be received by the Board unless he has been a member in regular and good standing in some Presbyterian church at least twelve months; and in addition to giving good evidence of his capacity for the acquisition of knowledge, he must have spent at least three months in the study of the Latin language.

ART. 7. Applicants will be received under the care of the Board at any of its regular monthly meetings; and, as a universal principle, the Board will refuse to receive no one who has been regularly recommended by a Presbytery, in conformity to these rules.

ART. 8. When a student, who has been pursuing, under the care of the Board, his studies preparatory to the ministry, shall be ready to enter the theological seminary, he must submit to an examination by his Presbytery on all the points required by the Form of Government. And if such examination be sustained, he shall thenceforth, and not till then, be considered officially a candidate for the ministry.

Previously to entering upon theological studies, all young men who have the ministry in view shall be regarded simply as students on probation, under the general watch and patronage of the Presbyteries.

[The Board would respectfully say, that the recommendation of a young man is so solemn an event to himself, and involves so deeply the character of the Church and the success of the cause of Education, that it demands the most serious and deliberate consideration; and if the application be of doubtful expediency, it should be postponed till a full and satisfactory trial can be made.]

II. ON SCHOLARSHIPS AND APPROPRIATIONS.

The Board act upon the principle, that the Church is bound to make provision for the education of such of her sons as are called of God to the work of the ministry, and are in circumstances to require her aid: and also, that those who receive her aid shall, at stated intervals, prove themselves entitled to it. The Board desire to rest this relation between the Church and her sons on the ground of mutual obligation and responsibility.

ART. 1. The appropriations of the Board are made under the form of *scholarships*, with the purpose of bearing witness, on behalf of the Church, to the importance of high literary attainments in all who have the ministry in view, and to the necessity of possessing these attainments as a condition of securing and retaining the scholarships.

The scholarships are also intended to express, on behalf of the candidates, the equivalent returned to the Church in the form of adequate literary and theological preparation for the sacred office.

ART. 2. No student shall receive the avails of a scholarship, until the testimonials of his Presbytery are received by the Board; and new testimonials will always be required at the commencement of the theological course.

ART. 3. Every person on a scholarship, shall forward, or cause to be forwarded, quarterly, a report from his teacher, showing his standing for piety, talents, diligence, scholarship, prudence, economy, health, and general influence, and no remittance shall be made to any until such report is received.

ART. 4. Appropriations shall be made quarterly, on the first Thursday of February, May, August, and November. When any one is recommended by a Presbytery at a period intervening between the quarter days, his first appropriation shall be a proportional part of the quarterly allowance.

ART. 5. The maximum of scholarships shall not exceed one hundred dollars to theological students and seventy-five dollars to all others.

ART. 6. No payment shall be made in advance.

ART. 7. Tuition and boarding shall always be first paid out of the appropriations, and the Board will, in no case, be responsible for debts of students.

ART. 8. As the scholarships of the Board necessarily fall short of the entire wants of the students, so the friends of each, and the student himself, will be expected to make all proper exertions in assisting to defray the expenses of his education.

III. GENERAL RULES AND DIRECTIONS.

ART. 1. Every student shall be considered as under the pastoral care of the Corresponding Secretary of the Board, and of the Associate Secretary and General Agent.

ART. 2. Every student is required to pursue a thorough course of study, pre-

paratory to the study of theology; and when prepared, to pursue a three years' course of theological studies.

ART. 3. If, at any time, there be discovered in any student, such defect in capacity, diligence, prudence, and especially in piety, as would render his introduction into the ministry a doubtful measure, it shall be considered the sacred duty of the Board to withdraw their appropriations. Students shall also cease to receive the assistance of the Board, when their health shall become so bad as to unfit them for study and for the work of the ministry; when they are manifestly improvident, and contract debts without reasonable prospects of payment; when they marry; when they receive the assistance of any other Education Board or Society; when they fail to make regular returns, or cease, by a change of circumstances, to need aid.

ART. 4. If any student fail to enter on, or continue in the work of the ministry, unless he can make it appear that he is providentially prevented, or cease to adhere to the standards of the Presbyterian Church, or change his place of study, contrary to the directions of the Executive Committee, or continue to prosecute his studies at an institution not approved by them, or withdraw his connexion from the Church, of which this Board is the organ, without furnishing a reason which shall be satisfactory to the Executive Committee, he shall refund with interest, all the money he may have received of this Board.

ART. 5. When any student shall find it necessary to relinquish study for a time, to teach or otherwise increase the means of support, he shall first obtain the consent of the Executive Committee; and if he shall not be absent from study more than three months, his appropriations will be continued; but if longer, they will be discontinued, or continued in part, according to circumstances.

ART. 6. The periodicals of the Board shall be sent, gratis, to all students, who desire to receive them.

ART. 7. When the official relation between the student and the Board ceases, or is about to cease, he is expected to notify the Board in due time, stating the reason.

ART. 8. When a student has ceased, for a period longer than a year, to receive aid from the Board, he shall be required to present new testimonials from his Presbytery, or its Education Committee, before his name can be restored to the roll.

ART. 9. The reception of an appropriation by a student shall be considered as expressing a promise to comply with all the rules and requisitions of the Board.

ART. 10. As all intellectual acquisitions are of comparatively little value without the cultivation of piety, it is affectionately recommended to every candidate to pay special attention to the practical duties of religion; such as reading the Scriptures; secret prayer and meditation; attendance on religious meetings on the Sabbath and during the week; endeavours to promote the salvation of others; and the exhibition, at all times, of a pious and consistent example.

IV. ON AUXILIARIES.

ART. 1. Every Presbytery is considered an auxiliary to the Board, so far as that relation is implied by the transmission of an annual report of their Education operations to the Board, as the organ of the General assembly. [This is according to a standing order of the Assembly, of long continuance, and is made with the view of embodying in the Annual Report to the Assembly, all that is done by the Church on the subject of education.]

ART. 2. Those Presbyteries which co-operate directly with the Board by the adoption of these regulations and in the collection of funds for the general treasury, shall be entitled to claim aid for all the candidates regularly received under their care, however much the *appropriations* necessary may exceed the *contributions* of said Presbyteries.

ART. 3. If any Presbyteries or Synods allow their candidates a larger amount of aid than the maximum fixed by these by-laws, the Board will, if desired, co-operate cordially and to the utmost, in endeavouring to raise the sum needed within their bounds; but it shall not be lawful to appropriate the funds for this purpose from the general treasury of the Board.

GENERAL CHRISTIAN EDUCATION.

1. Under the following rules and regulations, the aid extended by the Board, shall, in all ordinary cases, be applied to assist in making up the deficiency in the salary of the *teacher*.

2. When the aid of the Board is desired for *students* in schools, academies, or colleges, not having the ministry definitely in view, it shall only be granted on *high* testimonials. 1st, of previous religious training; 2d, of moral character; 3d, of intellectual capacity; 4th, of diligence and desire of knowledge. The rules of the Board relating to persons who have the ministry in view, shall apply to these cases, so far as the difference of circumstances will admit.

PRIMARY SCHOOLS.

I. ON THE ORGANIZATION OF THE SCHOOL.

1. Every school applying for aid to the Board of Education, must be under the care of the Session of a Presbyterian Church; and be subject to the general supervision of the Presbytery.

2. In addition to the usual branches of elementary education, the Bible must be used as a text book for daily instruction in religion, and the Shorter Catechism must be taught at least twice a week.

3. The teacher must be a member in good and regular standing of the Presbyterian Church.

4. The school must be opened with prayer and reading of the Bible; and singing, as far as practicable, must be taught in the school, and united with the other devotional exercises.

II. ON APPLICATIONS FOR AID.

1. All applications must be approved by the Presbytery, or its Education Committee.

2. Such applications must state to the Board of Education what amount has been raised, or is expected to be raised, for the purposes of the school; and what amount is needed from the Board. Also the probable number of scholars in the school.

3. The application must be renewed through the Presbytery annually, if aid is needed.

III. APPROPRIATIONS.

1. The maximum of appropriations from the Board, shall not, in ordinary cases, exceed \$75 per annum, and it is expected that in many cases a less amount will be sufficient.

2. An annual deduction will be made on the amount of the appropriation according to the prosperity of the school.

3. Appropriations shall be paid semi-annually on the reception of a report from the session of the church, giving the statistics and stating the financial and general condition of the school.

ACADEMIES.

The above rules shall apply, *mutatis mutandis*, to academies under the care of Presbyteries. The amount of appropriations to academies shall be determined by the Executive Committee, according to the circumstances of each case.

COLLEGES.

1. Every college, applying for aid to the Board of Education, must have an ecclesiastical connexion with the Presbyterian Church; and the Bible and the standards of the Presbyterian Church must be used as books for instruction in the truths and duties of religion.

2. Appropriations shall be paid semi-annually on the reception of a report from the Trustees, giving the statistics and stating the financial and general condition of the college. The amount of appropriations shall be determined by the Executive Committee, according to the circumstances of each case.

3. The appropriations of the Board shall be applied to the payment of the salaries of Professors, or to the enlargement of the library or apparatus, as may be determined by the Executive Committee.

ORGANIZATION OF THE BOARD OF EDUCATION.

For the information of the churches, we publish here a brief sketch of the present organization of the Board of Education, and of the manner in which they transact their business.

The BOARD OF EDUCATION, according to its present organization, consists of *sixty-seven* members. Of these, *thirty-two* are ministers, and *thirty-five* are laymen. One-fourth of this number, viz., *eight* ministers and *nine* laymen are elected annually by the General Assembly. The members are elected for four years, and so arranged in classes, that one-fourth of the whole go out each year. The election is by ballot, after a previous nomination. Any member of the Assembly has a right to nominate the whole number to be elected. The Board appoint their own President and Recording Secretary, Treasurer, Corresponding Secretary, and other officers, which is usually done at the first meeting after the new members are elected. They also elect annually an Executive Committee. To this committee the business is principally confided.

MEETINGS OF THE EXECUTIVE COMMITTEE.

The Executive Committee of the Board of Education consist of eleven members, five ministers, and six laymen. The Committee appoint their own Chairman and Recording Secretary, who hold their office for one year. The Committee meet *weekly* for the transaction of business, on *Thursday afternoon*, at *half-past three o'clock*, at the Presbyterian Education Rooms, No. 265 Chestnut Street, Philadelphia. At these meetings, the Corresponding Secretary reads in full, or states the substance of every letter relating to the affairs of the Board, that has been received at the office. Communications on the subject of ministerial education are first disposed of, and then those about schools, academies, and colleges. The Committee are required to keep a full and fair record of all their proceedings. All drafts are made on the Treasurer by their authority.

MEETINGS OF THE BOARD.

The Board meet *monthly*, on the *first Thursday* of each month, at *four o'clock, P.M.*, at the Presbyterian Education Rooms. At each meeting of the Board the minutes of the Executive Committee for the month preceding are read, and all their transactions are carefully reviewed and passed upon by the Board. The Treasurer makes a written report at each meeting, showing the state of the treasury; the whole amount received during the month, the amount paid out, and the amount then in the treasury. These reports, which are official, are regularly filed. Thus, the Board at each meeting, from the minutes of the Committee, have a full report of the transactions of the month, and from the monthly reports of the Treasurer, have before them all the receipts and expenditures.

OFFICE.

The whole correspondence of the Office, including both the Ministerial and General Christian Education Departments, is performed by the Corresponding Secretary. On him also devolves the duty of preparing the Annual Report and other documents, which the interests of the cause may require, and as editor, of furnishing monthly, the Education matter for "The Home and Foreign Record." He also is charged, in connexion with the Associate Secretary and General Agent, with the pastoral supervision of candidates; and for this purpose visits annually as many of the institutions of learning as his other duties permit. The Associate Secretary and General Agent attends to the work of raising funds, and of visiting the churches, which involves a great deal of labour and responsibility.

The Clerk in the Office, has the work of keeping the accounts with all the candidates and institutions that are aided, and all other accounts in the Office, and also of transcribing minutes and papers, &c.

A PASTORAL LETTER TO CANDIDATES FOR THE GOSPEL MINISTRY.

ISSUED BY THE BOARD OF EDUCATION OF THE PRESBYTERIAN CHURCH.

PRESBYTERIAN EDUCATION ROOMS,
Philadelphia, February, 1851.

DEAR CHRISTIAN BROTHER—May “grace, mercy, and peace” be given unto you “from God our Father, and Jesus Christ our Lord.” Few stand in greater need of a divine, helping power, than one who, like yourself, is a candidate for the office of the holy ministry. We deem it a privilege to address you, in behalf of the Church, a few fraternal words with a view to practical improvement, and have selected as a topic the importance of reading and studying **THE BIBLE**, the great and good book of God, written by “holy men of old, who spake as they were moved by the Holy Ghost.” Our object is to urge upon your attention the daily, prayerful, intelligent, and conscientious study of the Bible.

Among the motives which should consecrate the word of God to every Christian, and more particularly to a candidate for the ministry, is the great fact that,

I. The Bible contains the **ONLY PLAN OF SALVATION**. “Believe on the Lord Jesus Christ, and thou shalt be saved,” is the substance of prophecy, the joyful hope of promises, the solemn prefiguring of moral and ceremonial law, and the grace and glory of evangelical precept and exhortation. The Bible keeps before the mind and heart the atoning sacrifice of the Lord Jesus Christ. It exalts the Son of God as the Saviour of sinners. It is filled with salvation by grace. The Bible is the student’s help in preserving his interest in the plan of redemption through the merits of another. As a dying sinner, you need to be reminded daily of the first principles of the gospel of Christ; as a future minister of the Church, you need to be thoroughly indoctrinated into all that pertains to the scheme of reconciliation between God and man. Therefore, dear brother, read, study your Bible. It will bring you every day to Calvary and Christ. “Search the Scriptures: for in them ye think ye have eternal life, and they are they which testify of me.”

II. The Bible is the **RULE OF LIFE**. Does the mariner require chart and observations to guide him over the seas? How much more do you and we require the instructions of the Book of Life in our journey to eternity? The Bible contains principles to regulate human conduct in every possible variety of daily circumstances and emergencies. “Thou shalt love the Lord thy God, and thy neighbour as thyself,” is the high requirement of moral excellence it holds forth. Its precepts inculcate holiness in every form of virtue—meekness, gentleness, temperance, purity, brotherly-kindness, diligence, forbearance, charity. The human heart, prone to undervalue these sacred graces, is constantly exhorted to their cultivation in the written word with the authority of its uncompromising and intelligible standard. The Bible, in the solemn and persuasive spirit of intimate friendship, converses with us about “holiness, without which no man shall see the Lord.”

III. The reading of the Bible is auxiliary to **DEVOTION AND TO HIGH CHRISTIAN ATTAINMENT**. “Sanctify them through thy truth; thy word is truth,” is the petition of Christ in behalf of the spiritual welfare of his redeemed. The Holy Spirit, who indited the Bible, comes down to bless those who bend over its pages. The work of His own power is the instrument of grace to them that honour it. The word of God enjoins the necessity of daily prayer, of “praying always,” of “continuing instant in prayer.” Its truth is the ally of devotion, the help of the exercises which its precepts inculcate. Was there ever an eminent Christian that did not love his Bible? If any one does not read diligently the Holy Scriptures, it is proof that he has not made high attainments in the divine life. Nor can he ever rise to much elevation of Christian character whilst neglecting communion with the Father, Son, and Spirit in the sacred pages of Revelation.

IV. The Bible is a **DELINEATOR OF HUMAN CHARACTER**. There is a constant tendency to overlook our real condition, to forget our depravity, selfishness, pride, and natural aversion to divine things. The word of God is the mirror of human nature to reflect back the depths of our depravity. It delineates the character of man in all the reality of its imperfections, in all the perversity of its guilt. "Thou art the man!" is the emphatic alarm of its secret-knowing pages. Yes, brother in Christ, the Bible describes us as we are; it lays open our evil hearts of unbelief; it keeps us in the dust; it makes us realize our sinfulness. Therefore, let us diligently read our Bibles.

V. The Bible is the **TEXT-BOOK OF THE THEOLOGIAN**. It is the repository of Christian doctrine—the storehouse of the truth of Heaven. A mind that is well versed in the knowledge of what is written, and that has long fed upon the abundance of Divine Revelation, has the intellectual preparation for the ministry which no other learning can supply. The great danger of students is in not going to the Bible for their mental resources. They often place more reliance upon some able text-book of human composition than upon the oracles of God. Some of them, owing to early neglect, have a very imperfect acquaintance with Biblical history—not so much, sometimes, as Sabbath School scholars of ordinary attainment. And others, who make it a matter of conscience to read the Bible, day by day, are nevertheless, unable to quote texts readily in proof of theological doctrine. The absurdity, as well as criminality, of this oversight of the word of God, in the preparations that aim at expounding and preaching it, is apparent. It is a great evil of the times. It is an evil that every candidate for the ministry is under the most solemn obligations to eradicate from the history of his personal experience. No minister can expect to preach "in demonstration of the Spirit and with power," who neglects the use of "words which the Holy Ghost teacheth." "The sword of the Spirit," is "the word of God." A verse of Scripture, well applied, seals the exposition of doctrine with divine authority. The old maxim, "*a good textuist is a good theologian*" is true in all ages. A thorough knowledge of the Bible is indispensable to a thorough acquaintance with theology, or to the edifying proclamation of its gracious truths. We beseech you, therefore, to place your main reliance, in your preparations for the ministry, upon the word of God, and not upon the word of man.

VI. A practical acquaintance with the Bible **AFFORDS COMFORT IN SORROW AND TRIAL**. We are born to sorrow; trials are our natural allotment. Especially must the faithful minister of Jesus Christ expect trial in standing up between the living and the dead, and "in warning every one night and day with tears." The minister needs consolation in the midst of the ordinary dispensations which come upon him, and in the official temptations and griefs more immediately connected with the sacred office. The Bible is to him, as to all, a chief source of strength, support, and joy. "Thy testimonies also are my delight and my counsellors." "This is my comfort in my affliction; for thy word hath quickened me." "Thy statutes have been my songs in the house of my pilgrimage." You may be assured, young brother, that in reading diligently and prayerfully your Bible, you are laying up for yourself consolation against the time of trouble.

VII. The Bible is a **STIMULANT OF EVANGELICAL ACTIVITY**. Who, more than a minister, should glow with zeal, be forward in every good word and work, and be clad with the whole armour of God, down to the sandals of the "preparation of the gospel of peace?" And whence does the ambassador of Christ derive the enterprise and the energy to spend and be spent in his Master's service? Not exclusively from the Bible, but from the Bible as *one* of the means of this grace. In the universal spirit of its doctrines, in the fervour of its exhortations, in the joy of its rewards, in its examples of apostolic deeds and endurance, in the glorious light of the unceasing benevolence of the Son of God, the Bible furnishes animating motives to Christian activity. No one, more than a minister, has need of his Bible to arouse him to work for the advancement of the kingdom of Christ.

VIII. The Bible **BRINGS HEAVEN TO VIEW WITH THE GLORIES OF ITS EVERLASTING REST**. Our life of sin and sorrow is to end, if we are the Lord's, in perfect holiness and peace. The Christian minister is refreshed by the anticipations of "the glory that is to be revealed." With the Holy Scriptures in his hand, he looks upward with the gracious assurance that there is "a crown of righteousness which the Lord, the righteous Judge, will give him in that day." "This corruptible

must put on incorruption, and this mortal immortality." Sweet to the believer in the hour of death is the life-giving "truth as it is in Jesus." Precious always has been its influence in preparing for the conflict with the king of terrors; and oh, how precious is the Heaven which its revelations, having brought to view in life, leave to be entered upon at death, "to the full enjoying of God through all eternity!"

We have thus in a cursory manner and in a friendly and pastoral spirit endeavoured to "stir up your pure mind by way of remembrance" in regard to the sacred Scriptures. The most profitable mode of reading them is believed to be *at stated hours* of the day, in *regular course* and with *prayer*. Hoping that this communication may tend in some humble measure by God's grace, to strengthen your sense of the value of the Bible, and to increase your determination to become more and more familiar with its contents, in your preparations for the ministry,

We are your fellow-servants in Christ,

C. VAN RENSSELAER,

WM. CHESTER,

In behalf of the Board of Education of the Presbyterian Church.

THOUGHTS AGAINST ALLOWING CANDIDATES TO SHORTEN THEIR THEOLOGICAL COURSE.

The Board of Education (deeming it their duty to call the attention of the Church to whatever seems to have an injurious effect upon the thorough preparation of candidates for the ministry) beg leave to submit a few considerations *against the practice of allowing young men to enter upon the full work of the ministry before they have completed their theological studies*. Several cases have occurred during the present year among the candidates under their care, which justify some remarks on this important subject. Whilst the Board disclaim all attempts at dictation, they believe that their statements will be received with candour, and weighed with deliberation.

1. The practice of allowing candidates to commence the full work of the ministry before completing their theological studies, is, in the first place, doing them personally an injury. The Bible has many allusions to the importance of knowledge on the part of those who are to minister in holy things. An undisciplined and unfurnished mind, or one imperfectly trained, will rarely be able to teach others to edification.* The existing arrangements of the theological course are believed to have been planned in wisdom, and to be sustained by the general testimony of experience. Ministers are never found to regret having remained in the Seminary the full period prescribed by its regulations. On the contrary, many a lamentation has been made by those who have unwisely shortened their theological course, and entered upon their work without adequate preparation. No future diligence can make amends for a deficiency at the beginning. It is far better for the candidate, whatever his application as a student may be *after* he has engaged in the ministry, to lay a good foundation in the Seminary, on which to build the superstructure of his future attainments. In most of our institutions the course is now so arranged that the student only goes through a part of systematic divinity, unless he remains during the third year. The Board are far from affirming that there may be no worthy exceptions to the three years' rule; but their own observation has led them to notice that those students whose attainments are the highest, rarely wish to abandon prematurely the privileges of the theological institution. The candidates who are the least qualified to go forth into the vineyard are too often those who are seized with the desire to give up study. The practice of licensing young men while in the Seminary may be a good one, if it is linked with the obligation to complete their preparatory course. Otherwise, it is believed to be commonly fraught with evil.

* For a full discussion of the importance of a well-educated ministry, the reader is referred to the "Presbyterian Education Repository; or HOME, THE SCHOOL, AND THE CHURCH," recently published by the Corresponding Secretary of the Board.

All the considerations which establish in general the necessity of a full course, apply with increased power to the candidates under the care of the Board of Education. Because the most of them, having commenced their preparations late in life, have greater need to prosecute their studies during the full time contemplated by the arrangements of the Seminary. The Board, therefore, do not hesitate to state their conviction that—with rare exceptions, such as are not now within their view—a great personal injury is inflicted upon the candidates who are encouraged to hurry through the Seminary, and to preach the gospel with imperfect preparations.

2. In the second place, a wrong is inflicted upon *the congregations over whom superficially prepared ministers are placed*. Our people expect to be instructed and edified by those who are set over them in the Lord. It is obvious, however, that this just hope is impaired by allowing candidates to shorten the process of their education. The requirements of our Church, even in their strictest letter, are not so high as to occupy time unnecessarily; nor do they aim at any attainments which may be dispensed with in safety. Our congregations, being composed very generally of thoughtful minds, and almost always numbering those who are well informed and educated, have a right to rely upon the authorities of the Church for well-furnished ministers. In cases where a call has been inadvertently made out to candidates, such as have been referred to, experience soon reveals imperfections of ministerial qualification which other congregations in rotation are left to the misfortune of discovering.

3. Superficial training brings into discredit *the Board of Education, and the Church's entire system of benevolent aid*. A large part of the candidates of our Church require assistance in the prosecution of their studies; and such assistance can only be rendered by retaining the confidence of the people in the working of the system. Every incompetent or ill-trained minister is a herald of woe to our educational operations. The amount of evil which a single man can thus inflict upon the plans of our Church, it is not easy to estimate. The suspicion, even, of laxity in our system retards its efficiency and impairs its capacity of usefulness. No good cause can be sustained in the midst of the indifference and lukewarmness produced by authenticated failures. The Board of Education, and the whole agency of our Church in providing for the training of indigent youth can only be successfully administered on the principle of a strict, unvarying, and high standard of ministerial qualification.

4. *The Theological Seminaries of our Church* have also a great interest in preventing unfurnished men from entering upon the ministry. They will lose also the confidence of the public just in proportion to the number of badly qualified men allowed to go forth from their walls. It is in vain for them to deny all participation in this shortening of the course of studies. The public has not the means of knowing in each case where the responsibility rests; and the odium almost always falls at last upon the institution which has had the misfortune of enrolling the names upon its catalogue.

5. *The general character and prosperity of the Presbyterian Church* are identified with raising, instead of lowering, the standard of ministerial requirement. If there be any one thing on which, under God, our resources for blessing the world depend, it is the character of our ministers—not merely their character for *piety*, which they possess in common with the ministers of other evangelical denominations, but their character for *learning* also. The Board would by no means magnify the latter above the former. The true and safe course is to insist upon both. This policy has been instrumental in giving to our Church an influence which could have been secured in no other manner. And our present prosperity can only be perpetuated, in Divine Providence, by the maintenance of strict, and even stern views of qualification for the sanctuary. The men who are the instruments of accomplishing the most for the kingdom of Christ are neither inferior in natural endowment nor in culture. The demands of the age, the increasing stature of the ministers of other denominations, and, in short, every consideration derived from the word of God and the history of the Church in favour of a well-trained ministry, urge our Presbyteries to discourage the shortening of the theological course, to which some candidates are always prone.

The evil of allowing a few candidates to leave the Seminary in the midst of their studies, throws temptations in the way of all, and relaxes the authority of a

general and salutary rule. It is probable that a large number of candidates, if they had their own way, would leave the Seminary at the end of the second year, if not before. Positive requirements are necessary to enforce the duty of mature preparation for the work of the ministry. Just in proportion, therefore, to the departures from the strictness of the rule, will be the tendency to unsettle the minds of students in regard to their own particular cases. All the candidates of the Board have, indeed, either by a written or implied pledge, entered into obligations to pursue a three years' course of studies. And yet during the present year, several have left the Seminary without even consulting the Board, professing to be called *in conscience* to preach the gospel of Christ. The Professors in one of our seminaries at the West lately memorialized a Synod on the subject of resisting the tendencies in candidates to shorten their time of study. It is believed that if the Presbyteries would be more strict in this matter, the young men would consider it a settled thing to pursue their studies for three years, and would rarely think of interpreting Providence to mean an escape from a full course. A thorough impression on the minds of students, of the necessity of remaining in the Seminary to the end of the session, is the surest mode of correcting the tendency complained of.

In conclusion, the Board would again affirm that, whilst there are exceptions to the necessity of requiring in all cases a three-years' course of theological study, especially under the circumstances of a thorough preliminary training, and peculiar natural or spiritual endowments, it is their decided conviction that such indulgence should very rarely indeed be granted to those candidates who are assisted by the special funds of the Church, collected under the plea of a full and thorough ministerial preparation. The Board are also satisfied that the individual cases, which have called forth these remarks, are by no means clear exceptions, but that on the contrary two-thirds of the students in our Seminaries might with equal propriety turn their backs upon the instructions there offered by able professors. Further, in submitting these remarks to the Church at large, the Board have designedly avoided allusions to any Presbytery in particular, except so far as a knowledge of recent cases may exist; and a general allusion to these is the cause and the justification, of coming before the public at all.

Praying for that "wisdom which is profitable to direct," and for that harmony which is a "good and pleasant sight to see" in Zion, the Board respectfully submit these remarks for candid consideration.

In behalf of the Board of Education,

C. VAN RENSSELAER, *Cor. Sec.*

FEBRUARY, 1851.

ANNIVERSARY MEETING OF THE BOARD OF EDUCATION AT ST. LOUIS.

The anniversary meeting of the Board of Education of the Presbyterian Church was held during the sessions of the General Assembly at St. Louis, on the evening of May 20th. STACY G. POTTS, Esq., of Trenton, N. J., was called to the chair, and the Rev. Dr. MAGIE, of Elizabethtown, opened the meeting with prayer.

Some explanatory statements of the operations of the Board were made by the Corresponding Secretary.

The Rev. GEORGE HALZ, of Pennington, N. J., then addressed the meeting, substantially as follows:

The idea which many have of education is radically wrong. The only safe course is to have a correct theory, and it is in consequence of a failure here that so many defective practices prevail. That kind of education is alone the true kind, which trains the whole man; which educates him for the whole period of his being. The physical, the intellectual, and the moral powers all need culture. From the first buddings of intelligence, these constituent parts of education should be considered. Man does not simply sustain a relation to this earth, but a higher relation to spirits invisible, and above all to the Spirit of God. This is not the only life. How brief an interval is the present life, when compared to eternity? Any scheme which leaves out of view man's moral nature, is defective in the most important point. The teacher who begins with the most important, will pay the best attention to the other two.

The Church must keep in view, and maintain, the religious aims of education. In the State a majority govern; and what are the opinions of legislators, or of their constituents, about the immortal part of our nature? Not only are a majority *destitute of piety*, but they are of every shade of denominational and speculative opinion. They cannot regulate the State schools so as to secure the highest objects of education. *They could not if they would, and they would not if they could.*

Shall education, then, be left to itself? To the random efforts of individual enterprise? It is true that schools can be found here and there, bearing an excellent character. But the very fact that private teachers act separately and apart, each having individual interests to promote, hinders their influence. We know the importance of organization. We need organized, systematised action, and vigour in execution. And what organization is better adapted to carry on the great purposes of education than the Church, established by the infinite and eternal mind, and bound together by the strongest bonds that can unite rational creatures? We are too apt to consult philosophers and statesmen. Christ said to his own commissioned servant, "Feed my lambs;" and education is involved in the last command, "Go, teach all nations." The Church is certainly responsible for the training of her children, and should endeavour to secure for all an education of the true kind.

The Board of Education begins with primary schools, goes on to academies, and then colleges and theological seminaries. Whilst its main operations are with candidates for the ministry, it also assists literary institutions. It trains our pious and qualified youth to preach the gospel in our own land and among the heathen, and also helps incidentally to educate for all departments of life.

There are difficulties. But what great enterprise has them not? When our aim is right, no matter what difficulties are in the way. Our schools and academies have far surpassed the most sanguine expectations. Difficulties we have had; and difficulties we shall have. The advancement of Christ's cause has always been a *difficult work*. But the Lord gives strength to His people, and crowns their faithful labours with His blessing. If the Assembly's scheme of education shall prove comparatively a failure for years, what is that to us, if we are following Christ? If God calls us to duty, let us do it; and we may be sure that our labour shall not be in vain.

The Rev. Dr. PLUMER, of Baltimore, then addressed the meeting, in a speech which, as nearly as the Reporter could write down, was as follows:

Dr. PLUMER said that his first remark was this: If you strike out from the history of civilization the roll of people who have risen from honest poverty, you leave the world with a history not worth reading. Peter the Great, was first Peter an humble labourer in a ship yard, and to this day may be seen the boat built by Peter the Great. Vanderkemp came to Europe and learned to make bricks with his own hand. If we turn to the Church, either in ancient or modern times, we find that her most distinguished and useful servants have arisen from comparative obscurity. Samuel, the prophet and judge of Israel was the offspring of humble parents. Samuel Davies, the author of the best popular sermons for practical purposes, was a poor boy. What could we do without John Bunyan, the tinker? His works will last to the end of the world. I say, so it has been in all ages and countries. This is God's plan now. Not many noble, not many wise are called, although a few are. Christ selected Matthew, one rich disciple, but eleven poor ones, to preach salvation throughout the earth.

Let me say that none are likely to have so great an influence as *pious mothers*. Hannah obtained her blessing by prayer. So did the mother of Davies, whose son was a communicant at the age of 18 years. What a chasm would occur in the ranks of Zion, if we were to lose all the ministers in our Church who are there through the influence of pious mothers! As we were coming to the Assembly in a steamboat, having 80 or 100 ministers on board, it was a topic of conversation what a public calamity it would be, if all these were lost. But the Church might spare seven vessel loads of such men rather than those who have been brought into the Church by pious mothers. To pious mothers I say, Give your sons. Dedicate them to God, and then train them for his glory. This is no idle resolution. Morica, the mother of Augustine, said that her spiritual anguish for her son exceeded all the anguish she ever had for him. God expects us to be in earnest.

Some say there are failures. This is true. Some candidates die. Such are mysterious failures. When a young minister lately died, his father said, "If God had taken me, it would have been according to my wishes." I have no explanation, said Dr. Plumer, of such providences. "What thou knowest not now, thou shalt know hereafter." There are spheres of usefulness in the temple above

far exceeding anything here. God has use of choice spirits in heaven. And if we can train up men, whose course is cut short to *graduate in glory*, let us rejoice.

But there is another class of failures. "You get only five eminent men out of fifty." This complaint is a quarrel with Providence. Is it not so everywhere else as well as in the Church? There has been one Jackson, one Scott, one Taylor, and but one. Shall we give up our Military Academy, because all the graduates are not eminent in military service? God has designed the great mass of men to be mediocre, common men. The same thing is true also in animals. There are only a few superior race horses, &c. But the work of raising men is as much above that of raising brutes as the work of angels is above that of scavengers in a city.

Then we must remember that men, not eminent, have often so much good sense and patience that the great mass of hard work is done by them. General Taylor said that the glory of his last great battle was due to every man that was there; for every man did something, and every man did his best.

Let us not be disturbed by occasional failures, even though they are real ones, when we have so much to do. I have ascertained that if our Church had in six months an addition of *seven hundred ministers*, we could locate them in situations averaging in importance any other seven hundred. And if we had still seven hundred more, we could locate them in situations scarcely less important. We need more zeal, more of the spirit of Christ. If we fail in matters relating to this Board of Education, the glory will have departed from our Church, and ignominy will be our portion in time to come. No error is more fatal than to diminish the amount of preparation necessary for the ministry. It is our dispensation to raise up a race of pious, zealous, humble, hard-working men, who are not afraid to swim a river to preach the gospel to the dying.

The Chairman of the meeting, STACY G. POTTS, Esq., made some remarks in vindication of the objects of the Board of Education, to the following effect:

Mr. Potts said that the main object of the Board of Education, was the education of poor and pious young men for the Gospel Ministry. Many of us have come from the East. We have found at every step, new impressions of the importance of preaching the Gospel of Christ, throughout the length and breadth of the land. There needs to be diffused among the people the spirit of intelligent piety. In a civil and political point of view, how important! But we are apt to forget the influences beyond the lifetime of the individual. If important here in this world, how transcendently important, in view of the everlasting spiritual destiny which awaits all! Amid the wreck of our moral nature, God has preserved the seeds of warm affection. We struggle and toil from year to year, rather for our children than for ourselves; and yet how often do we fail in keeping in view their eternal interests!

The Board of Education aims at increasing the number of Gospel ministers. The preaching of the word of God is the most efficient means of enlightening and awaking the community. Trace the efforts of a single minister. If a man of talents, he attracts hundreds and thousands during his lifetime, and exerts great influence in society. If inferior in talents, his usefulness may be really as great; he may labour in some obscure portion of the vineyard and bring many souls to Christ. No one can count the influence of a godly, zealous minister. Persons are converted under his ministry, who otherwise might never have entered heaven. And then others are brought in through their influence, which is thus perpetuated in increasing power from age to age. Just as a seed of grain produces thousands

of other seeds, and thus a mighty harvest. In this way the greatest results are gathered up by means apparently the most simple.

The wants of our Church cannot be met, except by great efforts in training up a well-qualified ministry. We must aid the indigent, who may be called by God's Spirit to this work. The ministry is not a vocation which has many motives to bring men into it. We must help those who seek an education to qualify themselves for its duties.

When we consider the immense increase of our country, and its population, we fear that the Church is not advancing as rapidly as the world. We should all awake to the greatness of the work to be done. The time is coming, when this whole western world shall become vocal with the praises of God. And as a preparation for the reign of Christ, we must seek to multiply the number of intelligent and devoted ministers.

RECEIPTS BY THE BOARD OF EDUCATION, FOR THE YEAR ENDING MAY 5TH, 1851.

TOTAL AMOUNT, \$37,617 80.

SYNOD OF ALBANY.		Burlington, . . . 103 77	
Pby of Londonderry, . . .	\$ 80 00		\$2144 05
Troy, . . .	366 17		
Albany, . . .	491 41		
Columbia, . . .	30 00		
	<u>\$967 58</u>		
SYNOD OF BUFFALO.		SYNOD OF PHILADELPHIA.	
Pby of Steuben, . . .	\$14 59	Pby of Philadelphia, . . .	\$2380 50
Ogdensburg, . . .	3 00	Do. for Schools, &c., . .	310 50
Wyoming, . . .		Philadelphia, 2d., . .	123 65
Buffalo City, . . .	48 00	New Castle, . . .	161 35
Michigan, . . .		Donegal, . . .	57 00
	<u>\$65 59</u>	Baltimore, . . .	1216 50
		Do. for Schools, &c., . .	5 00
		Carlisle, . . .	359 50
		Huntington, . . .	785 02
		Northumberland, . . .	222 50
			<u>\$5621 52</u>
SYNOD OF NEW YORK.		SYNOD OF PITTSBURGH.	
Pby of Hudson, . . .	\$84 78	Pby of Blairsville, . . .	\$320 30
North River, . . .	42 91	Redstone, . . .	170 43
Bedford, . . .	56 25	Ohio, . . .	563 43
Long Island, . . .	170 52	Allegheny, . . .	39 00
New York, . . .	3460 89	Beaver, . . .	78 20
Do. for Schools, &c., . .	586 22	Erie, . . .	30 00
New York, 2d., . . .	970 50	Clarion, . . .	55 82
Do. for Schools, &c., . .	1110 00		<u>\$1257 18</u>
	<u>\$6482 07</u>		
SYNOD OF NEW JERSEY.		SYNOD OF WHEELING.	
Pby of Elizabethtown, . .	\$547 87	Pby of Washington, . .	\$725 78
New Brunawick, . . .	407 01	Steubenville, . . .	71 76
Do. for Schools, &c., . .	15 00	St. Clairsville, . . .	121 32
West Jersey, . . .	305 96	New Lisbon, . . .	153 00
Raritan, . . .	122 50		<u>\$1071 86</u>
Newton, . . .	270 80		
Do. for Schools, &c., . .	203 28	SYNOD OF OHIO.	
Susquehanna, . . .	92 86	Pby of Columbus, . . .	\$205 57
Luzerne, . . .	75 00	Mairon, . . .	6 00

Pby of Hocking,	\$1 00		
Zanesville,	13 00		
Richland,	53 49		
Wooster,	11 60		
Coshocton,	34 64		
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	\$325 30		
SYNOD OF CINCINNATI.			
Pby of Chillicothe, . . .	\$21 50		
Miami,	85 60		
Cincinnati,	84 25		
Oxford,	9 58		
Sidney,	20 00		
Maumee,	5 00		
Findlay,			
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	\$225 93		
SYNOD OF INDIANA.			
Pby of New Albany, . . .	\$124 50		
Vincennes,	2 50		
Madison,	50 00		
Indianapolis,	5 00		
Whitewater,	18 40		
Palestine,	11 00		
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	\$211 40		
SYNOD OF NORTHERN INDIANA.			
Pby of Logansport, . . .			
Lake,	\$46 50		
Fort Wayne,	78 00		
Crawfordsville,			
Muncie,			
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	\$124 50		
SYNOD OF ILLINOIS.			
Pby of Kaskaskia,	\$2 00		
Sangamon,	6 07		
Schuyler,			
Peoria,	33 00		
" for schools, &c., . . .	33 00		
Iowa,	5 00		
Rock River,	4 50		
Wisconsin,	7 00		
	<hr/>		
	\$90 57		
SYNOD OF MISSOURI.			
Pby of Missouri,			
St. Louis,	\$200 00		
" for Schools, &c., . . .	8 00		
Potosi,			
Upper Missouri,			
	<hr/>		
	\$208 00		
SYNOD OF KENTUCKY.			
Pby of Louisville,	\$312 80		
Muhlenburg,	66 75		
Transylvania,	305 00		
West Lexington,	15 50		
Ebenezer,	10 60		
	<hr/>		
	\$710 65		
SYNOD OF VIRGINIA.			
Pby of Greenbrier,	\$5 00		
Lexington,	275 54		
Winchester,	310 00		
West Hanover,	393 86		
East Hanover,	740 94		
Montgomery,	78 00		
	<hr/>		
	\$1,803 34		
SYNOD OF NORTH CAROLINA.			
Pby of Orange,	\$575 44		
Fayetteville,	12 45		
Concord,	137 00		
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	\$724 89		
SYNOD OF SOUTH CAROLINA.			
Pby of South Carolina, . .			
Bethel,	\$3,450 00		
Harmony,			
Charleston,			
	<hr/>		
	\$3,450 00		
SYNOD OF GEORGIA.			
Pby of Georgia,			
Hopewell,	\$449 47		
Flint River,			
Florida,			
Cherokee,			
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	\$449 47		
SYNOD OF ALABAMA.			
Pby of South Alabama, . .	\$175 00		
Tuscaloosa,	281 51		
East Alabama,	53 75		
	<hr/>		
	\$510 26		
SYNOD OF MISSISSIPPI.			
Pby of Mississippi,	\$648 48		
Louisiana,			
Tombeckbee,			
Brazos,			
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	\$648 48		
SYNOD OF NASHVILLE.			
Pby of Holston,			
Maury,	\$8 00		
Nashville,	25 00		
Knoxville,	13 65		
Tuscumbia,			
	<hr/>		
	\$46 65		
SYNOD OF MEMPHIS.			
Pby of Western District, .	\$275		
Chickasaw,			
Arkansas,			
Indiana,			
Ouachita,			
Creek Nation,			
	<hr/>		
	\$275		
SYNOD OF NORTHERN INDIA.			
Pby of Lodiana,	\$45 55		
	<hr/>		
Total from Churches, . . .	27,459 84		
INDIVIDUALS,	\$3,320 37		
DITTO, for Schools, &c., . .	3,625		
LEGACIES,	2,677 59		
REFUNDED,	535		
	<hr/>		
Total,	\$37,617 80		
	<hr/>		
Of which,			
For Fund for Candidates, .	\$30,721 80		
For Fund for Schools, &c.,	5,896		
	<hr/>		
	\$37,617 80		

FORM OF A REPORT

FOR TEACHERS OF SCHOOLS, PRINCIPALS OF ACADEMIES, AND FACULTIES OF COLLEGES AND THEOLOGICAL SEMINARIES.

In using the numbers in the following form, 5, will be considered *medium*, and the different grades above and below mediocrity, will be marked from that point by the several intervening numbers up to 10, and down to 1;—the former (10) indicating the highest grade supposed to be attainable by the most gifted individual, and the latter (1) the lowest compatible with the existence of the quality marked. If greater accuracy is desired, decimals may be used; thus 6.5 will indicate a grade midway between 6 and 7. Those who fill the Reports are respectfully desired to take pains in marking the grades, as they will be preserved and compared from one quarter to another, and questions of importance often turn entirely upon them. If a system for marking grades in scholarship is adopted in the Institution, let it be added to this form, or placed under the head of progress in knowledge.

NAMES.	Piety, what grade, from 1 to 10.	Talents, what grade, from 1 to 10.	Diligence, what grade, from 1 to 10.	Progress in knowledge, what grade, from 1 to 10.	Eloquence, what grade, from 1 to 10.	Economy, what grade, from 1 to 10.	Prudence, what grade, from 1 to 10.	Zeal, general influence, and enterprise, what grade, from 1 to 10.	Whether they can be consistently recommended for continued patron- age.	Reduction of appro- priations or otherwise.

[THIS REPORT SHOULD NEVER BE SEEN BY THE STUDENT.]

"Train up a child in the way he should go, and when he is old, he will not depart from it."
PROVERBS xxii. 6.

THIRTY-THIRD

ANNUAL REPORT,

OF THE

BOARD OF EDUCATION

OF THE

PRESBYTERIAN CHURCH.

1852.

"The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest that he will send forth labourers into the harvest."—MATT. ix. 37, 38.

C. SHERMAN, PRINTER,

PHILADELPHIA.

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THIRTY-THIRD

ANNUAL REPORT

OF THE

BOARD OF EDUCATION

OF THE

PRESBYTERIAN CHURCH

IN THE

UNITED STATES OF AMERICA.

PRESENTED TO THE GENERAL ASSEMBLY, MAY, 1852.

PHILADELPHIA:
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1852.

C

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ANNUAL REPORT.

THE Board of Education, in making their Thirty-third Annual Report to the General Assembly, gratefully record in the various operations of the year, the goodness and the forbearance of God;—His goodness in blessing the educational measures of the Church more than her deserts, His forbearance in dispensing divine inflictions less than her sins.

Part First.

MINISTERIAL EDUCATION.

The great fact characterizing the department of ministerial education for the year, is the decline in the number of candidates for the office of the Gospel ministry. The statistics of the Church, so far as they are accessible, prove that in the last ten years there has been no perceptible increase among our theological students, and that the number during the last year has been rather less than greater than in some of the preceding years. In the Appendix to this Report will be found some of the statistics, prepared for the information of the Church, and presented in a Circular Letter, issued in reference to the day of special prayer, recommended by the last General Assembly. The Board are very solicitous to keep before the Assembly, in all its magnitude, solemnity and responsibilities, the fact that our theological students are not increasing in the ratio answering to our providential position in the ranks of the evangelical host.

Another fact, having a close relation to the want of increase in our candidates, is the *large mortality* with which God has seen fit to visit the Church. No fewer than *thirty-six* standard-bearers have been summoned to their rest, since the meeting of the last Assembly. These departed servants of the Lord have been taken away at every period of life. The youthful soldier, who just com-

menced his work in the armies of the living God, has been buried by the side of the aged warrior, who shared the toil of many a conflict, and the reward of many a victory. The average character, talent, and service of the dead of 1852 are believed to be greater than that of those who remain. Some of the choicest spirits of our Zion have been removed to "the spirits of just men made perfect," to the General Assembly and Church of the first born, and to Jesus the Mediator.

The loss of so many, and of such men, occurs under circumstances of solemn interest. The departure from earth of these *thirty-six* takes away nearly one-half of the increase of new labourers, and in quality, the diminution of ministerial power is beyond computation. It becomes the Church, however, to rejoice, that God is raising up other servants to fill the places of his departed ones, some of whom may hereafter attain by his grace to equal eminence of service. Of the new licentiates this year, about fifty have been sent forth by the parental kindness of the Church, displayed through the Board of Education.

The melancholy fact, however, exists, that whilst "the harvest truly is plenteous, the labourers are few." And never was there a period of the world when prayer to "the Lord of the harvest" was more earnestly demanded, in connexion with the other active instrumentalities ordained of God to supply his Church with faithful preachers of the word.

CAUSES OF THE DECREASE OF CANDIDATES.

With a view to assist in impressing upon the Church the serious consideration of the causes which affect the increase and decrease of the ministerial ranks, the Board respectfully present the following statements:

I. In the first place, the SOVEREIGN GOOD PLEASURE OF GOD is not only a doctrine of theology, but a practical truth, to be religiously and solemnly acknowledged in all our approaches towards the arcana of this awful subject. God reserves to himself the inalienable right of exercising his sovereign will in bringing sinners into his kingdom and in appointing them to its offices of responsibility and trust. His own glorious and absolute dominion is the foundation of Zion's hope. He knows her wants, and establishes her times and her seasons. Her name is engraved upon the palms of his hands, and all her destiny is arranged in the counsels of infinite knowledge. It is therefore a solemn duty and a precious privilege for the Church to feel her deep, abiding and all-pervading subjection to the King of kings throughout the administration of her system of means and measures. Nor is there any one point where the absolute authority of her great Head is more distinctly to be recognised than in designating those, whom he will, to the

sacred office. In the midst, therefore, of all our wants and destitutions, it is the Church's sacred duty to exalt the divine prerogative in the perpetuation of the ministry. "Not by might, nor by power, but by my Spirit, saith the Lord." The humble and adoring ascription of sovereignty to the King of saints, which is a part of the praises of the kingdom of glory, should be a sober, heartfelt, practical element in all our meditations and discussions respecting the ministry and the Church.

II. But God permits his people to interpret his adverse providences as a rebuke upon their own **SHORTCOMINGS AND SINS**; and in giving to him all glory, to take unto themselves guilt and condemnation. No inquiry concerning the instrumental causes which have prevented the larger increase of our theological students can safely leave out of view the sins of the Church. Few severer trials can afflict a Church than the diminished supply of her ministerial resources; and this very fact may well awaken the inquiry, if God has not a controversy with us. It is certain that judgment is sometimes appointed in this general line of direction. "Repent, and do thy first works: or else I will come unto thee quickly, and will remove thy candlestick out of his place, unless thou repent." The threatened removal of gospel ordinances in the Church of Ephesus, on account of its sins, may be to our own Church a key to the interpretation of God's dealings in the deficiencies of our ministerial power. Has our Church done her full duty in preaching the Gospel to the poor, in occupying the waste places of our own land, and in proclaiming far and wide to the heathen the message of eternal life? Our sins in these particulars alone may be sufficient to provoke divine judgment from Him who walketh in the midst of the golden candlesticks. But whilst we are not called upon to specify the individual sins which, to the eye of Christian discernment, seem not unlikely, at least in part, to affect the issue now under consideration, it may be safely affirmed, in the general, that there are sins enough throughout our borders to invite the displeasure of the Redeemer. And further, it is not unscriptural to believe that the diminution of ministerial strength may be one of the forms in which that displeasure may be expressed. It is certain that the humble acknowledgment of sin before God, accompanied by "repentance and the doing of first works" is in accordance with our present obligations.

III. Another of the causes operating to deter young men from the ministry, is the **LOW STATE OF RELIGION** in the Church.

The office of ambassador of Jesus Christ requires piety as its first and essential qualification, and piety of a high order. The earnest outgoings of a renewed heart towards the Lord of life influence it to pursue his glory, wherever Providence may guide. In a high condition of religious prosperity, a church may always hope

to see her sons dedicating themselves to the ministry. The impulses of piety then investigate all questions of duty, and the cry is often heard, "Lord, what wilt thou have me to do?" But when religion languishes, her higher aims become obscured, the spiritual discernment of her disciples impaired, and worldliness intrudes with a deceptive and conquering fascination. Few young men enter the ministry in a lukewarm church. And the present state of religion within our bounds, although not obnoxious to the charge of any particular defection, is, nevertheless, justly chargeable with some of the results of our ministerial decline. Revivals have not been numerous during the present year. Some precious outpourings of the Divine Spirit have been, indeed, experienced in various portions of the vineyard of the Lord; but general vigour of Christian life has not been a characteristic of our annual history. Until a higher standard of piety is adopted in the churches, and more earnest efforts are made for the salvation of sinners in the means of God's appointment, few of our present youth will enter the ministry, and the prospect of the accession of others is proportionably hopeless.

IV. IMPERFECT ATTENTION TO HOUSEHOLD DEDICATION AND TO THE TRAINING OF THE YOUTH OF THE CHURCH, is another of the more obvious causes of a ministry of impeded growth. The household arrangement, including parental authority, family ties, reciprocal affection, the dependence of children, &c., is one of the most hopeful reliances of Christianity. God has ordained blessings for the world through the benign influences of Christian homes. How few of the ministers of the Presbyterian Church have not felt the constraining energy of parental consecration and training, in the formation of character, and in the choice of their profession! Pious fathers and mothers, with the earnest solicitude of Christian zeal, have been the instruments in the hands of Providence in giving a scriptural direction to the habits and aims of their children, which God has afterwards sanctified by bringing many of them into the ministry.

Any considerable improvement, either in the number or character of our ministry, must depend upon the increased cultivation of the opportunities afforded by Divine Providence for household nurture. Here is one of the great defects of our Church. Children are too frequently allowed to grow up without a religious bias; with minds too unimbued with the spirit and principles of Christ; and even where a religious education has been systematically carried forward, there is too often cherished on the part of parents, a disinclination towards the sacred profession. The true power of family training on the increase of the ministry has never yet been fully realized. It will be a glorious day in Zion when fathers and mothers shall imbibe the spirit of holy Hannah, and early consecrate their offspring to the Lord of the harvest; when every Chris-

tian home shall endeavour to obtain for the Church the blessing of a Christian minister, and when the real resources of the family shall be developed in all the richness of evangelical faith, and in all the abundance of sanctified education.

V. INADEQUATE MEASURES OF PUBLIC EDUCATION constitute a fertile cause of the small number of candidates for the ministry. Schools, academies, and colleges are indispensable auxiliaries in the cultivation of the mind of a church. An extensive educational apparatus is, in the highest degree, important to aggressive and evangelical activity.

The two particulars in which our Church, with all her interest in public education, has been defective, are (1st), *in not educating a larger number of youth in academies and colleges*. The supplies for the ministry in our church may be usually expected to come from the educated classes; or rather, the greater the number of educated young men, the more hope is there, in the ordinary course of Providence, of greater accessions to our theological seminaries. It is therefore clearly our policy to encourage public education on a larger scale. More of the families in our Church should feel their responsibility in sending forth at least *one* of their number to possess the advantages of intellectual training, with a view to the public service. It is a great injury to the effective strength of the ministry to postpone this educational training so as to render it necessary for many of our pious youth to commence their preparatory studies at a late stage of life. Far wiser is it to educate on a large and liberal scale, and to secure the early advantages which God often consecrates by calling their possessors into the ministry of reconciliation. The proportion of liberally educated youth in our Church is small, when compared with its wants. And one of the most effective measures for increasing the number of our ministers, in a hopeful reliance on Providence, is to extend the blessings of a liberal education to a larger proportion of our promising youth.

(2d.) Our public education has not only been defective in quantity, but also in *quality*. There has been far too little religion in it. If our public systems made more of Christianity as a divine system, adapted through grace to the regeneration of the soul, the promises of God afford abundant assurance that more of our youth would be converted to his knowledge, and thus more be placed in circumstances favourable to examine their personal duty in reference to the ministry. A course of education, destitute of the spirit and principles of the gospel, has a natural tendency to harden the heart. When shall the Church arouse herself to the importance of giving her youth a thorough *Christian* education? Until this point is duly attended to, the number of our candidates cannot be expected greatly to increase.

VI. THE LOW SALARIES OF MINISTERS, and the difficulty of decent maintenance on the ordinary professional income, is a cause which operates, no doubt, to some extent, in deterring young men from engaging in this important work. The following extract from a letter recently received at the office of the Board is a significant token of the impressions made on the minds of many by a parsimonious policy :

"My salary is small; I pay sixty dollars for a very poor house per year. My wife, a feeble woman, is compelled to do her own work. . . . I am not able to buy a house; and if I had one, my income would not enable me to keep it. Many young men see all these things, and especially the sons of ministers. They see the anxiety of their fathers, and they witness the burdens of their mothers; and this state of things is *one of the great causes of the unwillingness of the youth of our Church to turn their attention to the ministry.*"

The celebrated DR. JOHN M. MASON says :

"It is demonstrably certain that no church ever can be well served, whose ministry is not exclusively devoted to their work. . . . A population increasing with unexampled rapidity creates a demand for an increase of gospel ministers far beyond what is generally conceived. Many who feel an inclination to devote themselves to the service of God in the gospel of his Son will be disheartened, if they have reason to believe that only the shreds of their time and talents can be occupied in that service. On the other hand, we do believe that if a reasonable prospect is held out that when young men shall have expended their patrimony upon education, and shall have acquired those literary habits which disqualify for secular pursuits, they will enjoy a life appropriated to the duties of their selected station, *it will fix many a wavering resolution.*"

One of our own ministers, in a communication to the Board, maintains the inexpediency of making *an inadequate support* a too prominent *cause* for the decrease of candidates. His remarks, which are here inserted, contain much good sense and piety.

"No one denies that there is a loud call for more labourers to enter into the ripening harvest. No one denies that the numbers are few who enter in. But why this scarcity, is a question to which different men give different answers. It has become common to answer it by saying that the support of the ministry is so small that few will enter in;—they fly off to other professions. This, no doubt, is the *fact*; but should it be brought forward as the *ground* of this failure? We believe that such an opinion as this, repeated over and over again in our religious papers, increases the evil. The apostle Paul to the Philippians declared, 'Not that I speak in respect of want; for I have learned that in whatever state I am, therewith to be content.' To find the reason of this lack of men, we must go to the bottom; and if we do, we will learn that it is a *lack of faith*, of a self-consecrating piety in our young men, which is the source of all the trouble. Those who desire to take upon themselves the office of a bishop should do it without reference to the support which they are to receive: they must trust God for that. They must enter upon this work, although they see starvation staring them in the face. This may seem strong language, but it is the truth as derived from God's word.

"And I would here be understood as referring to the first decision of this question by the young man. The whole subject of an adequate support to the ministry is most important and essential, and one that demands the earnest activity of the Church; but I declare again, with the Bible to sustain

me, that it has nothing to do with the decision of the question by our young men; it must not weigh a feather in their judgment.

"But it may be said that it does influence them, and practically prevents many from entering upon the work. This but brings me back to the first ground of the difficulty,—not that the support is insufficient (for with this they have nothing to do), but it is a lack of trust in God's superintending care. Our Saviour, when he sent forth his disciples first, said to them, 'Provide neither gold, nor silver, nor brass, in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his hire.' They were worthy of the support, but they had nothing to do in providing it on their entrance upon the work.

"If we want the ranks of our ministry filled up, let us pray that God would pour down a self-consecrating spirit upon our young men, with a willingness to enter upon the work for the love of Christ and of souls, looking to God for the gold, and the silver, and the brass, and the scrip, and the raiment, and the staff to support them in the midst of all their trials and discouragements, and thus we will be praying in the most effectual manner for more labourers to be sent forth into the harvest."

Whilst it is admitted that young men *ought not* to distrust Providence in the choice of the sacred profession, it is still to be feared that the small and badly-paid salaries of ministers is *practically* an argument for some other profession, at least to some extent. And it is more than probable that the cause mentioned operates on the minds of parents, to dissuade their children from engaging in so self-denying work, rather than directly upon the ingenuous nature of our consecrated youth.

VII. IGNORANCE OF THE CLAIMS OF THE CHRISTIAN MINISTRY, OF ITS IMPORTANCE, OF THE NATURE OF A CALL TO THE WORK, &c., prevents many pious and capable youth from entering upon this calling. The want of light and knowledge constitutes a real difficulty. The literature of the subject is comparatively scanty and inaccessible. It is far behind the exigency of the times; it is not in contact with the life of the Church. One of our great wants is a Manual, containing able discussions of the doctrines of Scripture and of our standards in regard to the ministry, and embodying the principles and facts which assist in settling the question of personal duty. It cannot be doubted that more of our pious youth, if duly instructed and enlightened, would seriously consider whether God had not definite claims upon them for the preaching of the word. An astonishing amount of ignorance prevails, even in intelligent Christian households, about the first principles and elements which enter into a just understanding of this important subject. The nature of a call to the sacred office is frequently as unintelligible to pious minds as the nature of conversion is to the impenitent. The idea of a divine interposition, dispensing with the use of ordinary means, excludes many from the enlightening process of a calm and prayerful investigation. The literature of our Church, both permanent and periodical, including its books, its tracts, its magazines, and its newspapers, has responsibilities which Christian wisdom and conscience should

endeavour more fully to discharge. If our Presbyterian writers should respond to the providential call for publications on this interesting, important, and, in some respects, difficult subject, great advantages would, with the divine blessing, accrue in impressing solemn truth upon minds at present unaffected and at ease in Zion.

VIII. Another cause, working largely and disastrously against an increase in the ministerial ranks, is the WANT OF STEADY AND PERSEVERING ATTENTION TO THIS WHOLE SUBJECT ON THE PART OF THE MINISTRY. The Board by no means insinuate any accusation of wilful neglect of duty against the ministry of our Church. The clergy of no denomination take a deeper interest in the general results pertaining to this discussion. But it will scarcely be denied that more attention might be profitably given in certain directions, of which a few hints may be here given.

1. Ministers have great responsibilities in regard to the increase of their profession *through the influences of the pulpit*. The sanctuary of God is a great place of human instruction. Nowhere else can truth be so powerfully brought in contact with the reason and conscience of men. The eternal sanctions of the living word seem to derive an increased authority from the day, and the place, and the mode, of their utterance. From the pulpit emanate influences which endure for the welfare or the woe of Zion. All that concerns Christian duty should receive due attention in its season; and the rightly dividing of the word of truth surely implies spiritual instruction on the topics connected with the perpetuation of the Christian ministry.

2. Training the young men of the Church to *activity in well-doing*, has an important use in leading some, or many, of them into the ministerial office. If the smallest providential incidents sometimes give a direction to Christian character, who can estimate the importance of habits of enterprise and labours of love into which the young disciple is carefully trained? The superintendent or teacher of a Sunday school, the distributor of tracts, the visitor of the poor, the collector for the schemes of the Church, may often receive impressions of the dignity and excellence of Christian service, which gradually unfold to his mind the consideration of the work of the ministry. And it may be added that such training, under pastoral supervision, not only tends to increase the number of ministers, but to give them better qualifications for the office than they could otherwise ever possess.

3. Another point, requiring steady attention on the part of ministers, is the *selection and oversight of young men of promise*, whose general character affords good reason to believe that they may, under divine grace, become useful ministers. Great caution is, indeed, necessary on this subject, but such caution as the servant of Christ may use for the edification of the Church. Many

a young man has been led forward in his preparatory studies by the intervention of others, and especially of his pastor; and there cannot be a doubt that a wide field of usefulness is here opened for every minister to whom God may give a willing mind.

4. Another mode in which a pastor may effectually promote the increase of the ministry, is by causing the *claims of all the Boards of the Church*, and, of course, *of the Board of Education*, to be presented, annually, to his congregation. The people take an interest in operations they assist in promoting. Their minds become expanded, and their hearts warmed by the things of the kingdom of Christ. And one great advantage in allowing these general claims to be unfolded, consists in the evangelical discussions, the statistical details, and the knowledge communicated to the people on points of duty not commonly dwelt upon on ordinary occasions. A congregation, ignorant of evangelical operations, will send out few ministers.

In short, the regular attention of our ministers to this great subject, in all the variety of its topics and incidents, is of indispensable necessity as the means of contributing to an increase of candidates.

IX. The last and most important cause of our failure to secure candidates for the ministry, in sufficient numbers, is the WANT OF PRAYER throughout the Church. The Board believe that the great cause of our calamity centres here. Declensions in religion, an inadequate command of proper instrumentalities to advance it, or the want of success in the use of means, are evils which can be more commonly traced to the neglect of prayer than to any other origin.

It is universally acknowledged, in evangelical churches, that the call to the ministerial office comes from God alone. Ministers are divine gifts; in a pre-eminent sense, the ascension gifts of the Lord Jesus Christ. And the Saviour has not left the Church in ignorance as to the method of obtaining the supply of gifts so precious and heavenly. In sight of a whitening harvest and a dearth of labourers, "moved with compassion," he turned to his disciples with the authoritative instruction: "PRAY YE, THEREFORE, the Lord of the harvest, that he would send forth labourers into his harvest." Here is the Church's lesson for all time, and if she fails to *pray*, she will fail to receive ministers from God.

The Board believe that there is great guilt in our Church in reference to this duty. There is *too little prayer for an increase of labourers*, too little *concern* for the supply of the ministry, too little *supplication to God* in its behalf. As long as we neglect revealed duty, we must expect to suffer providential judgment. Prayer, in obedience to the Saviour's injunction, and at an acknowledged period of its special necessity, should be uttered in the sanctuary, at the prayer meeting, in the closet, with more than

ordinary frequency and importunity. The mercy of God, and His willingness to hear our petitions, are signally exhibited in the outpouring of His spirit in answer to the prayer of His people on the day specially set apart for this great subject. In two of the colleges under the care of our Church, powerful revivals of religion occurred in immediate connexion with the religious observances of the occasion.* Two other institutions, managed by Presbyterians, but not strictly under ecclesiastical control, enjoyed a similar blessing.† And it has been stated that not fewer than *fifteen* colleges throughout the country were visited with the tokens of divine favour in answer to the supplications made to the Lord of the harvest on the occasion referred to. Such facts are the strongest pleas in encouragement of the performance of our Christian duty, and in rebuke of its too prevalent neglect. There is danger, however, of our turning the annual observance of a particular day into merely a periodical awakening from a long and faithless slumber. It would be well for the Church to attend to this subject, daily and weekly, in all the earnestness of its pressing and constant responsibilities. It cannot be questioned that the want of prayer, importunate and persevering, is the chief of all the causes which operate against a rapid increase of our ministerial supplies. And until this conviction is realized throughout our bounds, with the solemn concern and repentance corresponding to its truth, the harvest of souls will remain unreaped for the want of labourers to trust in the sickle.

The venerable ARCHIBALD ALEXANDER, who, since the meeting of the last Assembly, has gone, doubtless with rejoicing, to the presence of the Lord of the harvest, "bringing his sheaves with him," always endeavoured to direct the attention of the Church to its heavenly dependence. Among his many emphatic declarations on this subject, are the following:

"The great Head and Founder of the Church had this subject in his mind, and urged it on the attention of his disciples, while he was on earth. His commandment on this point, which is as obligatory now as it ever was, is 'Pray ye the Lord of the harvest that he would send forth labourers into his harvest.' It is evident from these words, that the Lord of the harvest is able to supply the deficiency of labourers; and that He will only do it in answer to prayer. Christ could have offered a prevailing prayer for this gift, but no: Christians must pray. 'Pray ye.' He will be inquired of for this blessing, that he may do it for us. When there is a great deficiency of faithful labourers, does it not suggest a reason for an inquiry, whether this command has been obeyed? In some cases, we cannot be certain that what we ask is agreeable to the mind of God; but here, all room for doubt is removed. It is not often that Christ, in exhorting his disciples to the duty of prayer, informed them particularly, what to pray for; but in this case, he puts words as it were, into their mouth—'Pray ye the Lord of the harvest, that he would send forth labourers into his harvest.' It cannot be, then, that He would omit to answer a prayer thus expressly dictated by himself. If there be a want of labourers, the neglect must be in the Church. The blessing has not been asked, with due importu-

* A notice of the revivals at *Centre College, Kentucky*, and at *Oglethorpe University, Georgia*, will be found in this Report, under the head of Colleges.

† *Jefferson College and Miami University.*

nity and perseverance. The people have depended on Education Societies and Theological Seminaries to provide the candidates; and there has been but little earnest supplication to the Lord of the harvest.

"Thus the matter now stands; and if this state of things continues, your Education Societies and your Theological Seminaries will soon experience a great falling off in their numbers. Let Christians know and remember, that no organized societies or seminaries, can supply this want. They may educate pious young men when they come to them; but what if the number of such shall go on diminishing, every year, can they create a supply? Surely not. We must have recourse to the Lord of the harvest."

The Board have thus endeavoured, in a manner that comes far short of the importance of the subject, to bring before the Assembly the FACT of a decrease of candidates in the Church and the TRUTH involved in its explanation.

In devoutly acknowledging the sovereignty of God, the Presbyterian Church must use the necessary means, according to scripture, providence and reason, for raising up a seed to serve Him in the sanctuary. And in view of the *causes* which serve to explain her failure at the present time, our Church must discharge the correlative *duties* incumbent upon her, as preliminary to a suitable supply of the right kind of men.

Among the things, then, *to be done*, the Church must

REPENT OF THE SINS which have dimmed the lustre of her candlestick;

Labour to promote A REVIVAL OF PURE AND UNDEFILED RELIGION;

Attend more faithfully to HOUSEHOLD DEDICATION AND HOUSEHOLD TRAINING;

Renew her zeal in ESTABLISHING MORE INSTITUTIONS for the education of her youth, AND INSTITUTIONS OF A HIGH RELIGIOUS CHARACTER;

Unfold by her PUBLICATIONS, the nature of a call to the ministry, the claims and dignity of the ministerial office, &c., and GIVE LIGHT on the doctrines and facts embraced in the right understanding of this whole subject;

Invite PASTORAL FIDELITY to seek out promising youth, and to guard the interests of the sacred office by the various methods open to its influence, in the pulpit and in private;

Furnish a COMPETENT WORLDLY SUPPORT to those who preach the word of life; and to INDIGENT YOUNG MEN OF MERIT in their preparatory course of education;

And, above all, the Church must PRAY to the Lord of the harvest with an importunity that wrestles for the greatness of the blessing.

God does not give great things to a people who are contented with small things. Our Church must thoroughly *awaken to her work* and *do the things to be done*; and then she may confide in the promises of her glorious Head, and going forth with the presence of His Almighty grace, "preach the gospel to every creature."

Part Second.

OPERATIONS OF THE YEAR.

STATISTICS OF CANDIDATES.

THE following is a view of the number of candidates, the stages of their preparatory studies, the number licensed, &c., for the last ecclesiastical year.

The number of candidates received during the year has been—	
New, 67; restored, 2; total,	69
Making in all from the beginning (in 1819),	2029
The whole number on the roll during the year has been,	372
Of this number there were	
In their Theological course,	144
“ Collegiate do.,	145
“ Academical do.,	71
Teaching and otherwise absent,	12
	— 372

During the year *forty-eight* candidates are known to have finished their course of study. *Six* have withdrawn from the aid of the Board. *Eleven* have abandoned study: *six* of them on account of ill health. *Four* have died. *Four* have been dropped for not reporting for more than a year. *Four* have withdrawn from the list by marrying. *Seven* have been discontinued for various reasons, involving, on the part of some, mental or moral disqualifications.

The Board have repeatedly urged the necessity of *care, on the part of Presbyteries, in the reception of candidates*. From the nature of our ecclesiastical arrangements, the Board of Education have no power in deciding upon the qualifications of candidates, when first recommended to receive aid from the funds of the Church. This recommendation belongs exclusively to the Presbyteries. It is very obvious, however, that the character of our entire system of operations is essentially connected with the sound and discreet exercise of the Presbyterian prerogative in the selection of candidates. During the year, several young men have been dropped from the roll, on account of insufficient qualifications. Although it is extremely difficult to decide upon many cases, which come before the Presbyteries, there are certain obvious principles, which can never be safely departed from. Among these principles, the Board will barely allude to three, without discussing them at all. 1st. It is unsafe to recommend a young man to receive aid from the funds of the Church, without a considerable knowledge of his character and habits of life, *previous* to his recommendation. 2d. Without *satisfactory evidences* of his piety, prudence and general qualifications. 3d. Without some trial of his *mental gifts* and his capacity to learn.

The Board of Education maintain towards the candidates of the Church certain relations of oversight and counsel, whose efficiency and safety depend upon the thorough *supervision of the Presbyteries*. The subordinate position of the Board, in respect to the Presbyteries, has always been a fundamental principle in conducting these operations. The educational interests of the Church will suffer just in proportion as any of the judicatories practically commit to the Board, duties which, of right, belong officially and pre-eminently to themselves. Among these duties is that of the supervision of the candidates. Whilst the Board must exercise, in the prudent and conscientious discharge of their duties, such general supervision as is consistent with the nature of their trust, it is clear that nothing done on their part can compensate for the loss, incurred by a deficiency of watchful oversight on the part of the Presbyteries.

Care in receiving and care in watching over candidates, are Presbyterian duties which demand the most severe and persevering attention.

PRIMARY SCHOOLS.

The following is as accurate a list of the Primary Schools, in operation during the year, as can be compiled from the exceedingly defective reports of Presbyteries.

PRESBYTERIES.	CHURCHES.	STATES.
Wyoming, - -	Warsaw, - - - - -	N.Y.
Rochester City, - -	Port Byron, - - - - -	"
North River, - -	Highlands, - - - - -	"
New York, - -	First Church, (2) - - - - -	"
" - -	Fifteenth Street Church, - - - - -	"
" - -	Forty-second Street Church, - - - - -	"
" - -	Chelsea, - - - - -	"
" - -	Madison Avenue, - - - - -	"
New York, Second, - -	Scotch Church, (2) - - - - -	"
Elizabethtown, - -	Paterson, First Church, - - - - -	N. J.
New Brunswick, - -	Princeton, (3) - - - - -	"
" - -	Pennington, - - - - -	"
" - -	Cranberry, Second, - - - - -	"
" - -	Titusville, - - - - -	"
" - -	Trenton, Second, - - - - -	"
" - -	Goshen, - - - - -	"
" - -	Squan Village, - - - - -	"
Burlington, - -	Burlington, - - - - -	"
" - -	Mount Holly, - - - - -	"
West Jersey, - -	Camden, - - - - -	"
" - -	Williamstown, - - - - -	"
Newton, - -	German Valley, - - - - -	"
" - -	Oxford, - - - - -	"
Susquehanna, - -	Wyalusing, - - - - -	Pa.
" - -	Rome, - - - - -	"
Luzerne, - -	Summit Hill, - - - - -	"
" - -	New Philadelphia, - - - - -	"
Philadelphia, - -	Tenth Church Missionary School, - - - - -	"
" - -	Phoenixville, - - - - -	"
Philadelphia, Second, - -	Newtown, - - - - -	"

PRESBYTERIES.	CHURCHES.	STATES.
Baltimore, - -	Georgetown, - - - -	D. C.
Blairsville, - -	Glade Run, - - - -	Pa.
Redstone, - -	Fair Mount, - - - -	"
" - -	Connellsville, - - - -	"
Miami, - -	Yellow Spring, - - - -	Ohio.
Wooster, - -	Northfield, - - - -	"
New Albany, - -	Owen Creek, - - - -	Ind.
" - -	Charlestown, - - - -	"
" - -	Bedford, - - - -	"
" - -	Orleans, - - - -	"
" - -	German, N. Albany, - - - -	"
Indianapolis, - -	Bloomington, - - - -	"
" - -	Bethany, - - - -	"
Whitewater, - -	Rushville, - - - -	"
" - -	Sand Creek, - - - -	"
" - -	Greensburg, - - - -	"
Logansport, - -	Peru, - - - -	"
Sangamon, - -	Waveland, - - - -	Ill.
" - -	First Springfield, - - - -	"
Schuyler, - -	Oquawka, - - - -	"
Peoria, - -	Chicago, - - - -	"
" - -	Brunswick, - - - -	"
Palestine, - -	Grand View, - - - -	"
Kaskaskia, - -	Edwardsville, - - - -	"
Iowa, - -	Edinburgh, - - - -	Iowa.
Wisconsin, - -	Richmond, - - - -	Wis.
St. Louis, - -	Carondelet, - - - -	Mo.
" - -	Bethlehem, - - - -	"
Potosi, - -	Apple Creek, - - - -	"
Louisville, - -	Louisville, Fourth, (2) - - - -	Ky.
" - -	Big Spring, - - - -	"
" - -	Shelbyville, - - - -	"
" - -	Bardstown, - - - -	"
W. Lexington, - -	Lexington, Second, - - - -	"
Muhlenberg, - -	Elkton, - - - -	"
Transylvania, - -	Hanging Fork, - - - -	"
Winchester, - -	Romney, - - - -	Virg
Lexington, - -	Fairfield, - - - -	"
" - -	Staunton, - - - -	"
Fayetteville, - -	Antioch, - - - -	N.C.
" - -	Philadelphia, - - - -	"
" - -	St. Paul's, - - - -	"
Harmony, - -	Indiantown, - - - -	S.C.
Knoxville, - -	Baker's Creek, - - - -	Tenn.
E. Alabama, - -	Bethel, - - - -	Ala.
" - -	Lowndes, - - - -	"
" - -	Ucheeana, - - - -	Flo.
S. Alabama, - -	Mobile, Second, - - - -	Ala.
" - -	Valley, - - - -	"
" - -	Selma, - - - -	"
" - -	Pisgah, - - - -	"
Cherokee, - -	Roswell, - - - -	Ga.
" - -	Carthage, - - - -	"
Chickasaw, - -	College Ch., - - - -	Mi.
Louisiana, - -	New Orleans, First, - - - -	La.
W. District, - -	Memphis, First, - - - -	Ten.
Arkansas, - -	Batesville, - - - -	Ark.
Total, 92.		

The establishing of *primary schools* is the most difficult part of the work of general education, in the present circumstances of our Church. This is owing to two causes, principally. 1st, The sparseness of population in many of our congregations; and 2d, the want of pecuniary means, the existing tax in some of the States making a demand upon the resources of our people. Nevertheless, the Board of Education believe that schools under the care of congregations will increase with the increasing conviction of the importance of religion as an element in education, and with the opportunities which Providence may gradually unfold.

A strong reason for this belief is that the wisdom of placing academies and colleges upon a religious basis is commending itself more and more to our Church. The interest felt for the higher class of institutions, may be expected to work its way gradually into the lower class.

Although the number of our schools has for various reasons, generally of a local nature, not increased, and even apparently declined somewhat, the Board have the most unwavering confidence in the correctness of the principle on which such schools are founded, in the practicability of establishing them in many localities, and in the immense blessings that will flow from them to Church and State, as repositories of divine truth.

The following account of an effort to establish a religious school in this city shows *what can be done*.

A few gentlemen of the 10th Presbyterian Church, Philadelphia, realizing the importance of parochial school instruction, determined to organize one, in connexion with a Missionary Sabbath-school already in existence in the southern part of the city. A commodious brick edifice having been erected for the joint purpose, a Parochial School was opened on the first Tuesday of November, 1848, under a most efficient female teacher, with an *attendance of seven scholars*. A small tuition fee was imposed, of ten cents per week, for each scholar. This measure was of doubtful policy at first, inasmuch as public school education was gratuitous. It was believed, however, that time would prove the superiority of our system over the common school, if for no other reason than the blending of the religious with the secular, in the training of youth.

From the very threshold of our work, it was evident that we were following, not leading, Providence. The field was white to the harvest. Confidence in the school daily gained ground among the people of that district. The Bible was read and studied as the foundation of all true knowledge. The Shorter Catechism was introduced as a necessary text-book. The elementary branches of English education were faithfully taught. The school prospered. Our mountain stood strong, because the Lord was our reward and defence.

In the fall of 1849 we numbered *fifty scholars*. Improvements were then made in the school fixtures, by the introduction of new desks, chairs, &c., adding to the comfort and health of the scholars. In the spring of 1851, there were *seventy-five scholars* in attendance, which made it necessary to secure the services of an assistant teacher. With this increase of force, we found that more attention could be given to the older scholars, and their studies advanced. The juvenile department could also be more carefully regarded. In the month of November, 1851, *three years from our organization, we numbered one hundred and twenty scholars*.

The discipline and order of the school is believed to be as perfect as fallen

human nature will allow it to be. The use of the rod is seldom resorted to. To any one visiting the school, the hallowed influence of divine truth is most palpable. Portions of the New Testament, gospels, and epistles, have been memorized by the scholars, together with many of David's Psalms. The Shorter Catechism has been entirely committed to memory by the older scholars. The Child's Catechism is studied by the second division.

By way of extending the benefits of Sabbath and Parochial school instruction to the adult population of that neighbourhood, a religious exercise has been commenced on Sabbath evenings in the school-room, and a course of lectures on Sacred Biography is now in process of delivery. The attendance on this service is some two hundred. Thus, if we mistake not the signs of the times, is the Lord of the vineyard speaking to us, "Say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

PRESBYTERIAL ACADEMIES.

The following is a list of the classical and religious Academies under the care of the different Presbyteries of our Church :

PRESBYTERIES.	NAME AND LOCATION.
Buffalo Synod, - - -	Geneseo, New York.
Buffalo City, - - -	Bethany, New York.
Newton, - - -	Blairstown, New Jersey.
" - - -	Newton, New Jersey.
Susquehanna, - - -	Wyalusing, Pa.
Luzerne, - - -	Wyoming, Luzerne Co., Pa.
West Jersey, - - -	Atlantic Academy, May's Landing, New Jersey.
Philadelphia, - - -	Presb. Institute, Philadelphia, Pa.
Blairsville, - - -	Elder's Ridge, Pa.
Redstone, - - -	Dunlap's Creek, Pa.
Alleghany, - - -	Witherspoon Institute, Butler, Pa.
Washington, - - -	West Alexander, Pa.
Steubenville, - - -	Richmond, Ohio.
New Lisbon, - - -	Poland, Ohio.
Columbus, - - -	Kingston, Ohio.
Coshocton, } - - -	Vermilion Institute, Haysville, Ohio.
Richland, } - - -	
Wooster, } - - -	
Zanesville, - - -	Miller Academy, Washington, Ohio.
Miami, - - -	Monroe, Ohio.
Maumee, - - -	Montpelier, Ohio.
New Albany, - - -	Ferrale Academy, Charlestown, Ind.
Madison, - - -	Female Academy, S. Hanover, Ind.
Crawfordsville, - - -	Waveland, Ind.
Chicago, - - -	Marengo, Illinois.
Palestine, - - -	Edgar Academy, Paris, Illinois.
Palmyra, - - -	Hannibal, Mo.
Wisconsin, - - -	Waukesha, Wisconsin.
Muhlenberg, - - -	Greenville, Kentucky.
Lexington, - - -	Brownsburg, Va.
West Hanover, - - -	Halifax C. H., Va.
Montgomery, - - -	Christiansburg, Va.
Fayetteville, - - -	Donaldson Acad., Fayetteville, N. C.
South Carolina, - - -	Greenwood, S. C.
Georgia Synod, - - -	Greensboro', Geo.
South Alabama, - - -	Mobile, Alabama.

East Alabama,	-	-	-	Lafayette, Ala.
Mississippi,	-	-	-	Zion Seminary, Tipton Co., Miss.
Memphis,	-	-	-	Covington, Tennessee.
Western District,	-	-	-	Mount Carmel, Tennessee.
"	-	-	-	Shiloh, Gibson Co., Tennessee.
"	"	(Female)	-	Denmark, Tennessee.
Oregon,	-	-	-	Lafayette, Willamette Valley.
Knoxville,	-	-	-	Campbell's Station, Tennessee.
"	(Female)	-	-	Knoxville, Tennessee.

In the academical department, the operations of the Church have been in a high degree successful. The number of academies has considerably increased; and others are projected, and will go into operation in the course of the year. Not a few of our Presbyterian academies are among the most flourishing institutions in the land. God has given them favour in the sight of the people, and blessed several of them with the outpouring of his Holy Spirit. A number of these institutions, where they have had full opportunity to develop their characteristics, are acknowledged to be of a higher order than any which have ever preceded them in the districts where they are located. Although this may not be affirmed of all, yet their general success fully establishes the hopefulness of educational efforts under the care of the Church.

There are now *forty-one* Presbyterian Academies; and in another year the number will doubtless reach *fifty*. That faith is small which limits to insignificant results so many institutions, honouring the living word of God, and aiming to promote his glory. The revival of these institutions is a sort of memorial of our ancient educational energies, and a pledge that Presbyterians will not soon be found unwatchful again of the right training of their youth.

An excellent exhibition of some of the principles, on which the establishing of Presbyterian academies may be undertaken, is contained in the following Report of the Trustees of the Presbyterian Institute of the Presbytery of Philadelphia:

"This Institution, in its design and organization, harmonizes with the system of Parochial School education, which, by the urgent recommendation of the General Assembly, has been extensively and successfully adopted by the churches in connexion with this body. Its appropriate position in this system of education, is intermediate between that of the Primary School and Presbyterian College, embracing many of the advantages of the latter.

"Asking leave to recall briefly the attention of the Presbytery to one or two of the principles upon which this enterprise was undertaken, the Board respectfully submit this Report.

"First, a thorough mental discipline to the children of the Church.

"It is a principle established by all experience, that the only efficient means, as well as important end of all education, is discipline of mind—the training of an intellectual gymnasium, which develops and strengthens the faculties, not so much for present exhi-

bition as for future power—the power to wield vigorously and skilfully the materials of practical life. Any system of instruction, therefore, which does not secure this end, must be regarded a dissipation and waste, whose tendency is to make our youth mountebanks instead of men—to enervate and make them less efficient than their fathers for responsibilities that will be greater than their fathers have incurred. That a superficial and unhealthy training, for purposes of mere exhibition, is, at the present day, substituted for a severe discipline, and solid, though perhaps slower attainment, and that it characterizes a large proportion of our schools, is glaringly and painfully obvious. This is believed to be not so much an intentional fraud as a necessity, arising from great competition for pupils, and from blind and mistaken views of parents as to what is true progress in the education of their children. It is from this increasing evil we seek protection, where alone we believe it can be found—in an Institute under our own supervision, and established upon such a basis of independence as is afforded by the interest and patronage of a large denomination.

“A second principle is that of duty to our Church.

“No Christian will deny that every man is responsible for the propagation of the truth as he believes it. If Presbyterianism is our faith, we are under obligations to inculcate and extend it by every lawful means in our power. If it is not our faith, sincerity requires us to abandon it. It is universally conceded that denominational education is an essential and eminently efficient power in the policy of all vigorous church extension. It is also conceded that it is educated mind which exerts the most effective influence either for error or for truth. To these principles is allowed the force of common maxims; and, therefore, though the Presbyterian element enters largely into the learned professions, we cannot innocently become indifferent to the duty of maintaining this advantage of professional influence, or to the dangers which threaten it. We may not shut our eyes to the fact, that the schools of other denominations are absorbing material belonging to our own, and moulding it for themselves. With a false liberality, as weak and treacherous as false, we are leaving the education of our youth to the ever-ready care of others, who baptize them into their own faith and draw them into their own folds. An Institute of our own, therefore, is a necessary measure of self-consistency and defence. If it has the appearance, or even the reality of sectarianism, it is because the aggressive policy of all others admits of no alternative. There is, in the nature of the case, no neutral or undenominational ground we can occupy if we would. While all denominations of Christians are acting aggressively upon each other, and an infidel world is seeking whom it may devour, we must either secure ourselves by our own walls, and act under our own banners, or we must naturally become a common prey to all. Liberal or illiberal, a necessity is laid upon us. We are shut up to the alternative of educating

our children in our own schools for Presbyterianism, or of seeing them educated for a different faith, or for absolute infidelity. What gathers not with us, scatters abroad.

"Fidelity, therefore, to our own peculiar mission as a Church; to the faith written on our hearts by the Spirit of God; to the wise policy of our fathers, which has made us what we are; fidelity to our children, who demand from us that careful discipline of mind which alone can make them adequate to the trust we bequeath them; fidelity to the stern injunctions and conditions of the covenant of our hopes, that we teach this gospel as we believe it, *diligently* to our children, not only on the Sabbath, but whenever and wherever they go out and come in, writing it upon the door-posts of our houses and our gates, baptizing with it all their attainments and powers; sincerity in our professions, confidence in our efforts and prayers, reverence and love for that pure gospel we are set to witness and defend,—all require that we rally around the standards and institutions of our own Church, or that we be subjected to the reproach of weakness, treachery, and sin."

COLLEGES.

The Board are gratified in being able to report to the Assembly that the Colleges under the care of the Church are, in general, prosperous, and advancing in their means of usefulness.

LAFAYETTE COLLEGE, PA.

Lafayette College, at Easton, Pa., is prosecuting its scheme of endowment with encouraging success. The Synod of Philadelphia, under whose patronage the Institution is now placed, took the following action on its affairs:

The Trustees of Lafayette College, now under the control of this Synod, presented their annual Report to the Synod, stating that since the last meeting of the Synod, they had unanimously appointed, from the Synod's nominations, the Rev. D. V. McLean, D. D., President, and the Rev. George Burrows, A. M., Professor of Ancient Languages; that these gentlemen have accepted the appointment, have been inaugurated, and are now in the discharge of their respective duties; that, with the approval of the Synod, previously expressed, the President has been actively engaged in securing the endowment of the College, on a plan which has before been presented to the readers of the *Presbyterian*, in which he has succeeded "beyond the most sanguine expectations;" that he has, notwithstanding much labour abroad, and the discharge of his duties at home, already "secured scholarships to the amount of \$24,000, and has raised up hosts of valuable friends wherever he has gone."

This Report was referred to a committee, who, through Dr. Plumer, the chairman, reported the following resolutions:

Resolved, 1. That the Synod takes pleasure in expressing its continued interest in Lafayette College, and entire confidence in its Faculty and Board of Trustees, and commend them and their plans to the liberality and favour of the churches within its bounds.

Resolved, 2. Synod particularly approves the plan of endowment by scholarships, adopted by the Trustees of the College, and rejoice in the favour with which it has been received by the ministers and churches to whom it has been presented.

Resolved, 3. That, in view of the vast importance of this Institution to the Church and world, the necessity of speedily securing for it a liberal endowment, which shall enable it to educate, chiefly without charge for tuition, poor and pious young men who are seeking the gospel ministry; and in view of the plan of endowment presenting strong inducements to parents to educate their sons, Synod is of opinion that the claims of no other similar Institution should at present be permitted to interfere with the claims of our own College.

Resolved, 4. That Synod again respectfully recommend to the Board of Education to aid the contingent funds of the College, during the next twelve months, to the amount of \$800, and the year following to the amount of \$600; with the express understanding that thereafter no further aid will be asked.

The Board of Education have not been enabled, as yet, to comply, in full, with the terms of the Synodical recommendation. A portion of the amount specified has been granted; and the Board hope to obtain collections on the territory occupied by the College, sufficient to meet the exigency.

DAVIDSON COLLEGE, N. C.

Davidson College, under the care of the Synod of North Carolina, is one of the oldest of our Church Institutions. Under the presidency of the Rev. Samuel Williamson, D. D., it is pursuing its quiet and prosperous career, and is answering the great purpose of training up young men in "the nurture and admonition of the Lord."

This College has never asked for any appropriation from the funds of the Board of Education. It is aiming to raise \$40,000 by selling 400 scholarships at \$100 each. About 200 scholarships were taken in the Concord Presbytery alone, as reported at the last meeting of the Synod. In the next Annual Report, the Board hope to present some details of the history and condition of this Institution.

OGLETHORPE UNIVERSITY, GA.

Oglethorpe University, during its short career, has been favoured in a very signal manner with the smiles of Heaven, and its history is an encouraging argument in behalf of denominational institutions.

Whether it arises from the religious character of the teachers in such institutions—or the early training of the pupils that resort to these places—or to the facilities to introduce religious instruction—or to the special prayers of the church—or to all these combined—this institution has enjoyed a remarkable number of precious revivals. During the years of 1846, 1847, 1848, 1850, and 1852, the Spirit of God was poured out in copious measures upon the pupils, and, at the close of several college years, nearly the whole number had become hopefully pious.

The revival during the past winter afforded a most striking and encouraging instance of direct answer to prayer. It began on the night of the last Thursday of February, the day set apart for the annual concert for prayer, in behalf of colleges. After public service in the chapel during the day, the pious students appointed a special prayer meeting in one of the recitation rooms at night. To their wonder and delight, a large number of their fellow-students were present, who were not in the habit of attending such meetings.

There had been up to that hour no special indications of the presence of God's Spirit. At that meeting, however, whilst engaged in singing, prayer, and reading the Word, a powerful influence came down upon them, and the whole assembly was bathed in tears. Worldly professors were smitten with remorse; careless sinners were pricked to the heart; and one that had been sorrowing under conviction for sin, found hope in Christ. From that night, a series of daily religious meetings were kept up for weeks. They were arranged in such a way as not to interfere with any literary exercise, except occasionally an individual was so overwhelmed with a sense of sinfulness, that he asked and obtained permission from his professor to be absent from a few recitations of his class. For several weeks, the hours of relaxation were generally employed by the students in meetings for prayer and religious conversation. The voice of prayer and praise could be heard in all directions by a passer by. The groves and secret places of retirement in the fields around the college, were vocal with humble petitions, and with their songs of Zion. A very large proportion of the non-professing students were hopeful subjects of Divine grace;—though the faculty have advised most of the students, as being young, to deliberate well, and, especially, to confer with their friends at home, before making a public profession of religion.

When the session closed, such was the predominant influence of religion, that profanity and vice dared not to show their heads. A young man, suspected of vicious habits, was shunned as an improper associate, and the whole tone and character of the students were on the side of virtue and piety.

Of the senior class, consisting of fifteen, *all but one* professed a hope in Christ. Of these, a large majority have selected the Christian ministry as their chosen work. A spirit of self-consecration, and an interest in foreign missions, have been awakened, throughout the institution, which promise happy results.

AUSTIN COLLEGE, TEXAS.

Austin College is assuming more and more an aspect of importance, and is growing in the confidence of the community. The college building is almost completed; its architecture is tasteful; its arrangements excellent, and the whole work a credit to both Church and State.

The President, Dr. Samuel M'Kinney, has been conducting the literary department with great reputation; whilst Dr. Baker has continued his persevering and successful financial efforts.

The Board entertain no ordinary expectations of the future influences of this institution, established by the prayers and labours of faithful men, and dedicated to the glory of the God of Zion.

OAKLAND COLLEGE, MISSISSIPPI.

Oakland College, more endeared than ever to its friends and the Church by the violent death of its honoured President, Dr. Jere-

miah Chamberlain,* has been placed under the superintendence of the Rev. Robert L. Stanton. The pastor of the Presbyterian Church, at Natchez, lately furnished for publication the following notice of the condition and prospects of the College.

"The friends of religion and sound education will be gratified to learn that this Institution is at present in a more healthy and promising condition than it has been in for the last fifteen years—perhaps since its establishment. So God works. The death of Dr. Chamberlain has been instrumental in bringing about, in a few brief months, an improvement in the affairs of Oakland College—which, at the period of his death, was anticipated, even by the few of its friends who had the faith that removes mountains, only as a faint and distant possibility. By a noble effort on the part of individuals residing in the neighbourhood, and belonging, with a few exceptions, to the Board of Trustees, the Institution has been recently entirely disencumbered of debt. About \$25,000 has been raised and paid in cash. A heavy claim held by the Rodney Bank against the College, for stock purchased several years since, has been cancelled by an arrangement made with the assignees of the Bank. The salary of the President has been secured for five years, by special private contributions, after which it is expected, the 'Chamberlain Fund,' which is designed to provide a permanent endowment for the Presidency, will have been completed. With these causes of gratitude to a propitious Providence, it is encouraging also to be able to state, that at no time has the Institution seemed to enjoy more of the confidence and respect of the community. The Rev. R. L. Stanton, the successor of Dr. Chamberlain, has brought with him to his new post a well-earned reputation for practical wisdom, learning, and intellectual vigour, and his administration, thus far, has amply verified the high expectations which were entertained at his election to the Presidency."

WASHINGTON COLLEGE, TENNESSEE.

This time-honoured Christian Institution is not yet relieved of its embarrassments; but is making sure, although slow, progress towards the desired end. The section of country, in which it is situated, is rapidly rising in importance; and if the friends of the college have been labouring under disadvantages of late years, the day of its prosperity seems now to be dawning.

An unsuccessful effort was made last year to unite it with Tusculum College, which is in its neighbourhood. It is deeply to be regretted that two institutions, under the same general influences, should be located in immediate proximity to each other.

The number of students in Washington College has been steadily increasing; and this is not the time to be faint-hearted about its ultimate prospects.

CENTRE COLLEGE, KENTUCKY.

Centre College is the best endowed institution in our Church. It lives and thrives on its own resources, derived from the people of Kentucky, whose hearts the Lord has prompted to take an interest in its behalf. Although the Board of Education have had no official connexion with this Institution, they present some statements

* An account of the melancholy and tragical end of this servant of Christ is given in the *Home and Foreign Record* for November, 1851.

respecting it to the General Assembly, as of universal interest to the Church.

Centre College, so named from its location in the centre of Kentucky, was, as far as we can learn, the first college in the United States, the absolute ownership and control of which were vested by charter in an ecclesiastical body. It was originally established by law, and went into operation as a State Institution. In 1824, five years after its incorporation, and two after the organization of its first classes, an agreement was entered into between the Board of Trustees and the Synod of Kentucky, and ratified by an act of the Legislature, so modifying the charter as to transfer the Institution into the hands of the Synod, on the condition of the payment by Synod, into the treasury of the college, of twenty thousand dollars—one-fourth of this sum being payable in books or apparatus. The Synod did not obtain the full and complete possession and control of the Institution till 1831, as the condition of the transfer had not been, until that time, completely fulfilled. The Presbyterian Church in Kentucky was very weak when this contract was entered into; but it was induced to pledge itself to raise an amount greatly disproportioned to its apparent ability, in consequence of the fact, that the Transylvania University, the only college then in the state, had fallen under the government of infidels, Dr. Holly having been appointed its President. The State University was felt to be an unsafe place for the education of youth; and although some thousands of dollars had been contributed to its funds by Presbyterians, they preferred abandoning it and establishing an institution, whose course of study as well as of moral training they could control, and to whose teachers they could securely confide the regulation of the conduct and formation of the principles of their sons.

Jeremiah Chamberlain, D. D., recently of Oakland College, Mississippi, was inducted into office, as the first permanent President, in 1823, and resigned in 1826. He was succeeded by Gideon Blackburn, D. D., in 1827, the Rev. D. C. Proctor having in the interim discharged the duties of the office. On the resignation of Dr. Blackburn in the fall of 1830, the Rev. John C. Young, the present President, was elected.

Although the Faculty was very limited in numbers, and the salaries low, the annual expenditures of the Institution had been constantly exceeding its income, until, in 1830, the amount paid by Synod, and intended for a permanent endowment, had been entirely exhausted in defraying the current expenses; and the College left destitute of everything, except its buildings, valued at fifteen thousand dollars. After the resignation of Dr. Blackburn, and the entrance into office of the new President, measures were speedily adopted for enlarging the organization of the faculty, extending the course of instruction, and raising means for both meeting the increased expenses and forming a permanent endowment. These measures were, by the blessing of God, attended with great success; and followed in later years by a few transient efforts of agents to raise funds, they have advanced the institution to the position which it now occupies. It has, at present, a President and four Professors, no *nominal* and *catalogue*, but *actual*, and recitation-room Professors, with a Principal and Assistant Teacher in the Classical Preparatory School. It has a permanent fund of upwards of eighty thousand dollars, profitably invested in stocks and notes. Upwards of thirty thousand dollars of this amount has been raised on the plan of five hundred dollar scholarships, about ten thousand dollars have been received from legacies,—the balance has been procured in subscriptions and donations. The income has, for several years past, fully covered the expenses. One hundred thousand dollars is the amount which the Synod has determined to raise for the endowment of Professorships, and, with a suitable agent who could devote himself for six months entirely to the work, the result aimed at would be easily attained. There is good reason to expect, in addition to the Professorial endowment, that another fund of \$10,000 or \$12,000 will soon be provided in another way, for the annual increase of the

Library and apparatus. The buildings and ground owned by the College have cost about \$27,000, the Library and Apparatus about \$6,000.

The regular increase of the number of graduates, in each successive period of four years from the first commencement, will exhibit the remarkable, and at the same time, uniform and healthful growth of the Institution. During the first period of four years, the average number of graduates at each commencement, was a fraction over two; during the second, it was four; during the third, it was six; during the fourth, it was ten; during the fifth, it was sixteen; during the sixth, it was nineteen; and during the seventh and last, it was twenty-seven.

Besides the three hundred and forty-six graduates, who have been sent out from the college, more than one thousand others, who did not complete the full course requisite for graduating, have received their education within its walls.

In all these facts it is gratifying to see such abundant proof, that the good hand of the Lord has been upon the College to build it up in answer to the prayers, and as a reward to the self-denying labours of his children; but another still more delightful fact ought to be recorded to the praise of his glorious grace, as manifested in the history of its progress. The efforts of His people to rear an Institution, in which His great name might be honoured, and their descendants taught to worship the God of their fathers as their fathers had worshipped Him, have in no other respect been so signally approved by His blessing, as in the repeated and gracious outpouring of His Spirit on the hearts of the students. That wonderful work of grace, which began in 1826 and continued in 1827, which extended to all the congregations of our Church throughout the state, and more than doubled the number of Presbyteries in Kentucky, commenced among the students of Centre College, and from that time to the present, *eleven different years have been marked*, in the history of the Institution, by *revivals of religion*. The last of these manifestations of Divine mercy was granted during the present session of 1852, and its visible result, thus far, has been a profession of faith in the Redeemer, on the part of *forty-five* of the students, who have united with the Church.

The chief peculiarity, besides that of ecclesiastical control, in which Centre College differs from most other colleges in our country, is, that from an early period it has pursued a different system of boarding and lodging the pupils from the one which is usually pursued in other institutions. In 1831, the plan of lodging the students in the College buildings and boarding them at a common table was abandoned. Since that period, all have lodged and boarded in private families. The change has been attended here with very great advantages. Whether this system is practicable in all places, and whether some of its chief advantages here do not result from the peculiar condition and character of the community in which the College is located, are questions which might, perhaps, admit of discussion. The heads of families in the village and the country round about are, with rare exceptions, professing Christians, and almost all have some students boarding with them. The number living together at one house (usually from two to four), is so small, that they not only can enjoy much more privacy and many more comforts than can be found in public buildings and refectories, but their morals and manners can be better secured by their becoming incorporated with the families among whom they are thus distributed. Nor is the cost of living increased by this system; it is, in fact, diminished. For it has been ascertained on a full and fair comparison with the charges at other places, that the total expenses for board, lodging, and all extras, such as washing, lights, fuel, and servant hire, are really less here than those incurred for the same items, in even the cheapest of the institutions in which the opposite system prevails.

During the last two years, the number of students in the College and Classical Preparatory Department has ranged from 192 to 200; of these, about 150 have been students of the College proper.

HANOVER COLLEGE, INDIANA.

Hanover College has enjoyed during the past year its usual measure of prosperity. Its students have been numerous, and their instruction conducted on the sound Christian principles, mentioned in previous Reports.

An effort is making to erect a suitable and spacious College edifice, on a commanding site, in full view of the Ohio River. A considerable amount of funds has been secured for this important and necessary movement; and the hope is indulged that the friends of the Institution will, with the Divine blessing, carry the undertaking to a speedy and triumphant conclusion. A college, so distinguished with spiritual and providential favours, deserves an habitation of honour. Let the new edifice arise in the simple majesty of its proportions, a thank-offering to the Lord, and a monument of the love and enterprise of His people.

M'DONOUGH COLLEGE, ILLINOIS.

M'Donough College was chartered as early as 1839. A building was erected, and an academical school was commenced with one teacher, and continued about two years. Just at that time a pressure of pecuniary affairs, almost without a parallel, commenced and prevailed for eight or ten years. The country was new, no money in circulation, the College had no endowment, there were but few students, on account of the sparseness of the population, but especially from the pressure of the times. The friends of the College struggled to sustain it, spending their private funds until they had greatly embarrassed themselves, but without success. A small debt was contracted, which resulted in the sale, on account of a debt of about five hundred dollars, of a property which had cost at least four thousand.

The Presbytery of Schuyler, in whose bounds it was located, beheld with grief and mortification, property thus sacrificed, that had been donated by the friends of the Presbyterian Church for the cause of education. When the pecuniary affairs of the country began to revive in the autumn of 1848, negotiations were privately entered into to see on what terms the Presbytery could obtain the property. In the mean time, it had passed into the hands of the Masonic Lodge of M'Donough County, with a view of establishing a Masonic College. The Lodge soon ascertained that they could not raise the means to carry on an institution of learning, and after some negotiations, they consented to make a transfer of the property to the Presbytery of Schuyler, generously donating the greater part of what the property had cost them. The remainder was raised and paid over to them, and a clear deed obtained.

In January, 1849, a new charter was obtained, appointing as its first trustees, several members of the Presbytery, and authorizing them to appoint their successors for ever. In the mean time, the building had got out of repair, and about five hundred dollars were required for repairs before the institution could go into operation. The funds were raised by the Presbytery, and during the summer of 1849, the building was repaired; and on the first Monday of November, of the same year, the academical department went into operation, under the Rev. R. Harris. The Board, believing that the interests of the Institution would be promoted by giving it a more distinctive Presbyterian character, in January, 1851, obtained an amendment to the charter, requiring that one-fourth of the members of the Board should go out of office annually, and in filling up whatever vacancies should occur after the amendment, one-half should be filled by the Board, and the other half by the Presbytery of Schuyler, and such other Presbytery or Presbyteries, Synod or Synods, as

might choose to co-operate. The charter is as full and liberal as any charter in the State; and though distinctly Presbyterian, it was granted by the Legislature without a dissenting voice. The opinion seems to be becoming very prevalent in the West among all classes, politicians, as well as others, that institutions of learning are not likely to succeed unless under the patronage of some religious denomination.

The Board at their first meeting after the amendment, appointed a committee to present the charter to the Presbytery of Schuyler. The Presbytery at its first subsequent meeting, accepted the charter, and appointed their quota of Trustees. A committee was appointed also to present the charter to the Synod of Illinois. The Synod accepted the charter, and appointed their quota of Trustees. The Board appointed the Rev. W. F. Ferguson, President; and the Rev. R. Harris, Professor of languages; and these, aided by one or more tutors, compose the present Faculty. Another Professor will soon be added, and a Faculty provided, as the growing wants of the College may demand.

The College was regularly organised on the first Monday of November, 1851, with a freshman class of seven, and a large number in the primary and academic departments; and the session closed with *one hundred* students. The summer session commenced on the first Monday of May, 1852, with flattering prospects, and the catalogue for the year will probably range between one hundred and one hundred and fifty.

For the present, a female department is connected with the Institution, with a view to the establishment of a female seminary, at an early period, under the control of the same Board, that our daughters may enjoy the advantages of a thorough religious education. A plan for permanent endowment has been adopted by the Board, which will be submitted to the Synod of Illinois at their next meeting, for approval, and when the plan is matured, the Board will enter immediately upon the work of endowment.

DES MOINES COLLEGE, IOWA.

Des Moines College is making as much progress as can be expected in a new country. The foundation of such enterprises must be laid in faith, patience, and hard work.

The Rev. James C. Sharon has been elected President of the College. The number of students is over fifty. A plan of endowment by scholarships is about to be undertaken; and as this is a popular mode of financial operation, there is good reason to anticipate success.

CARROLL COLLEGE, WISCONSIN.

Carroll College has been preparing an edifice, in which to carry on the course of instruction. The building is seventy-four by thirty-six feet, with a central projection of two by sixteen feet in front and rear, two stories high, with a spacious attic, and dome or observatory on the centre. It is located on a beautiful site, and there is ample space for additional buildings, whenever they are required. The erection of the college edifice has engaged the special care of the President, John A. Savage, D.D., through whose labours it is expected that it will be brought to a completion during the ensuing autumn. The preparatory department, under the charge of Professor L. J. Root, has been highly successful.

The Synod of Wisconsin, organized last year by the General Assembly, has taken the College under its care.

WESTMINSTER COLLEGE, N. Y.

Some doubt having arisen in regard to the best location for Westminster College, a convention of the friends of Christian education was invited at Buffalo to consider the subject. At an adjourned meeting of the Convention, held in Rochester, in January last, the following resolutions were adopted :

1. *Resolved*, That Geneseo, in the County of Livingston, in the judgment of this Convention, is the most desirable location for the establishment of a Presbyterian College in Western New York.

2. *Resolved*, That the Trustees of Westminster College be respectfully requested to apply to the Legislature of this State at its present session, for an Act to amend the charter of said College by changing the location thereof from Buffalo to Geneseo, in the County of Livingston.

3. *Resolved*, That subscription papers be immediately put in circulation for the purpose of raising \$150,000, to endow Westminster College, the said subscriptions to be binding when \$50,000 shall have been subscribed in good faith, and upon the contingency that the location of said College be changed from Buffalo to Geneseo.

The charter of the institution locates it at Buffalo ; and the trustees have, as is understood, expressed an unwillingness to apply for authority to change the location. The Synod of Buffalo, which meets shortly, will probably have the subject under consideration ; and it is hoped that all difficulties and differences of opinion will be adjusted in a wise and satisfactory manner.

TEACHERS' AND MISCELLANEOUS DEPARTMENT.

The last General Assembly passed a resolution to the following effect :

Resolved, That the General Assembly has a deep sense of the importance of giving to its youth a Christian education in Academies and Colleges on a more extensive scale than has yet been practised within our bounds ; and for the purpose of contributing to some extent, in bringing forward promising young men of suitable character, other than candidates for the ministry, the Board of Education are hereby authorized to apply to this object whatever funds may be thus specifically appropriated by the donors.

For the purpose of giving a name to this department of their operations, somewhat characteristic of its prominent aim and indicative of the most pressing wants of the Church, the Board have adopted the name of the TEACHERS' AND MISCELLANEOUS DEPARTMENT.

It will be observed, that the general funds of the Board are not chargeable with the expenses of conducting this department, but that it relies entirely upon funds specifically assigned to it by donations from individuals or other sources.

There can be no doubt that there are many promising youth in our Church, "other than candidates for the ministry," whom private benevolence will gratefully assist in educating, as the means of their usefulness in future life. None of this class, next

to those who may become ministers, may be considered as affording more direct benefit to the Church, than those who may ultimately devote their lives to teaching. A chief want, now existing throughout our land, is a supply of the right kind of teachers.

1. The right kind of teachers calls for *qualifications of a high order*, such as religious character, intellectual gifts, cultivation, aptness to teach, and general acceptability. The cause of education has suffered immeasurably by the numbers admitted to the rank of teachers, who have no proper claims to the privileges and honours of the profession. The other learned professions possess some safeguards in the previous training and in the public examinations required as preliminary to the official right of entering upon their duties and responsibilities. But teachers, especially those of common schools, have heretofore been introduced to their calling with very insufficient trial of their gifts. An improvement is gradually taking place, which needs to be carried forward with efficiency and more under the influence of the spirit of religion. As a general rule, a regular academical and collegiate education is a qualification, requisite to usefulness, on a hopeful and extensive scale.

2. In addition to qualifications, *numbers* are requisite to meet the wants of the times. There is almost as great a demand for teachers as for ministers. Many of our Primary Schools and Presbyterial Academies find it difficult to carry on their operations; and the educational interests of the Church and country are suffering from the want of instructors to a very considerable extent. It is therefore wise to assist promising young men in obtaining an education which will qualify them for this eminent and influential profession.

But there are other young men, besides teachers, who may be educated with the hope of extensive usefulness in the Church. Some of our choicest sons, not in a condition to make a selection of their profession early in life, may be led forward through Christian training to higher and higher views, and ultimately, by the grace of God, into the ministry.

The Board have now under their care *six* young men, aided by funds specially appropriated to their education; and the prospects of more extended operations in this department are encouraging.

In connexion with the department, now under consideration, the subject of NORMAL SCHOOLS properly invites attention. Their relation to an adequate supply of teachers of the right kind is obvious. The establishment of a Christian Normal School, under ecclesiastical superintendence, was a favourite project of the late DR. ARCHIBALD ALEXANDER, than whom no man had a more intelligent, sober-minded, and appreciating estimate of the whole subject of Christian education. Some of our Presbyterial Academies and Colleges aim at making special provisions for the educa-

tion of teachers; but the Church needs a few Normal Schools in prominent locations, established on a definite professional foundation. Whilst the Board do not recommend any measures for the adoption of the General Assembly, it is to be hoped that some of the Presbyteries, or Synods, will take action on the subject speedily and efficiently.

AGENCIES.

During the year, the work of collecting funds has been conducted by the Rev. Dr. Chester, the Associate Secretary and General Agent, the Rev. Dr. Wood, and the Rev. Wm. Speer, with such aid as was rendered by the Corresponding Secretary.

The REV. DR. CHESTER visited extensively the Northwestern, and Eastern field, and did important work in assisting to establish several Presbyterian Academies, besides presenting the cause of ministerial education in many of the churches.

The REV. DR. WOOD continued his agency for the Board only a small part of the year, contrary to the hopes entertained at the beginning. Renewed application has been recently made to him to devote himself exclusively to the promotion of the cause of education in the West, Northwest, and Southwest; and the Board indulge the hope that his services will be secured for this important object.

The REV. WM. SPEER has rendered very efficient and acceptable aid in the Synods embraced by western Pennsylvania and Ohio. He has visited a large number of Churches, and by preaching and personal visitation, has done a great deal to supply the lack of service, which for several years has providentially hindered the operations of the Board in that important and fruit-bearing field.

STATE OF THE TREASURY.

The following is a general view of the finances of the Board during the year. The details are in the *Appendix*.

MINISTERIAL EDUCATION FUND.

Balance at Philadelphia, May 5th, 1851, -	-	-	-	\$4,182 37
Balance at Pittsburgh and Columbus, -	-	-	-	426 33
				<hr/>
				4,608 70
Cash received at all the Treasuries,* -	-	-	-	32,617 04
				<hr/>
Total amount of available funds, -	-	-	-	37,225 74
Amount paid on orders of Executive Committee,* -	-	-	-	32,399 35
				<hr/>
Total balance, May 5th, 1852, -	-	-	-	\$4,826 39
				<hr/>

* Included in these sums is \$725, transferred to General Education Fund, by consent of donors.

GENERAL EDUCATION FUND.

Balance, May 5th, 1851,	-	-	-	-	-	17 97
Cash received from Churches, &c.,	-	-	-	-	-	6,833 74
Total amount of available funds,	-	-	-	-	-	6,851 71
Amount paid on orders of Executive Committee,	-	-	-	-	-	6,383 44
Balance, May, 1852,	-	-	-	-	-	\$468 27

AFRICAN FUND.

Balance, May 5th, 1851,	-	-	-	-	-	1,033 86
Cash received, donation,	-	-	-	-	-	100 00
						1,133 86
Amount paid on orders of Executive Committee,	-	-	-	-	-	56 00
Balance, May, 1852,	-	-	-	-	-	\$1,077 86

FUND FOR TEACHERS AND OTHERS.

Cash received,	-	-	-	-	-	185 00
Amount paid on orders of Executive Committee,	-	-	-	-	-	75 00
Balance, May, 1852,	-	-	-	-	-	\$110 00

GENERAL RECAPITULATION.

Total Receipts, including balances,	-	-	-	-	-	\$45,396 31
Total Payments,	-	-	-	-	-	38,913 79
Total balance,	-	-	-	-	-	\$6,482 52

Of this balance, more than \$1000 belong to the principal of the *African Fund*; and a considerable portion of the remainder has been already paid to meet the obligations due for the May quarter.

AMENDMENT OF THE CHARTER.

The General Assembly having committed to the Board the management, within certain limits, of General Education as well as Ministerial, it was deemed important to obtain such an amendment to the Charter as would include all our educational operations. The Legislature of Pennsylvania, at its late sessions, unanimously granted the privileges asked; and the charter, as amended, now conforms to the plans of the General Assembly. The Charter and Amendment will be found in the *Appendix*.

PUBLICATIONS.

In addition to the "Home and Foreign Record," which the Board of Education have a share in editing, a number of occasional documents have been issued, and circulated during the year. A second volume of an annual magazine, called "HOME, THE SCHOOL, AND THE CHURCH," or, the "*Presbyterian Education Repository*," has been published by the Corresponding Secretary; and although not officially under the direction of the Board, it has an important influence in making known its principles and measures, and in commending the cause to the churches.

Part Third.

THE TRUE PARTIES IN EDUCATION.

THE Board of Education desire, in the present state of the educational measures of the Presbyterian Church, to assist in the formation of a correct public sentiment on the subject of education. No plans can be successfully carried into execution without the agency of an enlightened public opinion, rendered operative by the grace of God through the convictions of truth.

The subject of discussion, deemed important at the present time is the question, "WHO ARE THE TRUE PARTIES IN EDUCATION?" or "Who are the responsible agents in the work, and WHAT THEIR RELATIVE RIGHTS AND RESPONSIBILITIES?"

The main object of the Board will be to vindicate the *Church* as one of the parties in education; but the general position taken is that parents, the Church, and the State are respectively concerned in this great matter, each within its sphere.

PARENTS A PARTY IN EDUCATION.

The chief responsibility of the training of the young rests upon parents. The Providence of God, which has made children *dependent*, has placed upon their natural guardians the obligations of their education. *Parental affection* coincides with this arrangement of nature; and the *peace and happiness of families*, as well as *all the interests of religion* are closely identified with it. The *Scriptures* expressly charge parents with the duty of the religious instruction of their children. A quotation from each of the Testaments will suffice as a specimen of the general teachings of Scripture.

"And these words which I command thee this day, shall be in thy heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

"Bring them up in the nurture and admonition of the Lord."

Revelation thus throws clear light upon the suggestions of nature and providence; and as an additional safeguard, God has magnified the authority of parents, by incorporating the obedience of children among the moralities of *His immutable law*. The family is in all respects a divine arrangement of wonderful privilege and power. The covenant promises run through it, like the rivers which watered our original Paradise. And amidst all the changes of the fall and inflections of the curse, the family still retains glimpses of the glory of its first estate.

Parents are the original parties in education by divine appointment; those upon whom devolve the main duties and rights relating to the bringing up of the rising generation. They are, therefore, responsible to God for the education which their children receive. This education is commonly given, partly at home and partly in schools.

1. Home education, it is universally admitted, should be conducted on religious principles. The manner in which the scriptures require the religious instruction of children, is so emphatic that it constitutes an argument of great tenderness and power in favour of the personal religion of parents. God's plan is to teach religion to children through *the religion of their parents*. "These words which I command thee this day *shall be in thy heart*, and thou shalt teach them diligently to thy children." First, in the heart of the parent; thence to be transplanted into the hearts of the children.—Another remarkable peculiarity of scriptural teaching on the subject of education is that *its entire stress is laid upon religious instruction*. The knowledge of God and of the way of salvation is the great topic. Secular training is not the subject of divine promises, is not the aim of revealed precepts, is not the object of the great plan of redemption. Everything centres about soul-knowledge. The nurture of the Lord, the training in the way the child should go, the beginning of wisdom, the early remembrance of the Creator, these are the points on which the scriptures insist, and which parents are under obligations to make prominent. As the original parties in education, parents are set over the household to give law and knowledge to its inmates.

2. But education is not confined to the precincts of home. From the necessity of daily toil, from incompetency of parental qualification, and from real or supposed advantages of various kinds, children are sent to select or public schools for higher acquisitions. The responsibility of their education, however, still abides upon the parents. It is the duty of the latter to see that the schools where their children go are Christian schools, and that their teachers are Christian teachers. Circumstances may indeed be of so peculiar a nature as to preclude the possibility of making use of schools, where all the desired advantages can be realized. Every parent has, of course, the liberty of deciding what is duty, in subjection to the law of Christ. No plea is more false, however, in justification of non-religious schools, than the idea that religion does not belong to day schools. Religion belongs to education wherever it is conducted. The principles of education are the same in the school as at home. Fireside principles are school-house principles. Religion belongs to the culture of the human soul on whatever soil that culture may be conducted. And it becomes parents to remember that God will hold them responsible, according to their light and opportunities, for the irreparable evils brought upon their children by a mischievous and godless education.

Parents are the chief parties in the whole work. They are at the head of authority and of obligation throughout the entire process of training, private and public, and are always to be recognised as divinely instituted guardians of the children "whom God has graciously given" to them.

THE CHURCH A PARTY IN EDUCATION.

I. In the first place, the Church is a party in education, because the TRUE OBJECTS and NATURE OF EDUCATION NECESSARILY INCLUDE THE INCULCATION OF RELIGION.

The idea of training up an immortal being with no higher aim than to qualify him for certain duties in this life, is one of the false and popular maxims of the day. Education, in its true aim, takes a wider range than the life that now is, and comprehends both the mortal and the immortal destiny of its subjects.

The true *object* of education includes religion. The training work has reference to all the powers capable of being trained, whether intellectual, moral, or physical. The mind is not the only part of the complex being which is to be subjected to the influences of education; but the feelings, and especially the moral feelings and discernments, claim the right of culture as inherent and essential elements of humanity. True philosophy acknowledges the conscience as an important department in the constitution of the human soul;—not an appendage, to be neglected or not according to circumstances, but a constituent of the nature of man, susceptible of cultivation, and greatly needing it under all the exigencies of human depravity. Under no circumstances, then, can religion be properly excluded from a system of education. It enters into the training system as naturally and lawfully as any other branch of knowledge; and if its importance be taken into view, it is the last branch of instruction that ought to be undervalued. Indeed, it can only be banished from institutions of learning on principles which are as unfounded in true philosophy as in genuine piety, and which, by degrading man to a mere creature of intellect, cast indignity upon his moral and immortal powers.

The right of religion to form a part in the course of instruction is further evident when the *nature* of education is carefully considered. Education is an *enlightening* process. It adds to the stores of knowledge. It delivers from ignorance, and enriches with instruction. It develops the mind, and, in the process of developing, it furnishes materials of thought, and prepares it for an increase of acquisitions. Now, shall education enlighten the human soul on all branches of knowledge except those which relate to divine truth? Does not the very fact that the training is an enlightening system prove that religious, the highest kind of all knowledge, ought to be included among its lasting and precious results?

But education also secures the *discipline and strengthening* of the faculties. This is no insubordinate, but a prominent, result. A thorough course of instruction always invigorates and disciplines, as well as enlightens. The mind acquires a self-control, a readiness to use its powers, a capacity of enlargement, which cannot be over-estimated. And is it right, under circumstances of such advantage, to omit the discipline of the moral faculties, to pass over the subjection of the conscience and of the will to the law of God and to the gospel of Christ? No considerations of worldly policy can justify the neglect of opportunities which can never be recovered, for strengthening the immortal part of our nature.

Again: education, in its nature, is a *moulding* process. It forms character, and gives direction to destiny. It has the elements of power. It controls the life, and sends forth its influences into eternity. No human being can undergo the processes of a course of education without receiving impressions for good or evil, which pass on with his years. There is a formative energy which works throughout the soul. The absence of religion in such a process leaves human nature to its own corruption, and destroys any well-grounded hope of moral and religious development, which is "the chief end of man." Education without religion is one of the most dangerous and heaven-daring experiments ever devised by man. It is not necessary that the course of instruction should be pervaded by an irreligious spirit, in order to render it hazardous in its moulding influences. The mere absence of religion, like the withholding of the good seed, insures the growth of weeds and thistles on the human soil. Negation of good is in all ordinary circumstances the very presence of evil.

The celebrated Robert Hall gives the following emphatic testimony on this subject:

"Next to the infusion of positive impiety, the most evil element in which the mind can be placed is that out of which religion is expelled. To live without God in the world, and to converse with those who thus live, is, only in a lower degree than positive impiety, less dangerous to a creature who is in a state of probation, and whose everlasting interest depends on acquaintance with, and obedience to, his Maker.

"I recollect, some years ago, that upon reading some very popular tales (moral tales, they are styled), the talent of which is exceedingly great, but which are distinguished by the total absence of religion, and the want of all reference to it, even in the scenes of death, the influence on my mind was such, that, during the time devoted to that reading, it was with great difficulty and perplexity I was able to discharge my ministerial duties. It became, therefore, painfully evident to me that to be conversant long together with trains of thought, or associations of ideas, from which religion is entirely excluded, is of most dangerous tendency; for religion is a positive thing, and, at the same time, it requires to be brought into view; it must be realized by an effort of the mind; it addresses not itself to the senses, does not occur naturally in the paths of life; it lies in an invisible state, and can only be realized by a positive act of faith, and be made operative by a serious exertion of the mental faculties, by calling our attention to spiritual impressions, and thereby overpowering the mechanical and necessary operations of sensible objects."

If education enlightens, invigorates, and moulds, then religion should participate with its divine and holy truth in giving light, vigour, and direction throughout the whole course of instruction. And if the claims of religion are so prominent and authoritative in the educational work, as indicated by the objects and nature of education, it is clear that the Church, which is the guardian of the former, is one of the parties in the latter.

II. The Church is a party to education, because TEACHING IS ONE OF THE FUNCTIONS OF THE CHURCH. This position in the abstract will scarcely be denied. God makes use of his Church to "teach all nations." It is her very vocation to instruct in divine things. The great practical question here for consideration is, how far the teachings of *other* things besides pure religion is embraced within the scope of ecclesiastical authority?

In answering this question so as to bring general learning within the lawful sphere of the Church, it is important to remember, in the first place, 1. That *the proper knowledge of the Bible calls into requisition learning of every kind.* History, geography, astronomy, mental philosophy, general literature, and in short, every department of knowledge is fairly subject to the demands of every one who desires thoroughly to understand the Scriptures. On the principle, therefore, that the greater includes the less, the Church has a right to teach the general branches of education as auxiliary to the interpretation and knowledge of the divine word.

2. It must also be remembered that, if secular knowledge is taught outside of the Church, and in a secular way, the opportunities for inculcating divine truth are rendered very unpromising. The Church cannot hopefully undertake the dissemination of religion throughout the world, when secular training is allowed to anticipate its aims.

3. In the third place, light may be thrown upon this subject by inquiring into the natural method of propagating religion among the ignorant and the heathen. Is it by education, or by simply preaching the word, or by a union of the two? Certainly by a union of the two. All our missionary stations have elementary schools and higher academies as indispensable auxiliaries in the work of teaching religion. These institutions cannot be trusted to foreign hands. The Church herself must superintend them with a religious interest which does not slumber. Her hopes of success are there. The great educational Institute, under Dr. Duff's care at Calcutta, has done as much to undermine Hinduism as all other causes combined. The Government institution, in which religion was not definitely taught, produced no impression upon the pagan mind, except to make it infidel. But the Spirit of the Lord has made the Christian institution of the Free Church of Scotland a terror to the Brahmins, whilst the other readily receives their patronage. Experience proves that in the propagation of Christianity the Church cannot forego the advantages

of superintending the mental cultivation of those she hopes to convert to the knowledge of the truth.

4. Let it also be considered that, in a Christian land, the Church succeeds in winning her youth to the Saviour in proportion as she combines the religious element with secular learning. It is indeed said that, in Christian countries, where there are so many other opportunities of inculcating religious truth, there is no necessity for the care of the Church in general education. In opposition to this statement, it may be confidently affirmed that fidelity to the Redeemer in daily education receives a blessing even where other privileges are realized to the greatest extent. What institutions enjoy the outpourings of God's Spirit? Is religion often, if ever revived, where the course of instruction is not leavened with religious truth and superintended by religious men? The promises of God are not with the ungodly. His covenant is with them that fear Him. Conversions to Christ are the joy of *religious* institutions.

5. The facility with which ministers become teachers of general knowledge, and the admitted relationship between the two professions of preaching and teaching, go far to establish the position taken. Probably nearly 300 of our ministers are engaged in teaching, and many of them in immediate connexion with the work of the ministry. The fathers of our Church signalised themselves as instructors of youth. Numbers of them personally established and superintended schools and academies. Did those men depart from their ordination vows? On the contrary, did not the general commission to preach the gospel, and to feed the lambs, authorize them to devote a large part of their energies in training the rising generation and in bringing the Gospel to bear upon their minds and hearts through the apparently circuitous, but really direct, course of public education?

6. Another principle, already alluded to in this Report, confirms the position that teaching is a function of the Church, viz.: the Scriptures lay no stress on *secular* education, but abound in exhortations in favour of *religious nurture*. If the religious so far exceeds the secular, if the two naturally go together, and if the religious belongs to the Church, then the right and duty of the Church to include the whole within its proper sphere is no unnatural inference.

Teaching being a function of the Church,* the latter is one of the parties in education.

III. Another circumstance, throwing light upon the position of

* Dr. Junkin, in his inaugural address on Christian education, says: "Without fear of contradiction, therefore, from any quarter, we affirm TEACHING to be the leading, the all important function of the Church."

For a full discussion of this point, reference is made to the sermon preached by Dr. Hodge, before the Board of Foreign Missions, in 1848; and to Dr. Junkin's address, at his inauguration as President of Washington College, Va. Both of these discourses will be republished in "HOME, THE SCHOOL, AND THE CHURCH."—Cor. Sec.

the Church respecting education, is, that HER CHILDREN ARE MEMBERS OF THE CHURCH. They sustain a covenant relation to God, and are within the enclosures of His visible kingdom, and thus entitled to the oversight of its appointed officers.

"The visible Church," says the Confession of Faith, "consists of all those throughout the world that profess the true religion, *together with their children*, and is the kingdom of the Lord Jesus Christ, the *house and family of God*," &c.* If children belong to the house and family of God, and are members of the kingdom of the Lord Jesus Christ, then the constituted authorities of the house and kingdom are under obligations to see that such members are trained up "in the way they should go."

The doctrine that the children of believers are members of the visible Church is uniformly maintained in the Confession of Faith. Thus, in the Larger Catechism, the answer to the *sixty-second* question is, "The visible Church is a society made up of all such as in all ages and places in the world do profess the true religion, *and their children*."

Again, a part of the answer to the 106th question is, "Infants descending from parents, either both or but one of them, professing faith in Christ and obedience to him, are, in that respect, *within the covenant*."

In the administration of baptism, a part of the instruction to be communicated is, that "*children are federally holy*,"† that is to say, they are to be regarded as included in the covenant of grace, and are the subjects of divine promises.

One more quotation from our standards will show that the doctrine of our Church places children in a very intimate relation to her authority, and enjoins their careful education. "Children born within the pale of the visible Church, and dedicated to God in baptism, are *under the inspection and government of the Church*; and are to be taught to read, and repeat the Catechism, the Apostle's Creed, and the Lord's Prayer. They are to be taught to pray, to abhor sin, to fear God, and to obey the Lord Jesus Christ."‡ It would be impossible for language to express, in clearer terms, the duty of the Church to watch over the education of her children, and to combine with all secular instruction that knowledge which accompanies salvation. The language of the standards of our Church sanctions the fundamental principles of our plans of education, both as to the union of learning and religion, and the "inspection" of ecclesiastical authority.

The basis of these teachings of our formulas is the Word of God, especially that tender saying of our Lord, when He blessed little children, "Of such is the kingdom of heaven." Our commentators, generally, agree in referring this declaration to the church of Christ, of which infants are thus acknowledged members.

* Chapter xxv. section ii., p. 134.
† do. Ch. ix., sect. i. p. 504.

† Directory, ch. vii., sect. iv. p. 499.

IV. In the fourth place, THE ORDINANCE OF BAPTISM justifies the Church in acting as a party in education and in establishing for her children religious institutions where their training may be conducted on principles which recognise their immortality.

The sacraments of the New Testament give peculiar solemnity to the ideas expressed in their administration. It will be seen that these ideas, as enjoined at Baptism, correspond with those in other parts of our standards, relating to the bringing up of children. The following are the words of our book :

“The minister is also to exhort the parents to the careful performance of their duty, requiring :

“That they teach the child to read the word of God ; that they instruct it in the principles of our holy religion, as contained in the Scriptures of the Old and New Testaments, an excellent summary of which we have in the Confession of Faith of this Church, and in the Larger and Shorter Catechisms of the Westminster Assembly, which are to be recommended to them, as adopted by this Church, for their direction and assistance in the discharge of this important duty ; that they pray with and for it ; that they set an example of piety and godliness before it ; and endeavour by all the means of God’s appointment, to bring up their child in the nurture and admonition of the Lord.”*

Two prominent ideas in the sacrament of baptism are, *first*, the dedication of the child to God, the Father, Son, and Holy Spirit ; and *secondly*, the openly assumed obligations of the parents to use every available and proper methods to imbue the child with the spirit and knowledge of religion. These two ideas cover the whole ground of Church education. The sacrament makes the Church a party to the instruction of her youth. For shall she exact covenant engagements of the most sacred character, and afford no opportunities to enable her members to fulfil them ? Shall the world be allowed to secularize institutions of learning, thus dishonouring the King of kings, to whom her youth are solemnly dedicated, and disowning the truth of his grace, of which she is the “pillar and ground ?” Shall the Church require that the child shall be taught to read the word of God, and then submit to the necessity of sending him to an institution where that word is not made the basis of instruction ? Shall prayers be exacted, and then institutions encouraged where prayer is never uttered ? Shall a godly example be enjoined, and then teachers be set over the child, whose example is often irreligious in fact, if not in form ? In a word, shall the sacrament of the Church enjoin a thoroughly religious nurture, and the practice of the Church rest satisfied with the nurture of the world ? Let any person go from the administration of the ordinance of baptism on the Lord’s day, to a religious academy on the succeeding day, and he will recognise the careful watchfulness of

* Directory, Chapter IX., Section IV., p. 487.

the Church in the consistent system of her instructions. If she is not a party to education, who is?

V. Again. The Church is a party to education, because she has A GREAT INTEREST IN THE WORK.

It is said, that the State has a great interest in enlightening the minds of her citizens, and in qualifying them for the performance of their civil and political duties. But, how much higher interest has the Church in training up men for "glory, honour and immortality?" Besides enlightening, it is her aim to convert, to sanctify and to save; to inculcate, in addition to all other knowledge, love to God and love to man, and especially the love of God towards men, as manifested in the redeeming work of Christ.

Is it said, that the State can attend to secular and the Church to religious knowledge? This division of education into the human and the divine so as to secure separate and opposing agencies, is one of the most cunning stratagems of Satan. No such dividing line is authorized by the great Proprietor, who owns the whole estate. The entire work of education is, from the nature of the case, to be carried on religiously; and religion is an important part of the whole work. There may be a division of labour, but no exclusion to religion. Every department of education must be conducted religiously, or in a religious spirit; and Christianity may be, and should be inculcated even in departments of knowledge, where formal religious instruction is not admitted. It is impossible to make a partition of secular instruction to the State, and of religious instruction to the Church, if the mind and conscience act and react on each other. Moreover, by existing arrangements, the Church has nothing to do with the public religious teaching of the children of her congregations except on the Sabbath; so that the partition referred to is both dishonouring to religion in its conditions as well as in its nature. It is true, that the children of pious parents may receive religious instruction at home; but aside from the circumstance that the teaching hours and the teaching place of school ought never to be without the matter that should be taught everywhere, there are three facts which render it important for religion to be taught at school. 1st. Many pious parents do not give much, if any, daily religious instruction to their children. 2d. Whatever may be the amount of knowledge communicated at home, there is a demand for more at school. And 3d. The children in the congregation, whose parents are not pious, receive no religious teaching at home at all. The parcelling out of the kinds of instruction cannot, therefore, be tolerated on the principle of an equal dividend of advantage. The Church is sure to lose by any such process. Her true position is to afford her youth all the instruction she is capable of imparting through her own divinely ordained agency, especially on the Sabbath, and to afford them all the additional advantages that may be easily and of right demanded in the organization of the daily school.

The Church has the greatest possible interest in the religious training and in the salvation of her youth. Unless early life be improved in the assiduous inculcation of the truths and duties of religion, there is comparatively little hope of the formation of character on a religious basis. However much interest the State may have in the qualifications of her citizens to discharge aright their political obligations, the Church has much more at stake in preparing the rising generation to "seek first the kingdom of God, and his righteousness." The Church, therefore, in view of the momentous interests involved, is a lawful and rightful party in education.

VI. The Church is a party in education, because SHE IS ABLE EFFECTUALLY TO SUPERINTEND AND TO PROMOTE THE WORK. And this in three respects.

1. The Church has the *true educational spirit*. She is committed in all her principles to take a deep and affectionate interest in the young. "Feed my lambs" is the exhortation of the Redeemer. "Parents, bring up your children in the nurture and admonition of the Lord" is the apostolic precept. Baptism, as has been mentioned, enjoins consecration to God, and religious instruction of a thorough kind. The Sabbath Schools of the Church carry forward the lessons of religion in the sanctuary. The true excellence of all this care is, that it is of a religious nature. The aim of the Church is high as heaven. Her educational spirit has a concern for the communication of spiritual as well as temporal knowledge; and in this enlarged and Christ-like sensibility, she possesses a claim of being able to engage in the work with a zeal suited to command confidence and success.

2. The *officers* of the Church, the guardians of her spiritual affairs, have the requisite qualifications to superintend the education of her youth. The ministers and elders of the Presbyterian Church are a body of men far more competent to manage educational interests than the politically selected and elected trustees of the State schools. The latter are frequently not only ignorant, but destitute of principle and even of morality. The State does not ordinarily prefer religious men for any office; and the frequent incapacity of incumbents to fill their trusts, from the higher to the lower departments, is a fact not particularly encouraging in regard to the administration of educational affairs. In many cases, however, excellent officers are provided by the State, but they are not believed to be, on an average, equal to those furnished by the Presbyterian Church in her ministers and elders.

3. The Church can alone *supply teachers* possessing the true qualifications for their calling. If our views of education are correct, fitness to teach religion is one of the highest qualifications of a general teacher. This great profession has been deeply degraded by the secular spirit in which all the operations of education have been carried on. Many engage in teaching with the

same mercenary views which influence the pedlar in disposing of his wares. Not unfrequently, too, teachers are persons of low moral character. One of our Presbyteries lately met in a neighbourhood where the district school was taught by an intemperate Roman Catholic. Although laudable efforts are being made in some of the States to improve the qualifications of teachers by the establishment of Normal schools, yet with every improvement devised by State legislation, the fundamental qualification of piety is overlooked. The teachers who are furnished through the Church by the grace of God with this high endowment, are the only safe ones to whom the training of youth can be intrusted.

The Church possesses, in her educational spirit, intelligent officers and trustworthy teachers, the ability to conduct the work of education on a true and safe basis.

VII. THE HISTORY OF THE CHURCH proves it to be a lawful party in the training of the rising generation.

The Board beg leave to refer to their Report of 1848, for statements in some detail, in proof of the historical connexion between religion and learning. At present, they merely recall the attention of the General Assembly to the fact that the Presbyterian Church has been the unwavering advocate of its right to engage in the work of education. CALVIN, the acknowledged father of free common schools, devised and successfully established a complete system of Christian education in the republic of Geneva. JOHN KNOX, who, in the Providence of God, was then an exile from Scotland, tarrying at Geneva, imbibed the spirit and wisdom of the French Reformer; and on his return to Scotland in 1559, immediately took measures in the General Assembly of the Church of Scotland to establish throughout the country the system of parochial schools, whose fame is Scotia's and the world's.

The American Presbyterian Church, at a time when its feeble congregations and scattered population rendered it difficult to accomplish much in a systematic manner and by ecclesiastical authority, undertook the supervision of an institution of learning. In 1739, the "Synod unanimously approved the design," "for erecting a school, or seminary of learning." In 1743, the Presbyteries of Philadelphia, New Castle, and Donegal, agreed to "open a school for the education of youth;" but believing that "the proper method for this end cannot be so well secured without the Synod," the matter was again referred to the Synod, who took the school under their care in 1744.

The College at Princeton was established through the agency of the Synod of New York and New Jersey; and a close connexion existed between that body and the college, until the Theological Seminary at Princeton went into operation. The relation of the Presbyterians to the provincial government under George II. may have been a reason why a more formal connexion with the Church

was not recognised. It is well known that Gilbert Tennent, among others, was opposed to allowing the State any share in the government of the institution.

In 1771, the Presbytery of Hanover took up the subject of education, and persevered in measures which ultimately resulted in establishing Hampden Sidney, and Washington Colleges, in Virginia. In 1791, the Synod of Virginia took measures whose prosecution resulted in Father M'Millan's Academy in the Presbytery of Blairstown, afterwards Jefferson College, Pa., and in the Academy of the Presbytery of Transylvania, Kentucky, which finally resulted in Centre College. No chapter in the educational history of the Presbyterian Church is more significant of the duty and necessity of ecclesiastical action in the training of the rising generation, than that supplied by the history of the Transylvania Academy, Kentucky.*

Without entering into further details, it is sufficient to observe that other Synods continued to take action on the subject of denominational education, until the Assembly of 1847 finally sanctioned the general plan. It may be affirmed, therefore, not only that the Reformed Churches generally, and the Presbyterian Churches in particular, of Geneva and Scotland, recognised their right to engage in the training of the young, but that our own Church in this country has always taken the same view. Circumstances, indeed, have caused her to acquiesce in State institutions in different places and at different times; but she has never done homage to the State so far as to surrender her own absolute right to educate, whenever she has seen fit to exercise it. The measures of education, adopted by the General Assembly for the last five years, are the crowning testimony of our Church in regard to her being a lawful party in education.

VIII. A true survey of this interesting subject takes in eternity as well as time; and the REVELATIONS OF THE ETERNAL WORLD will disclose that the Church was a party to education.

Many of the inhabitants of heaven will *reach their destiny of bliss* through the religious training of the Church. God has ordained among second causes none more influential of salvation than a Christian education. There is no surer guidance for the right road than right training. Multitudes out of every tribe, and kindred, and tongue, and people, will owe their salvation to the religious instruction imparted in early life. And just in proportion to the care exercised by the Church in this great work, will the wisdom of her measures be exalted throughout eternity, and her intimate and legitimate alliance with education be disclosed. During the last year several hundred of our youth have been converted to God in institutions of learning. When we consider the

* Dr. Davidson's History of the Presbyterian Church in Kentucky.

multitude brought to Christ through faithful religious instruction at home and in the school, and then consider the influence wielded by these in the salvation of others, the Church will stand forth, in heavenly glory, an admitted party in the great work of Christian education.

Instruction will be carried forward *for ever* among the saints within the circle of the Church on high. The knowledge acquired here, which is but in part, will be perfected above. Our education is progressive beyond this life, amidst advancing attainments from glory to glory. In heaven there is no separation between knowledge that is secular and that which is divine; but all the knowledge of the redeemed will render supreme homage to spiritual things, and Christ be all in all. The Church triumphant will see her ransomed ones engrossed with those themes which the Church militant insisted upon magnifying in her earthly institutions. Amidst the revelations of eternity, and the perpetual acquisitions of the saints, the superior importance of religion will be realized in full vision. The subjects which will thus occupy the Church for ever and ever, justly claim now such influence from her supervision as entitles her to be a party to their inculcation.

All the measures of Christian education terminate in *glory to God in the highest*. God is their aim and their end. A merely secular education will be seen, in the light of heaven, to have been trifling with knowledge and probation, with truth and eternity. Christian nurture, on the other hand, will shine forth in its enduring relations to the declared glory of the Most High.

The Board believe that the Church is justly entitled to be regarded a party in education, because the true objects and nature of education necessarily include the inculcation of religion; teaching is one of the functions of the Church; children are considered by our standards as members of the Church, and under her care; the ordinance of baptism justifies the Church in establishing for her children religious institutions; the Church has a great interest in the work; the Church is able effectually to superintend and to promote it; the history of the Church proves it to be a lawful party in the training of the rising generation; and the revelations of eternity will confirm the important relations of the Church to this great subject.

THE STATE A PARTY IN EDUCATION.

The State may also be considered a party in education.

The object, however, of the State, in its organization, is not to teach, but to administer justice and to protect mankind. The defence of the rights of persons and of property, and the general welfare of society, are the special ends to be secured by the State. Any participation in the work of *education* is rather the result of

the voluntary surrender of this power, or the neglect of its exercise, by parents and the Church, than inseparable from the true nature of State supervision.

It is clear that the State has a great interest in the education of the community. Not only are general prosperity and enterprise identified with education, but the prevention of crime seems to follow in its train. The State also has peculiar facilities to conduct the work, arising in part from enrolling its citizens under its authority without reference to denominational preferences; and in part from the ability to secure the requisite amount of funds by taxation. Under certain circumstances, the State might engage in the work of education without detriment to the interests of religion; as, 1st, when there was a uniformity of religious sentiment which admitted the direct teaching of the doctrines of grace in the public schools; or, 2d, when the law authorized an application of the public funds to institutions under the care of religious bodies (provided these bodies were all evangelical), leaving each to decide the quantity and quality of religious instruction; or, 3d, if there were sufficient Protestantism, and sufficient union among Protestants, to require the inculcation, under religious teachers, of the general views of religion common to evangelical denominations. None of these conditions, however, can be expected to prevail in this country to any great extent, or even for a long time in districts where they at present may have toleration.

The mere reading of the Bible, which is accepted by many as a compromise in the way of Christianizing the public schools, does not fulfil the purposes of a religious education. For, 1st, what would be thought of a teacher who would consider the mere reading of a lesson in arithmetic, geography, or history, as a substitute for its regular study, and for its satisfactory inculcation upon the mind? 2dly. Religious truth communicated irreverently, or without the religious spirit, as would commonly be the case under the State system, is, in ordinary circumstances, more likely to harden than to benefit. And, 3dly, there is no prospect of the permanent introduction of the common version of the Bible in our schools in the midst of Roman Catholic agitation, and the opposition of Infidelity and Indifferentism. As a practical question, therefore, education under State authority is reduced to a secular basis, the exceptions not being sufficiently numerous or permanent to complicate the issue. Nor can it be seen what right the State has to teach religion at all, unless on the principle of the union of Church and State,—an idea universally repudiated in this country. Neither in theory nor in fact, therefore, can the State system be expected to differ from its present prevalent character of religious indifferentism.

The value of State interposition, in its existing form, rests mainly upon the advantages arising from the intellectual elevation of the community. These advantages are believed by many to be so

great as to render the public schools not only the least of evils, but public blessings. The Board of Education are disposed to regard the common schools of the land in the most favourable view their peculiar and anomalous character will bear. But the State system at best is an unsatisfactory substitute for a higher and a better system. The General Assembly, under whose authority the Board act, have recommended a plan of education far superior in theory and practice; for this plan aims at securing the salvation of the soul, in connexion with the highest attainments of temporal knowledge.

Although the State, as one of the parties in education, may assume the power to establish institutions of learning, just as any individual may on his own responsibility, it is maintained that the State has not only no monopoly in the work, but that its agency is properly of inferior authority to that of both parents and the Church.

These brief hints respecting State connexion with education lead to the following more formal conclusions:

1st. The State has no divine warrant, in the nature of its organization, to take part in the work of education, much less to control it.*

2d. Its agency in its present form and under present circumstances may be justified by the exigency arising from the neglect of the original parties to supply the wants of the community.

3d. State education must practically exclude religious teaching.

4th. The present State system is an inferior and temporary dispensation, which, like some things under the laws of Moses, may be tolerated as antecedent to the introduction of a more perfect system.

5th. State co-operation, by means of pecuniary grants to Christian institutions, may be lawful under circumstances which involve no connivance with fundamental error.

The chief interest, which the Board of Education have had in this discussion, is to sustain the prerogatives of the Church of Christ in the instruction of her children. Whatever may be yielded to the State temporarily, and in view of present exigencies, it is clear to the Board, that the Church has a divine title to engage in the work of public education; and that it is both right and wise for the General Assembly to persevere in efforts to establish religious institutions of every grade, under the care of the Church, as extensively as possible.

* "The whole functions of civil government may be summed up in a word—THE ADMINISTRATION OF JUSTICE." *Dr. Junkin.*

"We search in vain within the Bible, or in the book of true philosophy without it, for any evidence, that teaching was ever committed by the Creator to the civil magistrate, as one of the functions of his office." *Do.*

CONCLUSION.

In conclusion, the Board of Education represent to the General Assembly, that the position taken by the Presbyterian Church on the subject of education, is one that ought to be steadfastly maintained.

1. The *covenant obligations* of the Church to the youth committed to her care, require diligent adherence to our present policy. The wisdom of this world might be intimidated by the difficulties which surround an unpopular, but great enterprise, and time-serving religion might also yield principle to policy. But the spirit of Presbyterianism, stern and unconquerable in its reliances upon a sovereign God, is not wont to count the cost of worldly favour, or measure the length or breadth of sacrifices and trials. Whatever is right it undertakes to do. The education of the youth of the Church is one of the most tender concerns of covenant obligation. It cannot be surrendered without faithlessness to a mighty trust.

2. The vindication before the world of *the rights of the Church, as a party to education*, demands perseverance in her present measures.

In some quarters, the Church is regarded as an officious intermeddler with a subject which does not belong to her; as assuming jurisdiction not her own. Her efforts in education are considered encroachments upon the measures of government. But, it becomes the Church to maintain her inalienable rights before God and man. It is her prerogative to exalt the claims of religion and to testify to the truth as it is in Jesus. Unless the Church interpose, the dogma that "religion has nothing to do with education" will become more and more prevalent, and the whole work be consigned to political management. The people of God, in their private and associated capacity, as true parties in the training of the rising generation, are called upon to vindicate their rights in the midst of a gainsaying generation.

3. *The influence of the Assembly upon the State system* is not without hope. In a number of instances, the most happy results have been realized in the State schools by increased care in the choice of teachers and improvements in the course of instruction. The action and measures of the General Assembly have been scrutinized and watched with interest by those who take no concern in our general Church affairs. Our influence will naturally be felt for good upon the institutions of the State; and it is not the least of the testimonies in favour of a good cause, that its incidental influences are both powerful and salutary.

4. *The prosperity of our own Church* is closely connected with the progress of our educational measures. Every effort put forth in the name of Christ for the training of the young, brings a blessing to the heart that prompts it. Church prosperity is connected

with Church enterprise, Church zeal and Church labours, and especially with enterprise, zeal, and labours in behalf of the young.

5. The present educational measures of the Church are *advantageous to the interests of* the two other parties in the work,—Parents and the State.

Religious education in public institutions co-operates with parental training, by being consistent with the principles of the teachings at home, by supplying its defects, where any exist, and by advancing to attainments far beyond its unaided instructions. Such education tends, moreover, to react upon parental fidelity, and to supply motives for prayer and persevering energy. No greater riches can fall to the lot of a family than children trained on a scriptural basis, and returned to a parent's arms and heart with characters moulded by the influences of religion.

The State is equally benefitted by institutions which honour the living word of God. Youth, educated within their walls, go forth to occupy posts of honour and importance in the service of the country. Righteousness exalts a nation, through the example and influence of righteous men aiming to promote the public good in the fear of God. What our country greatly wants is men whose public spirit is sanctified by religion; whose principles, drawn from the sacred oracles, shall purify the councils of the nation, and embody true greatness before the world. Such men can only be raised up in divine Providence by the instrumentality of religious training. Such a man was the late GOVERNOR M'DOWELL, of Virginia,—an elder in the Presbyterian Church, who has been called to his rest since the meeting of the last General Assembly,—a venerable man, gifted of God with every endowment of person and of soul; but the crown of gifts was the grace of salvation, and the excelling ornament the religion of our Lord Jesus Christ.

With these views of the importance, excellence, and necessity, of the measures of education, superintended by the General Assembly, the Board of Education respectfully submit their Annual Report.

By order of the Board.

CORTLANDT VAN RENSSELAER,

Corresponding Secretary.

APPENDIX.

ACTION OF THE GENERAL ASSEMBLY.

THE following is the action of the General Assembly on the Annual Report of the Board of Education.

1. *Resolved*, That the claims of the home and foreign field demand a large increase in the ministry of the Presbyterian Church; and that, at a time when the candidates seem to be decreasing instead of increasing in number, and death to be multiplying its ravages in the ministerial ranks, it is especially incumbent on the Church to use all Scriptural means to train up her youth with more direct reference to the preaching of the everlasting gospel.

2. *Resolved*, That the Assembly recognise with gratitude the goodness of God in pouring out his grace upon several of our institutions of learning during the past year; and whilst the churches are invoked to pray without ceasing to the Lord of the harvest for the continuance of his favour, the last Thursday of February next is recommended for general observance as a day of *special* prayer for the Divine blessing upon the youth of our land who are pursuing their studies in literary institutions, and especially that many of them may be called and qualified by the grace of God for the work of the ministry.

3. *Resolved*, That this Assembly re-affirms its testimony in regard to the importance of establishing education upon a religious basis, as recommended by preceding Assemblies; and, viewing the Church as a party interested in education within its sphere, it invites its judicatories, according to their wisdom under their various circumstances, to see that the youth within their bounds have access to institutions of learning where the truths and duties of religion shall be assiduously inculcated.

4. *Resolved*, That the Board of Education in its important departments of benevolent operation, be recommended to the patronage of our churches, and that the Presbyteries and Synods endeavour to have its objects annually presented in such manner as may be deemed expedient, with a view to increasing the means of educating pious young men for the ministry.

MEMBERS OF THE BOARD OF EDUCATION.

FIRST CLASS, ELECTED IN 1849.—TERM OF SERVICE WILL EXPIRE IN 1868.

MINISTERS.

John Hall, D.D.,
 Nicholas Murray, D.D.,
 A. Macklin,
 William S. Plumer, D.D.,
 W. B. M'Ilvaine,
 J. McDowell, D.D.,
 J. N. Campbell, D.D.,
 G. B. Perry, D.D.

LAYMEN.

Archibald Robertson,
 W. R. Thompson,
 Matthew Newkirk,
 Joseph B. Mitchell,
 William Harris, M.D.,
 William Nisbet,
 Robert Soutter, Jr.,
 Andrew Harris.

SECOND CLASS, ELECTED IN 1850.—TERM OF SERVICE WILL EXPIRE IN 1864.

MINISTERS.

Francis Herron, D.D.,
 William Neill, D.D.,
 Joseph H. Jones, D.D.,
 W. H. Ruffner,
 Francis McFarland, D.D.,
 Charles Wadsworth,
 William H. Green,
 John Miller.

LAYMEN.

James Lenox,
 William Maxwell, Esq.,
 James N. Dickson,
 Stephen Colwell, Esq.,
 Jos. P. Engles,
 Eugenius A. Nisbet, Esq.,
 James Dunlap,
 John J. Bryant,
 Wilfred Hall.

THIRD CLASS, ELECTED IN 1851.—TERM OF SERVICE WILL EXPIRE IN 1866.

MINISTERS.

Philip Lindsley, D.D.,
 David Magie, D.D.,
 George Potts, D.D.,
 A. W. Leland, D.D.,
 C. W. Shields,
 M. B. Hope, D.D.,
 Wm. W. Phillips, D.D.,
 Wm. Chester, D.D.

LAYMEN.

Daniel McIntyre,
 Nathaniel Ewing, Esq.,
 Thomas McKeen,
 Humphrey H. Levitt, Esq.,
 Frederick V. Krug,
 Joseph Patterson, Esq.,
 Wm. S. Ridgley, M.D.,
 James H. Fitzgerald,
 James Blake.

FOURTH CLASS, ELECTED IN 1852.—TERM OF SERVICE WILL EXPIRE IN 1866.

MINISTERS.

John McCluskey, D.D.,
 S. K. Talmage, D.D.,
 S. Ramsey Wilson,
 J. McElroy, D.D.,
 Wm. L. Breckenridge, D.D.,
 S. Williamson, D.D.,
 Phineas D. Gurley,
 Samuel D. Alexander,
 C. Van Rensselaer, D.D., *ex off.*

LAYMEN.

Alexander Osbourn,
 Henry Potter, Esq.,
 Samuel Hepburn, Esq.,
 Thomas Henderson,
 J. D. Reinboth,
 Mark Hardin,
 Gilbert T. Snowden,
 Patrick Murphy, Esq.,
 Grigsby E. Thomas, Esq.

OFFICERS OF THE BOARD OF EDUCATION.

James N. Dickson, *President*.
 John McDowell, D.D.,
 James Dunlap,
 Wm. Harris, M.D., } *Vice-Presidents*.
 C. Van Rensselaer, D.D., *Corresponding Secretary*.
 Wm. Chester, D.D., *Associate Secretary and General Agent*.
 C. W. Shields, *Recording Secretary*.
 Joseph B. Mitchell, *Treasurer*.
 Alexander Osbourn,
 James Dunlap, } *Auditors*.

The Board meet on the first Thursday of every month, at 4 o'clock, P.M.

EXECUTIVE COMMITTEE.

James N. Dickson, <i>Chairman</i> ,	James Dunlap,
William Neill, D.D.,	Wm. Harris, M.D.,
John Miller,	Alexander Osbourn,
C. W. Shields,	Wilfred Hall,
William Chester, D.D.,	Daniel McIntyre,
C. Van Rensselaer, D.D., <i>ex off.</i>	Joseph B. Mitchell, <i>ex off.</i>

The Executive Committee meet every Thursday, at 8½ o'clock, P.M.

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies, and Colleges, &c., may be addressed to the Rev. C. VAN RENSSELAER, D.D., Corresponding Secretary, No: 265 Chestnut Street, Philadelphia.

Remittances of money may be addressed to JOSEPH B. MITCHELL, Esq., *Treasurer*, Mechanics Bank, Philadelphia.

Payments may also be made to Mr. Wm. Rankin, Jr., Mission House, New York; Messrs. Leech, McAlpine & Co., Pittsburgh; Mr. J. M. Rutherford, Louisville, Kentucky; Mr. Thomas Moodie, Columbus, Ohio; or at the Presbyterian Education Rooms, 265 Chestnut Street, Philadelphia.

Addresses or Sermons on the subject of Education, *Reports* of State superintendents, of committees or of trustees of schools, academies, and colleges, *Catalogues* of literary, scientific, or theological institutions, or any *documents* bearing on this general subject, will be thankfully received at the Presbyterian Education Rooms, No. 265 Chestnut Street, Philadelphia. A suitable acknowledgment will be made, as far as possible, of all such favours.

ABSTRACT OF PAYMENTS.

*Abstract of Payments on account of the Board of Education, from May 5th, 1851,
to May 5th, 1852.*

MINISTERIAL EDUCATION.

Expenditures on account of Candidates, viz.

In their Theological course,	.	.	.	\$12,788	75
“ Collegiate do.	.	.	.	8,700	73
“ Academical do.	.	.	.	3,068	59
					<hr/>
					\$24,558 07

GENERAL EDUCATION.

Expenditures on account of Schools,	.	.	.	\$1,399	35
do. do. Academies,	.	.	.	1,880	21
do. do. Colleges,	.	.	.	3,550	00
do. do. Teachers, &c.	.	.	.	75	00
					<hr/>
					6,404 56

OFFICE DEPARTMENT.

Corresponding Secretary's salary,	.	.	.	\$1,800	00
Clerk and Book-keeper's do.	.	.	.	1,000	00
					<hr/>
					2,800 00

AGENCIES.

General Agent's salary,	.	.	.	\$1,933	33*
do. travelling expenses,	.	.	.	337	72
Rev. William Speer's salary,	.	.	.	800	00
do. travelling expenses,	.	.	.	221	22
Rev. James Wood's, D.D., salary,	.	.	.	250	00
do. travelling expenses,	.	.	.	35	30
					<hr/>
					3,577 57

* For 13 months.

MISCELLANEOUS.

Printing Annual Report, 1851, Circulars, &c.; proportion to Ministerial Fund, \$241 12; to General Fund, \$53 88,	.	.	.	\$295	00
Office Rent, \$250 00; Care of Rooms, \$43 30 .	.	.	.	293	30
Postage, \$180 56; Stationary and Binding, \$20 59;	.	.	.	201	15
Lawyer's Fee, \$25 00; Furniture, \$9 47; Sundries, \$24 67,	.	.	.	59	14
					<hr/>
					848 59
					<hr/>
Total Expenditures,	.	.	.	\$38,188	79
					<hr/>

Of which, Ministerial Education Fund,	.	.	.	\$81,730	85
General do. do.	.	.	.	6,458	44
					<hr/>
					\$88,188 79

TREASURY REPORTS.

I. TREASURY AT PHILADELPHIA.

1852. May 5. To cash paid Ministerial Education Fund,	\$23,135 26	1851. May 5. Balance in Ministerial Education Fund,	\$4,182 37
" " " " General	6,383 44	" " " " General	17 97
" " " " African	56	" " " " African	1,053 86
" " " " Teachers'	75		\$6,234 20
Balance in Ministerial Education Fund,			
" " " " General	4,052 58	1852. May 5. Cash received for Ministerial Ed. Fund,	26,005 47
" " " " African	468 27	" " " " General	6,833 74
" " " " Teachers'	1,077 86	" " " " African	" "
" " " " Teachers'	110	" " " " Teachers'	100
			185
			35,124 21
			40,368 41

The undersigned, Auditors of the Board of Education of the Presbyterian Church, have examined the accounts of the Treasurer, J. B. Mitchell, and find them correct, leaving in his hands a total balance of five thousand seven hundred and eight dollars and seventy-one cents.

ALEX. OSBOURN, }
JAMES DUNLAP, } Auditors.

II. TREASURY AT PITTSBURGH.

1852. May 1. To cash paid Ministerial Education Fund,	\$3,304 43	1851. May 5. Balance as per last Report,	\$ 405 12
Balance,	723 38	Cash received during the year,	3,622 69
			4,027 71

III. TREASURY AT LOUISVILLE, KENTUCKY.

1852. May 1. To cash paid Ministerial Education Fund,	772 16	1852. May 5. Cash received during the year,	814 81
Balance,	43 66		
			814 81

IV. TREASURY AT COLUMBUS, OHIO.

1852. May 1. To cash paid Ministerial Education Fund,	187 50	1851. May 1. Balance as per Report of date,	21 21
Balance,	7 78	1852. May 1. Cash received during the year,	174 07
			195 28

The undersigned, Auditor of the Board of Education, having examined the accounts of the Treasuries at Pittsburgh, Louisville, and Columbus, as they appear on the books of the Board, find the balances as follows, viz., at Pittsburgh, seven hundred and twenty-three dollars and thirty-eight cents; at Louisville, forty-two dollars and sixty-five cents; and at Columbus, Ohio, seven dollars and seventy-eight cents.

Philadelphia, May 16th, 1852.

ALEX. OSBOURN, Auditor.

GENERAL RECAPITULATION.

	Receipts 1852.	Total Income.	Payments.	Balances 1852.
Philadelphia,	\$23,005 47	\$23,187 84	26,135 26	4,052 58
Pittsburgh,	3,622 69	4,027 81	3,304 43	723 38
Louisville,	814 81	814 81	172 16	49 65
Columbus,	174 07	195 28	187 50	7 78
Ministerial Education Fund,	32,617 04	37,295 74	32,509 35	4,826 39
General Education	6,383 74	6,461 71	6,383 44	468 27
		1,000 00	64	1,000 00

RULES AND REGULATIONS OF THE BOARD.

MINISTERIAL EDUCATION.

THE special attention of Presbyteries, Teachers, and Candidates, is called to these rules, which refer to the department of Ministerial Education, inasmuch as difficulties and delays, both in the reception and quarterly payments of students, as well as other inconveniences, sometimes occur through inattention to them.

I. ON THE RECEPTION OF CANDIDATES.

ART. 1. Every person looking forward to the ministry, is required to present the testimonials of a Presbytery before he can be assisted by the Board.

ART. 2. If any young man wishes to avail himself of the aid of the Board, he should make known his desire to his pastor, or some member of the Presbytery to which he would naturally belong, who, if he approves of it, shall make application to the Presbytery for his examination.

ART. 3. The examination shall be on his personal and experimental piety, on his motives for seeking the holy office of the ministry, on his attachment to the standards of the Presbyterian Church, in relation to his general habits, his prudence, his studies, his talents, his gifts for public speaking, his disposition to do all in his power to maintain himself, and his willingness to observe the rules of the Board.

ART. 4. An Education Committee, appointed by the Presbytery, may examine and recommend applicants during the interval of the meetings of the Presbytery; and the appointment of such a Committee has been found by many Presbyteries highly expedient, not only to meet exigencies that may arise, but especially for the purpose of corresponding with, and watching over the education of students.

ART. 5. If the examination be sustained, a detailed report shall be made to the Board by the Stated Clerk, or the Chairman of the Education Committee of the Presbytery, of the name of the applicant, his age, residence, church-membership, place of education, progress in his studies, need of aid, piety, promise, and whatever else may seem proper.

FORM OF THE REPORT OF A PRESBYTERY.

At a meeting of the Presbytery of _____ held at _____ on the _____ day of _____ 18____, the person whose name is given in the following report, having been examined in conformity with the plan submitted by the Board of Education of the Presbyterian Church, is hereby recommended to receive aid from its scholarships.

_____, Stated Clerk.

Name.	Age.	Residence.	With what church connected.	Stage of education.	Place of study.	Lowest amount required.	To whom appropriations to be sent, and to what place.

[When the Report is made by the Education Committee, the above form may be altered to correspond.]

ART. 6. No person shall be received by the Board unless he has been a member in regular and good standing in some Presbyterian church at least twelve months; and in addition to giving good evidence of his capacity for the acquisition of knowledge, he must have spent at least three months in the study of the Latin language.

ART 7. Applicants will be received under the care of the Board at any of its regular monthly meetings; and, as a universal principle, the Board will refuse to receive no one who has been regularly recommended by a Presbytery, in conformity to these rules.

ART 8. When a student, who has been pursuing, under the care of the Board, his studies preparatory to the ministry, shall be ready to enter the theological seminary, he must submit to an examination by his Presbytery on all the points required by the Form of Government. And if such examination be sustained, he shall thenceforth, and not till then, be considered officially a candidate for the ministry.

Previously to entering upon theological studies, all young men who have the ministry in view shall be regarded simply as students on probation, under the general watch and patronage of the Presbyteries.

[The Board would respectfully say, that the recommendation of a young man is so solemn an event to himself, and involves so deeply the character of the Church and the success of the cause of Education, that it demands the most serious and deliberate consideration; and if the application be of doubtful expediency, it should be postponed till a full and satisfactory trial can be made.]

II. ON SCHOLARSHIPS AND APPROPRIATIONS.

The Board act upon the principle, that the Church is bound to make provision for the education of such of her sons as are called of God to the work of the ministry, and are in circumstances to require her aid; and also, that those who receive her aid shall, at stated intervals, prove themselves entitled to it. The Board desire to rest this relation between the Church and her sons on the ground of mutual obligation and responsibility.

ART 1. The appropriations of the Board are made under the form of *scholarships*, with the purpose of bearing witness, on behalf of the Church, to the importance of high literary attainments in all who have the ministry in view, and to the necessity of possessing these attainments as a condition of securing and retaining the scholarships.

The scholarships are intended to express, on behalf of the candidates, the equivalent returned to the Church in the form of adequate literary and theological preparation for the sacred office.

ART 2. No student shall receive the avails of a scholarship, until the testimonials of his Presbytery are received by the Board; and new testimonials will always be required at the commencement of the theological course.

ART 3. Every person on a scholarship, shall forward, or cause to be forwarded, quarterly, a report from his teacher, showing his standing for piety, talents, diligence, scholarship, prudence, economy, health, and general influence, and no remittance shall be made to any until such report is received.

ART 4. Appropriations shall be made quarterly, on the first Thursday of February, May, August, and November. When any one is recommended by a Presbytery at a period intervening between the quarter days, his first appropriation shall be a proportional part of the quarterly allowance.

ART 5. The maximum of scholarships shall not exceed one hundred dollars to theological students and seventy-five dollars to all others.

ART 6. No payment shall be made in advance.

ART 7. Tuition and boarding shall always be first paid out of the appropriations, and the Board will, in no case, be responsible for debts of students.

ART 8. As the scholarships of the Board necessarily fall short of the entire wants of the students, so the friends of each, and the student himself, will be expected to make all proper exertions in assisting to defray the expenses of his education.

III. GENERAL RULES AND DIRECTIONS.

ART 1. Every student shall be considered as under the pastoral care of the Corresponding Secretary of the Board, and of the Associate Secretary and General Agent.

ART 2. Every student is required to pursue a thorough course of study, preparatory to the study of theology; and when prepared, to pursue a three years' course of theological studies.

ART. 3. If, at any time, there be discovered in any student, such defect in capacity, diligence, prudence, and especially in piety, as would render his introduction into the ministry a doubtful measure, it shall be considered the sacred duty of the Board to withdraw their appropriation. Students shall also cease to receive the assistance of the Board, when their health shall become so bad as to unfit them for study and for the work of the ministry; when they are manifestly improvident, and contract debts without reasonable prospects of payment; when they marry; when they receive the assistance of any other Education Board or Society; when they fail to make regular returns, or cease, by a change of circumstances, to need aid.

ART. 4. If any student fail to enter on or continue in the work of the ministry, unless he can make it appear that he is providentially prevented, or cease to adhere to the standards of the Presbyterian Church, or change his place of study, contrary to the directions of the Executive Committee, or continue to prosecute his studies at an institution not approved by them, or withdraw his connexion from the Church, of which this Board is the organ, without furnishing a reason which shall be satisfactory to the Executive Committee, he shall refund with interest, all the money he may have received of this Board.

ART. 5. When any student shall find it necessary to relinquish study for a time, to teach or otherwise increase the means of support, he shall first obtain the consent of the Executive Committee; and if he shall not be absent from study more than three months, his appropriations will be continued; but if longer, they will be discontinued, or continued in part, according to circumstances.

ART. 6. The periodicals of the Board shall be sent, gratis, to all students, who desire to receive them.

ART. 7. When the official relation between the student and the Board ceases, or is about to cease, he is expected to notify the Board in due time, stating the reason.

ART. 8. When a student has ceased, for a period longer than a year, to receive aid from the Board, he shall be required to present new testimonials from his Presbytery, or its Education Committee, before his name can be restored to the roll.

ART. 9. The reception of an appropriation by a student shall be considered as expressing a promise to comply with all the rules and requisitions of the Board.

ART. 10. As all intellectual acquisitions are of comparatively little value without the cultivation of piety, it is affectionately recommended to every candidate to pay special attention to the practical duties of religion; such as reading the Scriptures; secret prayer and meditation; attendance on religious meetings on the Sabbath and during the week; endeavours to promote the salvation of others; and the exhibition, at all times, of a pious and consistent example.

IV. ON AUXILIARIES.

ART. 1. Every Presbytery is considered an auxiliary to the Board, so far as that relation is implied by the transmission of an annual report of their Education operations to the Board, as the organ of the General Assembly. [This is according to a standing order of the Assembly, of long continuance, and is made with the view of embodying in the Annual Report to the Assembly, all that is done by the Church on the subject of education.]

ART. 2. Those Presbyteries which co-operate directly with the Board by the adoption of these regulations and in the collection of funds for the general treasury, shall be entitled to claim aid for all the candidates regularly received under their care, however much the appropriations necessary may exceed the contributions of said Presbyteries.

ART. 3. If any Presbyteries or Synods allow their candidates a larger amount of aid than the maximum fixed by these by-laws, the Board will, if desired, co-operate cordially and to the utmost, in endeavouring to raise the sum needed within their bounds; but it shall not be lawful to appropriate the funds for this purpose from the general treasury of the Board.

GENERAL CHRISTIAN EDUCATION.

Under the following rules and regulations, the aid extended by the Board to institutions of learning, shall, in all ordinary cases, be applied to assist in making up the deficiency in the salary of the *instructors*.

I. PRIMARY SCHOOLS.

ON THE ORGANIZATION OF THE SCHOOL.—1. Every school applying for aid to the Board of Education, must be under the care of the Session of a Presbyterian Church; and be subject to the general supervision of the Presbytery.

2. In addition to the usual branches of elementary education, the Bible must be used as a text-book for daily instruction in religion, and the Shorter Catechism must be taught at least twice a week.

3. The teacher must be a member in good and regular standing of the Presbyterian Church.

4. The school must be opened with prayer and reading of the Bible; and singing, as far as practicable, must be taught in the school, and united with the other devotional exercises.

ON APPLICATION FOR AID.—1. All applications must be approved by the Presbytery, or its Education Committee.

2. Such applications must state to the Board of Education what amount has been raised, or is expected to be raised, for the purposes of the school; and what amount is needed from the Board. Also the probable number of scholars in the school.

3. The application must be renewed through the Presbytery annually, if aid is needed.

APPROPRIATIONS.—1. The maximum of appropriations from the Board, shall not, in ordinary cases, exceed \$75 per annum, and it is expected that in many cases a less amount will be sufficient.

2. An annual deduction will be made on the amount of the appropriation according to the prosperity of the school.

3. Appropriations shall be paid semi-annually on the reception of a report from the session of the church, giving the statistics and stating the financial and general condition of the school.

II. ACADEMIES.

The above rules shall apply, *mutatis mutandis*, to academies under the care of Presbyteries. The amount of appropriations to academies shall be determined by the Executive Committee, according to the circumstances of each case.

III. COLLEGES.

1. Every college applying for aid to the Board of Education, must have an ecclesiastical connexion with the Presbyterian Church; and the Bible and the standards of the Presbyterian Church must be used as books for instruction in the truths and duties of religion.

2. Appropriations shall be paid semi-annually on the reception of a report from the Trustees, giving the statistics and stating the financial and general condition of the college. The amount of appropriations shall be determined by the Executive Committee, according to the circumstances of each case.

IV. TEACHERS' AND MISCELLANEOUS DEPARTMENT.

When the aid of the Board is desired for *students* in schools, academies, or colleges, *not having the ministry definitely in view*, it shall only be granted on HIGH TESTIMONIALS from two ministers and an elder of the Presbytery, 1st, of previous religious training; 2d, of moral character; 3d of intellectual capacity; 4th, of diligence and desire of knowledge. The rules of the Board relating to persons who have the ministry in view, shall apply to these cases, so far as the difference of circumstances will admit. The amount of aid usually granted in this department, is \$50.00 per annum.

CHARTER OF THE BOARD OF EDUCATION.

To all to whom these Presents shall come.

Know YE, That whereas the General Assembly of the Presbyterian Church in the United States of America have a *Board of Education*, composed of Ministers and Laymen, members of the Presbyterian Church, the design of which is to afford aid to poor and pious young men of good talents, to procure a liberal education, as preparatory for the Gospel ministry in the Presbyterian Church; and whereas, the aforesaid Board of Education labours under serious disadvantages, as to receiving donations and bequests, and as to the management of funds intrusted to them for the purpose designated in their Constitution, and in accordance with the benevolent intentions of those from whom such bequests and donations are received.

Therefore, Matthew L. Bevan, Stephen Colwell, Joseph B. Mitchell, Joel Jones, Alexander W. Mitchell, John McDowell, Francis McFarland, Henry A. Boardman, and Thomas L. Janeway, citizens of the United States, and of the Commonwealth of Pennsylvania, and their successors, are hereby constituted and declared to be a body politic and corporate, which shall henceforth be known by the name of "*The Trustees of the Board of Education of the Presbyterian Church in the United States of America*;" and as such, shall have perpetual succession, and be able to sue and be sued in all courts of record and elsewhere; and to purchase and receive, take and hold, to them and their successors for ever, lands, tenements, hereditaments, money, goods, and chattels, and all kinds of estate which may be demised, bequeathed or given to them, and the same to sell, alien, demise, and convey; also to make a common seal, and the same to alter and renew at their pleasure; and also to make such rules, by-laws, and ordinances, as may be needed for the government of the said Corporation, and not inconsistent with the Constitution and laws of the United States and of this State: Provided always, that the clear yearly value of the real and personal estate held by the said Corporation shall not, at any time, exceed the sum of two thousand dollars.

The Trustees above named shall hold their offices for one year from the date of this incorporation, and until their successors are duly qualified to take their places, who shall be chosen by the aforesaid Board of Education, at such times, and in such way and manner as shall be provided by the said General Assembly of the Presbyterian Church in the United States of America: Provided, that not more than one-third of the Trustees shall be removed in any one year.

The Trustees hereby incorporated, and their successors shall, subject to the direction of the said Board of Education, have full power to manage the funds and property committed to their care, in such manner as shall be deemed most advantageous, not being contrary to law.

Pennsylvania, ss.

Enrolled in Charter Book No. 6, pages 442, 443, and 444, containing a record of acts incorporating sundry religious, literary, and other charitable institutions.

Witness my hand and the seal of the said office at Harrisburgh, this 18th day of February, A. D. 1841.

(Signed)

Secretary's Office.

FRANCIS R. SHUNK,
Secretary of Commonwealth.

AMENDMENT TO THE CHARTER.

2. That the Trustees of the Board of Education of the Presbyterian Church in the United States of America be and they are hereby authorized and empowered to take, receive and hold to them and their successors for ever, lands, tenements, hereditaments, moneys, goods, and chattels, and all kinds of estate which may be devised, bequeathed, or given to them, for the purpose of aiding Schools, Academies, and Colleges, or the cause of Education generally: Provided, that the clear yearly value of the real and personal estate held by the said Corporation shall not, at any time, exceed the sum of five thousand dollars.

Approved, the tenth day of April, A. D. one thousand eight hundred and fifty-two, as the same remains on file in this office.

In testimony whereof I have hereunto set my hand and caused the seal of the Secretary's office, to be affixed at Harrisburgh, the second day of August, A. D. one thousand eight hundred and fifty-two.

[SEAL]

R. S. GOODRICH,
Deputy Secretary of the Commonwealth.

CIRCULAR, PREPARED FOR THE DAY OF SPECIAL PRAYER, 1852.

PRESBYTERIAN EDUCATION ROOMS, PHILADELPHIA,
February 11th, 1852.

THE General Assembly of the Presbyterian Church, at their sessions in St. Louis, recommended the observance of the last Thursday of February as a day of special prayer for the conversion of youth in literary institutions, and for the increase of the ministry. The resolution is in the following terms:

Resolved, That the last Thursday of February be observed as a day of special prayer for the outpouring of the Spirit of God upon the youth of our land, who are pursuing their studies in literary institutions, and especially that many of them may be called and qualified by divine grace for the work of the ministry.

The Board of Education, impressed with the conviction that much depends upon the observance of the day among our churches, and especially upon *regular and persevering habits of prayer* for the objects specified, earnestly and respectfully ask attention to the accompanying statements.

It is computed that there are, in round numbers, at least 10,000 youth pursuing their studies in Colleges in the United States, and 5000 in Law and Medical schools. The number who are connected with the classical academies, or high seminaries of learning is very great. In the State of New York the total number, male and female, in the *public* academies is about 27,000, and in the whole country not less probably than between 100,000 and 150,000. A very large number, therefore, of the youth of our land are in a course of liberal or professional training. Of the 15,000 in our Colleges, and Law and Medical schools, three-fourths are supposed to be "without hope and without God in the world."

It is obvious that the Church is under solemn responsibilities to use all the means in her power to bring this class to the knowledge of our Lord Jesus Christ. Their claim to special attention arises both from their *numbers* and their *influence*. So many educated minds, must exert an immense power, for good or for evil, on society. They supply the learned professions, and constitute the main portion of our legislators, judges, and prominent men in the various relations of life.

But an additional motive for prayer and effort to obtain the blessing of God upon the youth in our institutions of learning, is that they furnish ministers for the sanctuary. As the Gospel must be preached to every creature, the means of fulfilling this great duty must engage the most earnest solicitude of the Church. An impression prevails that the number of candidates for the ministry in the Presbyterian Church is not increasing in the ratio demanded by the fields which are ripe for the harvest. A consideration of this subject in its statistics and obligations is appropriate to the occasion.

The following table shows the number of new students in the different Theological Seminaries of the Presbyterian Church for the last ten years.

Date.	New Students Annually.	Do. for five years.
1842	88	
1843	92	
1844	108	
1845	101	
1846	120	504
1847	108	
1848	95	
1849	115	
1850	109	
1851	88	510

These statistics show that, whilst the number of our new theological students

has varied somewhat from year to year, the number at the end of the ten years is very much the same as at the beginning. The total number for the first five years is 504, whilst for the second five it is only 510.

The following table shows the number of candidates under the care of the Board of Education for the last five years.

	Whole number in all stages of education.	New in all stages of education.
1847	408	96
48	377	60
49	373	72
50	384	82
51	388	88

The same result of *no increase* of candidates appears. And the Board apprehend this year a still farther diminution; grounded on the fact that thus far the number of new students is *considerably* less than last year, there being only 50 new candidates against 70 during the corresponding period of the year.

These statistics establish the fact that the number of our theological students has been stationary for five years and upwards. It does not follow that the number of our ministers is stationary; there is, on the contrary, a steady increase, as is well known; the number of our ordinations being yet considerably more than the deaths. But the *rate* of increase cannot advance, whilst the number of students remains the same, but must after a time diminish on account of the natural increase of the deaths.

The annexed table gives the number of *ordinations* in the Presbyterian Church for a series of ten years.

	1842—'43—'44—'45—'46—'47—'48—'49—'50—'51
Ordinations,	68, 51, 69, 64, 78, 64, 61, 62, 64, 87.

The ordinations during the first five years, from 1842 to 1846 inclusive, are 330; during the second five years, from 1847 to 1851 inclusive, they are 388—showing that during the last five years there has been no perceptible increase in the number of our ministers. The large increase of ordinations in 1851 appears to be owing to accidental causes, and not to any increase of students, as the preceding tables prove.

The same result appears, if we examine the aggregate of ministers on the Minutes of the General Assembly.

	Ministers.	Annual Increase.	Increase for five years.
1842	1316	95	
1843	1434	118	
1844	1523	89	
1845	1562	39	
1846	1647	85	426
1847	1713	66	
1848	1803	90	
1849	1860	57	
1850	1926	66	
1851	2027	101	380

Instead of an increase in the rate of progress in favour of the last five years, it is the very reverse. There is a decrease.

The question, then, is this: Ought not the Church to aim at a greater accession of ministerial strength? Ought there not to be an *increase* of students? In thirty years, the number of our theological students has doubled, whilst in the last five years it has remained about the same. Is this right before God?

Is it right in view of the fact that, during these five years, our communicants have increased more than 30,000, or from 179,453 to 210,306?

Is it right in view of the fact that about 500 of our churches are vacant, embracing about 20,000 communicants, and 50,000 hearers?

Is it right in view of the fact that the population of the United States has increased during this period to the amount of two and a half millions of souls?

In the second place, the revivals of religion in schools, and colleges, and churches, show that, at seasons when God's people are importunate in prayer, large numbers of pious youth enter the ministry. The first revival at *Princeton College* in 1757, under the labours of the Tennents and their brethren, was sanctified by the sending forth of many labourers into the harvest. A few years later, in 1762, another powerful work of grace ensued with similar results. About one-half of the students in college, then a little over a hundred, are believed to have been converted. Under Dr. Witherspoon's administration, two-thirds of one of the classes gave themselves up to the preaching of the word. In the great revival during Dr. Green's administration, in 1815, a large number of the students were converted, and some of the greatest men in our own and in other churches entered the sacred profession. *Hamden Sidney College* witnessed in the days of Smith and Graham, a revival which raised up for the ministry in Virginia some of the noblest servants that have ever blessed Zion, men who preached the Gospel far and

wide, and who were the honoured instruments in conveying it beyond the Alleghanies. *Washington College*, both in Virginia and Pennsylvania, and particularly *Jefferson*, have witnessed works of grace among their precious youth, whose memorials are in heaven. *Centre College* in Kentucky, and *Oakland* in Mississippi, have experienced interesting seasons of revival; while of late years *Oglethorpe University* in Georgia, *Hanover College* in Indiana, and the *Miami University* in Ohio, have been blessed in an uncommon manner in sending forth accessions to the sanctuary. If we go beyond the bounds of our own Church, similar facts, frequently on a large scale, encourage effort and prompt to prayer. In fourteen of the twenty revivals which occurred in Yale College, during the century ending 1841, more than five hundred students were hopefully converted; and it has been computed that, of the whole number of its graduates who have entered the ministry, one-half date their conversion to the period of their collegiate course. The providence of God clearly reveals to the Church that when special supplications have been put forth to promote the cause of religion in institutions of learning, large numbers of young men have been often led to Christ and sent forth into his ministry.

In the third place, the blessing of God has in a particular manner followed the observance of the Concert of Prayer for Colleges. In 1850, the revival of religion at Princeton College, as precious a work of grace, perhaps, as any that preceded it, occurred in close connexion with the prayers and efforts resulting from the solemn keeping of the last Thursday of February, as recommended by the General Assembly. The remarkable revival at Hanover College, which was in progress during February of last year, received an important impulse by the religious solemnities of the same occasion. Other colleges, as *Jefferson*, *Oglethorpe*, *Yale*, *Amherst*, have borne witness to the same gracious coincidence. The immediate answer, recorded in the experience of the prophet, has been not unfrequently returned to the supplications of God's people, even "whiles they were speaking, and praying, and confessing their sin and the sin of the people Israel, and presenting their supplication before the Lord, their God." "It came to pass before they called that God answered, and while they were yet speaking he heard."

The providential argument in favour of praying to the Lord of the harvest is, in all its aspects, one of exceeding interest and encouragement. It verifies the general promise: "If ye being evil, know how to give good things to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." "Pray ye the Lord of the harvest that he will send forth labourers into his harvest."

In conclusion, the attention of our ministers is invited to one point—whether prayer to the Lord of the harvest ought not to be included in the stated services of the sanctuary and of the prayer meeting? Unless this whole subject is elevated in the thoughts and feelings of the people to its true and solemn importance, no real improvement can be expected. Among the means adapted to produce, under God, a permanent progress in our Church in the number and strength of its ministry, none is so essential as prayer—private prayer, social prayer, and public prayer; each in its proper season; in the closet, the lecture-room, and the church. And in order that prayer may not be neglected elsewhere, let it be statedly uttered in the church by the voice of the servant of "the Lord of the harvest," guiding the supplications of the worshipping assembly on the day of sacred rest.

On behalf of the Board of Education of the Presbyterian Church,

C. VAN RENSSELAER,
Corresponding Secretary.

A PASTORAL LETTER TO CANDIDATES FOR THE GOSPEL MINISTRY.

Issued by the Board of Education of the Presbyterian Church.

PRESBYTERIAN EDUCATION ROOMS, PHILADELPHIA,
February, 1852.

DEAR BROTHER IN CHRIST:—Among the agencies which it is the privilege of the Board of Education to employ, in endeavouring to advance your best interests, is that of addressing a pastoral letter; and we pray that the Spirit may sanctify the truth he may permit us to bring at this time and in this form to your consideration. The connexion of the preparatory course with your future career, together with some of the responsibilities and duties resulting therefrom, are the topics on which are offered a few brief hints.

I. It is a certain fact that there is connexion between your preparatory and future course in life.

The power of habit proves this connexion; and in this principle of our nature how abiding a strength! Dispositions are now being formed, habits of action nurtured, and a standard of life established, which are to exert lasting and powerful influences. "Father," inquired a child, "what kind of a man am I to be?" "Very much the same kind of a man as you are a boy," was the reply. The habits acquired in early life are prophetic of our future destiny. Exceptions prove the general rule; and the demonstrations of what has been called our *second nature* possess an authority not easily overthrown. The student rarely becomes a different man from what he was in his early course.

The influence of training throws light upon this same idea. The processes of education are among the most direct and controlling in the formation of character. Much active influence is at work in academies, colleges, and theological seminaries! The recitations, the prayers, the intercourse of the preparatory period—all its incidents, trials, duties, sins, efforts—are the unconscious occasions of developing and fixing, of exciting and retaining, the traits which are seen throughout the whole future life.

All the analogies of the Divine government conspire to enforce the solemn truth. Is there any connexion between sowing and reaping in the natural world? Not more than between the seed-time of youthful acquisition and the harvest of matured character. The axiom that "eternity depends upon time," includes the influence of early discipline upon after years. Providence would invalidate its laws, if the issues of the preparatory course failed to correspond with the promises and threatenings of its beginning.

Accordingly, *experience and observation* declare, that young men commonly convey with them, through life, the characters formed in the college and seminary. More than twenty years ago, Dr. Miller said, "Mark my words; that young man will never do anything in the ministry;" and the sifting of a quarter of a century made the sad prophecy a hopeless reality. Who expects to gather grapes from thorns? When did human observation falsify the union between the means and the end, or break up the connexion between causes and their results? The ministers who have left the seminaries of our Church, and are now engaged in active duties, will ordinarily recognise in their own Christian experience no essential change of general character. There has been improvement, where the elements existed in earlier life; but the progress actually made has not varied materially from what might have been foretold by a shrewd observer of nature.

II. The certainty of this connexion between the present and the future, suggests the solemn responsibilities resting upon yourself and every student, at this period of his course.

As an individual you have personal responsibilities to improve, to the utmost, all your opportunities. The solemnity of present scenes has an awakening power which should not find you asleep. Every day, every moment, is weaving into the

texture of life, forms and materials which will never be wrought out again. You are now deciding the most important questions which will ever occur for your intelligent consideration. Momentous personal interests are at stake both for time and eternity, both as an individual Christian and as a minister of the word. In short, the relation of the present to the future, summons every student to mould his character according to the highest standard of gospel truth.

There are also responsibilities flowing from your *relation to the Church*. The spiritual welfare of others is depending upon your present aims and acquisitions. If, in the language of Whitefield, "a dead clergy make a dead people," it is no less true that a feeble, inefficient, and standstill clergy, or one that is active, zealous, and faithful, will leave characteristics for evil or for good, on the present, and even future generations. The Church has done much to prepare you for her service, at the institutions whose advantages you have enjoyed, and through the instructors set over you in the Lord; and it is reasonable to expect adequate returns for her parental care. Little do young men realize what the Church is expecting of her candidates, in character and in service. The students of such instructors and of such a Church should be men of no ordinary stamp. Their influence is to be felt far and wide throughout our bounds, not only in their own congregations, but in Presbyteries, Synods, and General Assemblies. The whole world, indeed, has an interest in ministers of the gospel. Eight hundred millions of souls will be more or less affected by their spirit, influence, and conduct. Your *public* responsibilities, therefore, are very great.

The responsibilities of a student in his relation to *God's glory*, should affect his heart. Do you love your Creator, Preserver, and Redeemer? Is Christ precious to your soul? Is it your meat and drink to do the will of God and to glorify your Father in heaven? Such is the influence, then, of present efforts upon your future power of serving, that, if remiss now, you will suffer a loss which no tears or seal can hereafter supply.

Responsibilities, solemn and various, are pressing you to use to the utmost, the privileges and opportunities of your preparatory course.

III. There are two points which, in view of the responsibilities resulting from the relation of the present to the future, seem to require special attention. We refer to your examination of your Christian character and of your call to the ministry.

1. Christian character presupposes a vital union to Christ by faith. Whether this union has been truly formed, and whether, if formed, it is bearing appropriate fruits, are questions, whose present decision has far-reaching results. It is not very likely that a person who goes through his preparatory course, with a hard, impenitent heart, will be undeceived afterwards. What, then, dear young friend, is the ground of hope that your sins are pardoned? Do not, we beseech you, carry the terrific burden of impenitence, or of doubt, into the active scenes of life. In the language of Andrew Fuller, "If it be a matter of doubt with you, whether you be truly converted, far be it from me to endeavour to persuade you that you are so. Your doubts may be well founded, for aught I can tell; and supposing they should be so, the door of mercy is still open. All the blessings of the gospel are freely presented for acceptance to sinners. Sinners, whatever may have been their character, have a complete warrant to receive them; yea, it is their duty to do so, and their great sin if they do not." Now is the time to settle this point, if unsettled. It was a remark of the late Dr. Alexander, that in his judgment, there had been frequently instances of students in the Seminary, who were unconverted. Look well, therefore, to your personal interest in Christ; for without piety the greatest natural gifts are but snares. Whitefield said, that "accomplishments in an unsanctified heart only make a man a more accomplished devil." It is awful to enter the ministry without grace; and the more awful, because under such circumstances, so few ever arrive at a knowledge of the truth.

But, if a true child of God, remember that, as your present piety is, in a good degree, to be the measure of your future attainments, it is your duty to aim at greater things. "Work out your salvation with fear and trembling;" "press toward the mark;" be not satisfied with any progress already made. The character of your religion through life will partake of the prevalent spirit now. Let Christ, in the glory of his person, the purity of his example, and the power of his offices,

be more frequently in your contemplations. It is not profitable to be engrossed with marks and evidences, to the too great exclusion of a direct communication between the soul and the Saviour. "These," says old Robert Blair, "though in their own place, may, and do, prove useful to our faith and living thereby, yet, if we offer to make all of these, or any of these, the object for our soul to rest or rely upon, in order either to our salvation, our sanctification or outgate from trouble, they are not able to support or bear up the weight." Look to Jesus, the author and finisher of our faith; pray fervently; read the Bible attentively; "it is not so much by remembering our past religious experience that we shall obtain satisfaction, as by renewed exercises of grace." It is not an exaggeration to say, that, much as the Church needs an increase in the number of her candidates, her greatest want is an increase in the quality of their graces. Endeavour, therefore, to let your light shine in the fervent glow of consistent piety.

2. Every pious man is *not called to the ministry*. There are persons who keep out of the ministry, who ought to enter in, as well as those who enter in, who ought to keep out. It is indispensable to be "fully persuaded" respecting a call to the ministry by the Spirit of God, before beginning a course of preparation for its duties. And after the preparation has commenced, it is well to re-examine a point, having so important a bearing on private and public interests. What, then, is the ground of your belief that God has called you to the ministry? Are you clearly in the path of duty? On this subject, we beg leave to refer you to a candid and able article in the first volume of "Home, the School and the Church."

If hopefully called to the ministry by the Spirit of God, it is important to examine your gifts and qualifications with particular reference to the fact, that these will ever depend materially on the character of your present attainments. How much zeal should be enlisted in equipping yourself thoroughly for the vast work you have undertaken! Latin and Greek and Hebrew are useful only as they discipline and fit you for the understanding of the Scriptures. The age demands more than ordinary mental accomplishments, a greater range and a profounder depth of learning than ever before. But the power of the ministry is, after all, not in the resources of human wisdom, but in the peculiar grace which God only can impart. "The Spirit of the Lord is upon me, and he hath anointed me to preach the gospel to the poor." Is he zealous, apt to teach, and self-denying, are more important questions than does he understand Hebrew and all knowledge? Is he willing to follow Christ, to go anywhere, to seek not his own, to condescend to all classes, to spend and be spent, to beseech men day and night with tears? Has he a compassionate spirit; does he labour in season and out of season; is he enterprising in his plans of usefulness; does he care for the heathen; is he a friend of education; does he take an enlarged view of the wants of the world; does he feed the lambs; is he a man of prayer? Such questions as these reveal the true power of an ambassador of Christ. And we beseech you not to overlook the divine spirit of your profession in labours to secure its literary accompaniments, however necessary the latter may be. The former is infinitely more vital to your success. And as both are through life to be so closely connected with your present attainments, may you exercise yourself diligently and under the divine guidance, in cultivating the true *spirit* of one "anointed to preach the gospel to the poor," and the *qualifications* of one "thoroughly furnished" for his work.

Commending you with Christian affection to the Lord of the harvest,

We are your fellow-servants,

C. VAN RENSSELAER,

WM. CHESTER.

In behalf of the Board of Education of the Presbyterian Church.

ANNIVERSARY MEETING OF THE PRESBYTERIAN BOARD OF EDUCATION.

THE Anniversary Meeting of the Board of Education of the Presbyterian Church, was held, during the sessions of the General Assembly, on the evening of May 21st, in the Second Presbyterian Church, Charleston, S. C.

The Hon. HUMPHREY H. LEVITT, of Ohio, was called to the chair, and the meeting was opened, with prayer, by the Rev. Dr. SCOTT, of New Orleans. After singing a song of praise, the usual statistical statements were made by the Corresponding Secretary of the Board. The Rev. NICHOLAS MURRAY, Professor in Washington College, Pa., then addressed the meeting.

Mr. MURRAY remarked that he had been connected with a college for some years, and that Christian education had been much upon his mind. The fact that the number of our candidates for the ministry was rather decreasing than increasing, was calculated to excite deep attention. What was the cause of this alarming state of things? Doubtless there are various causes which have more or less influence. Some say that the *secular pursuits*, opening before young men, are becoming more numerous and tempting than formerly. But, on the other hand, it must be remembered that more young men go to college than formerly. The increase of students, in the whole country, has been steady, and ought, at least, to counterbalance the increased temptations of secular pursuits. Yet the number, who are looking forward to the ministry, has been diminishing. Others say, *there is not prayer enough*. This is, undoubtedly, true; and it is the chief cause of the Church's difficulties at this crisis. There is too little prayer, private and public. I have, Mr. Chairman, great confidence in the efficacy of prayer. Ministers come from God, and we must look to God for them. His willingness to answer prayer, is seen in the outpouring of his Spirit upon some of our institutions of learning within the last few months. Prayer is an indispensable means for the securing of a supply of ministers, and of ministers of the right order. Others say that *the ministerial profession does not receive as honourable a maintenance* as formerly. There is some force in this. But ingenuous young men do not always look at such considerations. Their hopes and their piety, generally, rise above the fear of inadequate support.

Other causes might be mentioned as affecting the supply of our ministerial ranks. But, Mr. Chairman, I will merely allude to one, in addition to those already enumerated, and it is this, *there is not religion enough in our colleges*. Our institutions of learning should be feeders for the ministry; and the only way to make them so, and to keep them so, is by infusing into their course of instruction, the religious element. The Board of Education has two objects, viz., to assist indigent candidates for the ministry, and to build up Christian institutions, under the care of the Church, at which they may receive suitable instruction. Our Church has always gone in strongly for education; our ministers have, generally, been foremost in their zeal to promote its interests. And no wonder; for our young men, the hope of the Church, must be trained for their work. Our institutions of learning should be made decidedly religious, not only in theory, but in practice; and the best guarantee of their religious character, is *church superintendence*. This last is no new idea. It is, at least, as old as the Reformation. Calvin, and John Knox understood it and acted upon it. This great idea is incorporated into the education of Scotland. There is, indeed, a difference of opinion how far the in-

stitutions of education should be under the care of the Church. Some prefer voluntary schools, and others, those that are supported by the State. But so far as these latter institutions stand related to the ministry, there is, commonly, a defect. There is not enough religion in them. State institutions may do good; but if our ministry is to be trained and enlarged in its gifts and in its numbers, we must trust to institutions under the care of the Church herself.

We already have a considerable number of schools, academies, and colleges under our own denominational influence. So far as I have become acquainted with the schools, they have done well. Our academies have been conducted with efficiency; and their influence on the increase of the ministry, will, undoubtedly, be great. The revivals, that have occurred in our institutions of learning during the year, argue well. God will bless his truth. He encourages teachers of the young to teach them religion. If we want to meet the exigency of our day, we must throw more religion into our institutions of learning. And I know of no more effectual means for securing this end, than for the Church herself to see that this is done. She herself is best able to guarantee the teaching of religion; and she must superintend education in her own name and in that of her King. Other denominations are acting on this principle; and this is not the time for Presbyterians to falter.

The Rev. STUART ROBINSON, of Kentucky, then addressed the audience in a speech, of which the following is a meagre outline:

With this Board, Mr. Chairman, are connected all the interests of the Church. Its objects are fundamental, not only on the score of divine appointment, but on the score of policy. There is one point, however, in the operations of the Board, which demands our prayerful, earnest, and sorrowful attention. With a growing country and a white harvest, the labourers are not only few, but becoming fewer. What are the remedies? With all our congratulations and rejoicings, we are sorrowful that no more come up to take part in this ministry with us. What are the remedies?

We must look beyond the machinery of means; for nothing but grace will reach the evil. When Christ saw the multitudes, he was "moved with compassion," and, although omnipotence was in his grasp, he said to his disciples, "*Pray ye to the Lord of the harvest.*" If *He* sends not forth the labourers, they need not go. You may have the genius and the talent of the nation, but if God does not consecrate and commission the men, they will be no better than drones. We must pray; our people must pray; not once a year, but a daily prayer at the family altar. Parents must take the choice ones of their family, their darling sons, and aspire for the highest blessings of God upon them. When we have that spirit, we will see the impression it will make. It will carry more religion into the colleges, which the preceding speaker was so anxious to secure. We need not wait until the young men get there. It is well to look for conversions in these institutions, but it is better to send our youth to them with religion in their hearts; God going with them.

What we pray for, *we must labour for*. Some make a mistake, and pray for the Kingdom without labouring for the Kingdom. We pray for our daily bread, but does that prevent our working for it? On the contrary, the better the prayer, the more persevering the industry. So it is on spiritual subjects and on this subject. There must be prayer, Mr. Chairman, earnest prayer to the Lord of the

harvest, or the few labourers will continue to grow fewer, and God will withhold his blessings from us.

Among the helps to raise up more ministers, we must cultivate, in the minds of our people, *the importance of the ministerial office*. Here is the loftiest position that God ever gave to man. The preaching of the gospel of Jesus Christ is the most honourable of all stations. Its dignity is derived from its own importance by the appointment of God. It is concerned with the loftiest subjects. All other knowledge is but ancillary—elementary to these great themes; it falls infinitely short of gospel knowledge. And yet our people seem to have lost a part, at least, of their reverence for this office. Perhaps one reason is that we ministers have failed to preach it up; to elevate its dignity in the estimation of the Church. If we do our duty, personally and officially, and give such instructions from the pulpit as will unfold the high dignity of the work of the ministry, depend upon it, our youth will not run off so into other professions.

One great notion of parents, in our times, is that their children may “*do something*.” Well, let us appeal to that passion in the parental heart. Do you want your child to do something in his day and generation? Well, here is a way to make his mark. The gospel ministry is the greatest of all work. Men may not always see its results. Sometimes, after years of labour, the minister scarcely admits any to the Church; he barely feeds the flock, without adding to their number. His labours produce results rather negative than positive in the view of men. But then he can use, in a qualified sense, the language of the Saviour, “all that thou gavest me I have kept,” and that is a great thing. Generally, however, the Spirit blesses the gospel message, so that sinners are born into the kingdom. A work, when well done, is immortal work. But what work so great as this, either for time or eternity? To save a soul from guilt and corruption, to deliver it from unending misery, to introduce it to the glories of heaven and the inheritance of grace, is a work both great and immortal. An English archbishop once said, “I have had offices and honours for seventy years; but if a single soul has been converted under my ministry, I would lay more store thereto than in all honours.” Humanity is a web, vast and complicated, spun out in infinite wisdom, and God is the centre, and every soul a mesh. The destiny of millions is hanging, as it were, by a slender tie; and it is the glory of the ministry that it saves the perishing from falling into perdition. Go to the bar of God, and estimate the work of Whitefield! Tell us the worth of Archibald Alexander’s services! Did he not make his mark? Yes, a mark of immortality. Once a little boy, there in the streets of Lexington, grace brought him to Christ and to the ministry, and his bright record is on high.

Another passion in this country is *to do things quickly*. In old times, men used to sigh for immortality when they were dead. Our people want fame *now*. They can’t wait for death. They will engage in anything that brings in quick returns of reputation. The merchant’s motto is “Quick sales.” Many will plant the locust tree, one of the meanest of shade-trees, because it is quick in growth. Now, this universal passion for fast work can find a vent, if sanctified, in the sphere of Christian enterprise and activity. Sir Christopher Wren was thirty-five years in building St. Paul’s Cathedral; but Summerfield was the master-builder, under God, in the erection of hundreds and even thousands of living temples. Pitt was immortal at twenty-five; but how much surpassing Pitt’s were the labours, the rewards, and the immortality, of Whitefield!

In this work, no injustice is done to men. Politicians often complain in their

struggles to rise. The old age of statesmen is embittered by the ingratitude of their country and forgetfulness of their services. But the ministerial profession has sure rewards. Ministers, indeed, may be forgotten; but their works do follow them. Last night, at the organization of the Presbyterian Historical Society, the records of a presbytery were said to be lost. But then they have records in the Lamb's book of life, which survive the oblivion of the world, and endure in glory for ever. Ministers may have no outward monuments, no tablets on which their services are inscribed; but their work is more durable than Parian marble or time-resisting brass. Their story is on living hearts. Go, ask all over the land, and you will see their work in the cottages of the poor and the mansions of the rich. The answer will be: "Here, in this living soul, is their record;" and theirs are immortal names, that were not born to die.

Mr. Chairman, we need more men in the ministry; and, I repeat it, we must pray more; we must labour more; we must magnify more this divine office. To be the pastor of a people in such a land as this, and in such an age, is a great thing. May God give us more men, and more efficient men.

The Rev. JOHN C. LORD, D.D., of Buffalo, N. Y., Moderator of the General Assembly, was called upon for an address; and he responded to the call as follows, as nearly as the reporter could take note of his rapidly-spoken, earnest sentences:

Dr. LORD said that his remarks would be upon that department of the operations of the Board which had been recently organized,—general Christian education.

The idea of general education was not entertained in the heathen world. The grand thought was never conceived. Nay, the learned entertained a profound hatred of the people, tersely expressed by the language of Horace:—"Odi profanum vulgus, et arceo." The gospel of Christ brought with it an expanded idea of education. In the primitive Church, schools were frequently established next to the sacred edifices, or formed part of the buildings. The origin of the idea of general education was in Christianity. The Bible gives knowledge, awakens the faculties of the soul, and stimulates the desire to communicate knowledge to others.

As the Church advanced, and began to mingle with the policy of the world, the government assumed the control over learning. The cause of this union was the grasping ambition of Antichrist,—the scarlet harlot that puts the cup of abomination to the nations of the earth. Rome unites Church and State wherever it is in her power to do so. She holds the cross in one hand and the sword in the other. Where she exercises supreme power in the state, she wields it for ecclesiastical purposes. Her educational system has always included religion, whether she has the control of civil government or not. This idea of the subserviency of education to religion is a true one; and she derived it from a pure age of the Church. It is an idea, strong in the power of a divine origin, and efficient to secure the greatest results. The fathers of the Reformation were not ignorant of its authority and value. Calvin and Knox, enlightened by divine grace to see the truth, and strengthened by the same grace to practise it, early turned their attention to the instruction of the young. Schools, and other institutions of learning, were organized in Geneva, France, Scotland, and other countries of the Reformation. And on what principle, sir? On the principle of excluding religion? Such an idea would have been a degradation to the impulses and move-

ments of the age. No, sir:—the education of the Reformers was *religious education*;—religious education under the care of the Church. It was reserved for modern speculators to tear out the vital part of the system, and to dis sever the connexion between religion and learning.

When the Puritans and the Huguenots came to this country, they brought their schools with them. The glory of the New England school system was that it inculcated religion, and was superintended by religious men. The emigrants in the Mayflower brought religion with them, and they brought education. They did not separate the two; they allowed them to live together in their homes, their schools, and their churches. Why, Mr. Chairman, I remember the time when the Shorter Catechism was taught in the schools. I myself learned it there; and the practice of teaching it continued in New England until quite recently. At the present day, however, the State, without any connexion with the Church,—even a nominal one,—has included education within its functions; and the State has passed beyond the boundaries to which it could lay any just claim. Instead of providing for the education of the poor,—of those who could not educate themselves,—it undertakes to educate all.

Now, the great objection which I have to the State schools is that they cannot teach religion. And, in my view, religious teaching should accompany all other teaching. God has not committed to governments the work of education. The civil magistrate has other duties to perform; he has no divine warrant to turn teacher, or to superintend education. This is not a matter to be passed upon at the polls. Where the Church is united with the State, she may derive aid from the State, and allow the State to conduct her affairs. But in this country there is no union of Church and State. What right has the State to educate my child? The State may administer justice, build canals and railroads, incorporate banks, and perform civil functions; but it has no right to establish a system of public schools, which compels, in fact, the great mass of the community to have their children educated there, or not at all. I wish my children to be educated “in the nurture of the Lord,” and not in the nurture of the State. So do Christians in general, if the truth were known; but the State throws obstacles in the way, by its taxation, and its great public establishment.

There is an evil growing out of the public system, on which I cannot dwell at this late hour. The evil is that it brings together, on a large scale, the pure and the impure. Wicked, profane children, picked up from the lowest haunts of vice, and who receive no restraint or training at home, are brought into promiscuous contact with the moral, and gentle, and orderly. Now, what must be the effect of this indiscriminate mingling? Are the vicious reformed, or are the good made wicked? The latter, sir, is the common result, according to nature and observation. Many an innocent child has learned profanity and indecency first at the public schools. With us [in Buffalo], this thing is beginning to be understood. The system, sir, must fall:—not only because it is irreligious in its nature, but because—what naturally follows—it is immoral in practice. We all, Mr. Chairman, desire to save the wicked. The children of the vicious, and vicious children, ought to be educated and reclaimed. But it is too much to ask Christians to send their sons and daughters to schools which have no religion to overawe and restrain vice, and which cannot exercise discipline in a way to make it the terror of evil-doers. If we are compelled to send to promiscuous schools, let us at least have the Gospel leaven in the schools. It is too bad that pure children should

not only be mixed with the evil and the abominable, but that no divine teaching should be allowed to exert its influence upon either class.

The relation of the General Assembly and of our Board of Education to this subject is very important. The Presbyterian Church asserts the necessity of religion in a system of education. This is the old Christian principle. It is unpopular, we know. The world does not like God. Impenitent teachers do not relish religion, or care to teach it; and many Christians, alas! think their children need not learn about Christ at school. Public sentiment may be against us at the present time; and it may take years to engraft our views and opinions into the public mind. But *our testimony is priceless*. Those who see in the common schools the downfall of religion hate our church. The whole system tends to infidelity and corruption. Time will show it. The Assembly has testified in advance against it. Our witness, before men and angels, is that a Christian man should educate his child in a Christian way, both in the family and in the school. This is faithful witness-bearing, and let us not recede from it. What! Is the child to live for ever, and shall he be trained only for time! God forbid that our Church should ever endorse such a delusion as that. Let us hold fast to our noble, our Christian position. This course of action is not only good for our own Church, but our example will tell upon the public mind. I have heard shrewd worldly men acknowledge that the Assembly was right.

This thing, Mr. Chairman, has a practical bearing. What parent would care for all knowledge, if his son were an infidel or a drunkard? Religion, communicated in a school, day by day, and little by little, forms the character. It has a prodigious practical energy. It is a daily blessing to the youthful heart. Character is everything to a young man; but in the public schools the mind is enlightened whilst character is left to shift for itself. The foundation of the State system is that "knowledge is the chief good;" and the public sentiment seems to sustain it, and to consider that "knowledge is virtue." Sir, this is as false a sentiment as was ever uttered in the face of the heavens. Knowledge never has, and never will, save a country. Our boasting will be found to be in vain. To refuse to incorporate religion into a system of education is really to take infidel ground.

Has not this subject, sir, a wide and a national aspect? The thing we need among our public men is the infusion of correct principle. Religion is the saving power in the land. We need it at the bar and on the bench; we need it in physicians, in farmers, in mechanics, in all classes and conditions of men. And if we would have it, we must teach it,—teach it everywhere, at home and in the school. Our Church is wielding an influence for the country, and for all generations. Our position is one of honour and of power. God will own it, and men shall see it.

The meeting was dismissed after singing and the benediction. The audience was large, and the addresses were listened to with marked interest and favour.

“The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest that he will send forth labourers into the harvest.”—MATT. ix. 37, 38.

THIRTY-FOURTH

ANNUAL REPORT,

OF THE

BOARD OF EDUCATION

OF THE

PRESBYTERIAN CHURCH.

1853.

“Train up a child in the way he should go, and when he is old, he will not depart from it.”
PROVERBS, xxii. 6.

C. SHERMAN, PRINTER,

PHILADELPHIA.

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THIRTY-FOURTH

ANNUAL REPORT

OF THE

BOARD OF EDUCATION

OF THE

PRESBYTERIAN CHURCH

IN THE

UNITED STATES OF AMERICA.

PRESENTED TO THE GENERAL ASSEMBLY, MAY, 1853.

PHILADELPHIA:
PUBLISHED BY THE BOARD.
1853.

N. B.—The Board of Education design, Providence permitting, to present in their next Annual Report to the General Assembly, statements in detail about the Sessional Schools and Presbyterian Academies in our Church. These details are becoming interesting and valuable, and will serve important uses, now and hereafter.

This notice is given for the purpose of respectfully calling the attention of our brethren to the preparation of a condensed view of the history and operations of the schools and academies under their care. A circular on the subject will be sent hereafter.—*Cor. Sec.*

C. SHERMAN, PRINTER.

ANNUAL REPORT.

THE BOARD OF EDUCATION present to the General Assembly their Thirty-fourth Annual Report. The good cause, in some respects, languishes; in others, flourishes. Faith should not faint in adversity, nor works cease in prosperity; but let God be glorified in every allotment of His Providence.

The Annual Report consists of three parts: I. Remarks on some topics of ministerial education, especially the DEARTH OF CANDIDATES; II. A statement of the OPERATIONS OF THE YEAR; III. Observations on State schools and Church schools; or, A PLEA FOR RELIGIOUS EDUCATION, CHARITY, AND PEACE.

Part First.

Ministerial Education.

It is the policy of the Presbyterian Church to aim at securing supplies for the ministry from all classes of her sons. In encouraging her indigent young men to prepare for the work, by assisting them in temporal things, no intimation is implied that she can dispense with the services of those who are outwardly in more prosperous circumstances. On the contrary, her cordiality in assisting the indigent is only the expression of her earnest desire to increase the number of the heralds of the cross in every way which Providence sanctions. It is unwise to restrict the ministerial call by anything but *fitness for the work, in its most enlarged acceptation*. The Presbyterian Church aims at bringing all her sons, who may be called and qualified by the Spirit of grace, into the sacred calling.

The great majority of our ministers must probably ever be looked for from the middle and humbler classes of life. The

history of the Church, from the days of the Apostles, confirms this expectation. The Galilean fishermen stand at the head of the Apostolic succession. Never may the day dawn which shall witness the Presbyterian Church otherwise than zealous for the ministerial training of her indigent and worthy sons. Almost all of these have the advantages of sound religious nurture from early life, and possess those habits of self-denial and of hardy endurance so necessary in the ambassador of Christ. Of many a one of these children of Providence may it be said :

"'Tis not my boast that I deduce my birth
From loins enthroned, or rulers of the earth ;
But higher far my proud pretensions rise,—
The son of parents passed into the skies."

It is to be feared, however, that, whilst many enter the ministry from the class just referred to, there is a disproportionate deficiency in the supply from those whose means are adequate to their own support. There is no reason why the large class in our Church, represented by the more prosperous farmers, merchants, and the men of liberal income, should not assist in preaching the gospel. At the Reformation in Scotland, a large portion of the ministers, beginning with Patrick Hamilton, of noble birth, were descended from the highest parentage in the land. This gave them a peculiar influence with all classes at that crisis, and assisted in securing the due maintenance of the reformed worship throughout the country. The *status* of the ministry is never an unimportant element of its power. Fortunately for the Church, however, true character is more dependent upon education than upon mere birth. Nevertheless, whilst the Church, on the one hand, should exercise a most tender sympathy with those of her sons who, like the fishermen, have been trained to labour, she must not neglect, on the other hand, to avail herself of all other resources, which, at least in their place, have important relations to her general prosperity.

These remarks, of course, imply that the Holy Spirit alone designates to the work of the ministry those who have any right to enter it. No condition of outward circumstance, or of inward grace, can supersede the necessity of a distinct personal call from God to this special service.

The importance of rallying the whole power of the Church in the use of means for the increase of the ministry is seen, at the present time, in the continued dearth of candidates. There has been no increase during the year. Our statistics are indeed humiliating. It has been ascertained that the number of theological students in the Presbyterian Church is no greater than it was ten years ago, and that the number for the present year is less than in any year of the whole ten. The following table presents a gloomy aspect :

TOTAL NUMBER OF THEOLOGICAL STUDENTS, FOR TEN YEARS, IN ALL OUR SEMINARIES.

1844,	.	.	.	.	.	.	.	244
1845,	.	.	.	.	.	.	.	257
1846,	.	.	.	.	.	.	.	255
1847,	.	.	.	.	.	.	.	258
1848,	.	.	.	.	.	.	.	246

Total, 1260; Average, 252.

1849,	.	.	.	.	.	.	.	250
1850,	.	.	.	.	.	.	.	241
1851,	.	.	.	.	.	.	.	254
1852,	.	.	.	.	.	.	.	267
1853,	.	.	.	.	.	.	.	240

Total, 1252; Average, 250½.

The Board of Education conceive it to be their duty distinctly to recall the attention of the Assembly to this condition of things. The remedy for the evil must begin with a knowledge of its extent. It is high time for the alarm to be sounded throughout Zion. To dwell in fancied security is a dreadful doom. There should be no concealment of our danger. Let it be contemplated in its full reality. Our hearts may well "tremble for the ark of God" in this day of indifference to its service.

In regard to the dearth of candidates, there are many considerations that serve to call the attention of the Church to it, as motives to attempt, in the fear of God, to recover her position.

I. The dearth of candidates is a fact in our history, *affecting our character*. The perfection of a Church consists in its efficiency to glorify God. The ministry is the chief instrumentality for the perpetuation and extension of the gospel; and a diminution of its power, either in nature or extent, necessarily implies defect. Our character must suffer among the allied tribes of Israel, and before the world, by a failure to do our appointed work in the warfare of the kingdom. On a survey of our external condition, there is an appearance of order, discipline, and readiness for service; but no array of organization can compensate for the absence of leaders of the host, or for the lack of the true spirit on the part of the people. The decrease in the number of candidates is a serious injury to the character of a Church; and character should be held in high estimation among Christ's people. Is there not an intimate communion between the body and the head, a sympathy of glory and of reproach, a close relationship identifying Christ and his elect in all the events of Providence? The character of a Church should be precious in the eyes of those who compose it. If an individual fail to exemplify the Christian graces and to perform his part in the work of promoting the Redeemer's cause, he not

only sustains personally a loss of Christian reputation, but his guilty imperfections are reflected upon the whole body of believers and the common Lord of all. In like manner, the deficiency of Christian resources in propagating the gospel must bring reproach not only upon ourselves, but upon the Church at large, and upon Christ himself. In former times, the success of the Presbyterian Church in rearing up a large number of ministers gave her a position of true honour:—of honour, because of influence and of capacity for usefulness. But now, the decrease of our students is marring the fame acquired in a long experience, and is bringing us to the dust. Ah! did it but bring us to the dust! Then would there be hope. But there is scarcely a more deplorable condition than to suffer a loss of character, and yet to remain insensible to it,—an insensibility ordinarily visited upon religious declension. Arise, O Lord, upon our Zion, with the grace of thy Spirit, to make our low estate the subject of repentance and of tears!

II. The dearth of candidates is a fact *involving many responsibilities*. "To preach the gospel to every creature" requires a hearty performance by the Church of her covenant obligations. Human responsibility is co-ordinate with the appointment of means; and God condescends to use means as the expression of his love, rather than the ally of his power. If the great subject of the ministry had been removed from the range of Christian obligation and action, what an amount of motives enforcing religious zeal would have been lost to the Church! The perpetuation of the ministry is among the plainest obligations and rewards of Christian exertion; and the power of these motives should be brought into exercise by a survey of our deficiencies and of our wants in every quarter.

Would that more of our mothers made a prayerful study of the scene of Shiloh, when, three thousand years ago, a beloved hand-maiden of the Lord stood before the tabernacle, with her young child. If any mother could have rightly plead for the indulgence of a son's presence and fellowship, it was Hannah, with her first-born. But parental yearnings yielded to covenant engagements. Having solemnly dedicated her child to God, as the best condition of his birth, her Christian purpose had no higher aims than to offer him as a prophet of the Most High. No less obligatory, surely, are the voluntarily assumed vows of Christian parents to bring up their children for the vocation in which they can do the greatest service for God. At baptism, the child is dedicated "to the Father, to the Son, and to the Holy Ghost;" and the dedication implies a *promise* to fulfil its terms. The Board believe that heavy guilt is chargeable upon the Church for neglect of duty in training up children according to the baptismal covenant. Parental responsibility, adequately felt, and acted out, with a reliance on the Spirit, in the appropriate methods of Christian fidelity, would soon

occasion a change in the aspect of our Church's affairs. Her present condition constitutes a forcible appeal to the whole body of Christian parents within her pale. God is warning us of neglect of duty, and urging to the employment of the means suited by his grace to effect a reform. If our Church awakes not to a just perception of her responsibilities, the judgments of heaven must ultimately descend upon her in still more fearful visitations.

III. The want of candidates is *impeding our aggressive work in the world*. Christ came to seek and to save that which was lost. He bled and died to redeem the elect out of every tribe, and kindred, and tongue, and people. The travail of his soul was for the spiritual destiny of a world; and in order that His gospel might be proclaimed to every creature, He appointed the ministry of reconciliation with a commission, authenticated by the very act of ascension to His throne. The Church comes short of its high purpose, when its power of aggression is impaired. Woe, woe must rest upon it, when it cannot give light to them that sit in darkness!

In view of the statistics of our history, the present situation of the Presbyterian Church is calculated to alarm its members. The peculiarity of that situation is, that the number of our theological students has not increased during a period of ten years; a third part of a whole generation. Our ministry has, indeed, increased in this period, because the supply of candidates as yet exceeds the deaths; but with no increase of the rate of supply, the actual increase of the whole must in the course of a few years be suspended. Such increase is even now small. Nor is the calamity confined to our own body. It extends to sister churches. The complaint is heard from every side, that whilst the harvest is great, *the labourers are few*. The aggressive strength of the Church, on which its prosperity so materially depends, is undergoing a loss; and the cause of Christ languishes. With death on one side, and a failure on the other to fill up the ranks in sufficient numbers, a lamentation applicable to our condition is "Help, Lord; for the godly man ceaseth, the faithful fail from among the children of men."

IV. The deficiency of candidates places our church in a certain sense, IN OPPOSITON TO PROVIDENCE. Our aggressive strength is impaired under circumstances which demand a great extension of spiritual resources. In this country there has always been a pressure upon the Church, never perhaps so intense as at the present time, to meet the opportunities of preaching the gospel. Our great country is becoming greater year by year, really and relatively. Providence has not only favoured us with large contiguous fields from Pennsylvania to Missouri, and from Maine and Minnesota to Florida and Texas; but a large portion of new territory has been added, covering many parallels of longitude, and reaching forth in geographical grandeur to the Pacific shore.

This whole population of 25,000,000 is accessible to the gospel; is increasing with unprecedented rapidity; and is composed of men of every clime and of almost every race, whose descendants beyond the Alleghanies are to control the destinies of this republic. As the United States are gathering influence among the nations of the earth, and are even now the most powerful in behalf of liberty and Protestantism, so no field in the civilized world demands more unremitting industry of cultivation. Providence has given to our Church a work of peculiar interest and magnitude, which in our enfeebled state, we are unable to perform.

It is impossible to find men to occupy our waste places; to till the missionary ground of the North, the South, the East, and the West. The difficulty is becoming greater and greater; because the field expands more rapidly than the means of its cultivation. This is so both at home and abroad; among our own citizens and the heathen. It is so in the midst of the enterprise and progress of the 19th century. It is so with the Bible in our hands, and with songs upon our tongues; in the midst of privileges and blessings, such as God has rarely bestowed upon any people.

V. The dearth of candidates is a fact **ENTAILING DISADVANTAGES ON THE NEXT AND SUCCEEDING GENERATIONS.** Evil is usually insidious in its approaches. Its consequences upon ourselves, if unwelcome and comparatively light, are apt to be overlooked, and the remoter consequences to others are still more often disregarded. In the present case, however, we cannot wisely lose sight of the direct consequences to ourselves of a ministry weakened in numbers, and incompetent to meet the wants of our own generation; and least of all, ought we to fail to consider that the results of a stationary rate of increase in our candidates must be most disastrous in the future. If the number of theological students is no greater in 1853 than in 1843, it is obvious that our Church commenced the decade under far more promising aspects than were presented by its close. In other words, the new actors in the conflict of the world are obliged to commence their work with disadvantages entailed upon them by our criminal neglect; and these disadvantages will be felt still more severely by their successors at the end of another decade, even if transmitted on a no more degenerate scale of statistics. The prospect of an accumulating inheritance of evil may well summon the Church to avert its woes, whilst the opportunity yet remains. The Scriptures present, as a holy motive for praise and zeal, the privilege of rehearsing the deeds of the Lord to children's children, that each may tell it "to the generation following." Alas! that our Church, instead of transmitting the records of spiritual prosperity, should leave behind memorials of reproach and disadvantage!

VI. The small number of candidates is somewhat remarkable, when viewed in relation to the **OUTWARD AGENCIES OF THE CHURCH,**

AND HER LIBERAL OFFERS OF ASSISTANCE TO THE DESERVING. The expenses of obtaining an education suitable for the ministry are so considerable as almost necessarily to exclude many competent young men, if left to their own resources, and deprived of Christian sympathy and aid. But the Church has commended her affection to her pious youth, by offering parental assistance to all possessing the requisite ecclesiastical recommendations. The permanent scholarships in our Theological Seminaries, and the annual scholarships provided through the Board of Education, take away all excuse arising from the plea of poverty. So intent is the Church upon cultivating the qualifications of her meritorious sons, that the Board of Education for the last twenty years have acted upon the publicly-avowed principle of assisting, in reliance upon Providence, all candidates recommended by their Presbyteries, however numerous they may be.* And yet, in the face of these ample provisions of aid, the number of theological students in the Presbyterian Church is not increasing. Whatever may be our neglect of the use of other means, the fault is not here. It lies deeper than the surface. It is concealed in depths beyond the reach of ordinary ecclesiastical action.

VII. The deficiency of candidates is IN STRIKING CONTRAST WITH THE GENERAL INCREASE OF MEMBERSHIP IN THE CHURCH. Our communicants have advanced in ten years from one hundred and sixty thousand to two hundred and ten thousand. But where are the fifty thousand? What impression have they made on the increase of the ministry? *None*. They have scarcely prevented a decline. It is true all are not Israel who are of Israel; nor does the same amount of piety prevail in different periods of the same outward administration. If the latter were the case, an increase of candidates might be naturally expected with an increase of communicants. If our Church had 250 theological students, with 160,000 members, the rate of increase of the latter would give at the present time 310 theological students. And why are there only 240? Let our ingenuous youth answer before God for this decline of zeal for the sanctuary, on a comparison with past periods, and explain why ten years of additional privilege and opportunity and general increase should witness diminished resources for preaching the Word of Salvation.

VIII. The dearth of candidates stands IN GLOOMY CONTRAST WITH ROMAN AND INFIDEL INCREASE. The formidable array of anti-Christian forces against the truth of the Gospel in this country cannot be denied. Romanism is organizing for as desperate a conflict as has ever drenched the streets with blood, or rent the

* The Board of Education of the Presbyterian Church have, by the blessing of God, never yet failed in a single instance to redeem their pledge. It is believed that this cannot be said of all Education Societies.

air with cries of agony. Popery has already a commanding influence in all our principal cities, and it is yearly increasing at a rate frequently exceeding the evangelical progress. Whether this be owing to foreign emigration or not, makes no difference in the facts, though it may render the explanation less severe. The cities of our commercial power are not pervaded, as they once were, with the ordinances of the Gospel of truth, to the comparative exclusion of organized error. The same remark applies to the country at large. There are undoubtedly at this time at least two millions of adherents to the Papal Church in the United States, and probably an equal number of infidels and Gospel opposers. The great mass of the foreign emigrants are errorists in doctrine. And let it be remembered that emigration now constitutes about half of the annual increase of population in the United States. Can the Church remain unconcerned, in view of a fact so influential in deciding our national destiny? Romanism and infidelity, which are always ready to league their forces "hand-in-hand," are unquestionably increasing as they have never done before. At the beginning of the present century, when many of the educated men in the country were infidels, the people were generally sound. Now, however, infidelity has gone down into the masses. Almost every delusion of Satan gains favour, even in parts of the country supposed to be measurably evangelized. The Christian and the patriot cannot contemplate the future without apprehension. The signs of the times are at least of such a character as to demand of the Church increased vigilance in order to counteract all antagonistic irreligious movements. And yet what is our position at this crisis? The statistics of our Theological Seminaries, and the faltering of our young men, declare it.

IX. The want of candidates LEADS TO PRAYER. This is the great practical lesson of statistics, arguments, and anxieties. In view of a great harvest, ready to be gathered in, and of the want of labourers to go forth and reap it, the Redeemer enjoined prayer, "The harvest truly is great; but the labourers are few. PRAY YE, *therefore*, to the Lord of the harvest that he would send forth labourers into his harvest." Prayer is the duty of the Church in the aggregate, and in its denominational divisions, in the sanctuary and in the closet, by its ministers, ruling elders, and communicants, by fathers and mothers, sisters and brothers; prayer from compassionate hearts, wakeful to the wants and the destiny of the world; prayer that yearns at the mercy seat for the means to execute God's purposes of grace, and proves its sincerity by the consecration and education of children; the lending prayer of Hannah and the training prayer of Lois and Eunice; the prayer of faith; the prayer that hears the commands, kindles at the promises, and follows the example of the Saviour; in short, the prayer of those who know and feel the wants of Zion, and who

recognise God as the Hearer and Answerer of prayer. No mere human agency can ever meet the case. Our means and instrumentalities will never connect with the heavens, unless bound to the throne by the spirit of prayer. Fervent supplications will alone bring down efficacy upon the agency. *The Church that needs ministers must pray to God for them.* When there is mourning throughout our borders on account of our sins and our desolations, when strong crying, with tears, ascends to the Lord of the harvest, then will the day of our deliverance be at hand. Then will reapers be sent in from every side, sickle in hand, exclaiming, "Here are we; send us." Let it be the prayer of all who behold the plenteous harvest of the season, and the want of labourers, "Oh Thou, the Lord of the harvest, send forth labourers into thy harvest!"

Part Second.

Operations of the Year.

CANDIDATES FOR THE MINISTRY.

THE following is a view of the number of candidates, the stages of their preparatory studies, the number licensed, &c., for the last ecclesiastical year :

The number of candidates received during the year has been, - - -	81
Making in all from the beginning (in 1819), - - -	2110
The whole number on the roll during the year has been, - - -	370
In their Theological course, - - -	138
" Collegiate " - - -	139
" Academical " - - -	72
Teaching, or otherwise absent, - - -	21
	— 370

Of these, *forty-eight* have finished their course of study. *Nine* have withdrawn from the aid of the Board. *Nine* have abandoned study; seven on account of ill health. *Two* have died. *Sixteen* have been dropped for not reporting more than a year. *Two* have withdrawn from the list by marrying. *Three* have been discontinued for reasons, involving mental or moral disqualifications.

A Circular letter was issued by the Board in the early part of the year, calling the attention of ministers to our statistics, and urging a general compliance with the recommendation of the General Assembly to observe a day of special prayer for the increase of ministers. A copy of this Circular will be found in the appendix.

Whilst the Board are far from shrinking from any just responsibility on this general subject, they believe that they have endeavoured diligently to employ such opportunities as were within their reach, to awaken attention to the wants of the Church, and to the true means, under God, of their removal. These efforts, have doubtless been mingled with much imperfection.

MODIFICATION OF THE RULE ON APPROPRIATIONS.

The Board desire to call the attention of the General Assembly to one of the rules relating to appropriations. The practice of the Church has always been to administer the funds for the education of her sons on liberal and equitable principles. The aid offered under the name of scholarships, implies the obligation of the Church to render it, and merit on the part of those who receive it. The amount of aid from the Board has never been more than sufficient to *encourage* students, in connexion with aid from their friends, and their own personal efforts. The Church has aimed at avoiding the two extremes of prodigality and of parsimony; and the principle of her operations is, in a word, to help those who help themselves.

It has been thought by some of the friends of education in our Church, that the amount of the appropriations to candidates ought to be increased. Although the Board are not prepared, at the present time, to recommend to the Assembly any fundamental alteration in their rules on this subject, it is believed that a modification, not affecting the general policy, would be expedient. If the words "*in ordinary circumstances*" were added to Article 5th of the Section headed "Scholarships and Appropriations," advantage would result from the change. The Article would then read as follows:

"The maximum of scholarships shall not, in ordinary circumstances, exceed one hundred dollars a year to theological students, and seventy-five dollars to all others."

As a general rule, the present scale of appropriations is, perhaps, as good a one as can be made. There are two reasons in favour of the proposed modification. First, there are to be found in many of our institutions cases of peculiar hardship, which require more assistance than the rules now allow. Young men sometimes become discouraged altogether; sometimes they abandon their studies at different intervals in their course, in pursuit of the means of maintenance; sometimes their health becomes impaired, and even ruined, by being obliged to stint themselves in the necessities of life. A slight range may be allowed to Christian discretion in appropriating funds to students. The general rule is undoubtedly a good one; but the perfection of a rule sometimes consists in its exceptions. The lives of some of our young men might have been spared to the Church, under Providence, if a little

additional aid could have been afforded at the right time. The Presbyteries and the instructors of candidates are in a position to serve the Church in this particular, to great advantage, whilst the Board would claim the right of final decision, according to the state of their funds.

In the second place, this modification is required by the necessities of some of the Presbyteries. The prices of subsistence vary in different sections of the country. It is impossible for some of the Presbyteries in the Southwest and South, to co-operate with the Church at large, as the rule now stands. One of the Presbyteries has memorialized the Board on this very subject. The delegate of another Presbytery has informed the Board that, so imperiously is the change demanded, and so encouraging would it be to the churches in his section of country, that a larger sum could be obtained on its adoption, for the general purposes of ministerial education. It is highly desirable to secure the general co-operation of the Presbyteries on the principle of equity and ecclesiastical equality.

For these reasons the Board request the Assembly to sanction the modification of the rule in the manner proposed.

PRIMARY SCHOOLS.

The following is as accurate a list of the Primary Schools, in operation during the year, as can be compiled from the exceedingly defective reports of Presbyteries.

PRESBYTERIES.	CHURCHES.	STATES.
Wyoming, - - -	Warsaw, - - - - -	N. Y.
Rochester City, - -	Port Byron, - - - - -	"
North River, - - -	Highlands, - - - - -	"
New York, - - -	First Church, (2) - - - - -	"
" - - -	Fifteenth Street Church, - - - - -	"
" - - -	Forty-second Street Church, - - - - -	"
" - - -	Chelsea, - - - - -	"
" - - -	Madison Avenue, - - - - -	"
New York, Second, - -	Scotch Church, (2) - - - - -	"
Elizabethtown, - - -	Paterson, First Church, - - - - -	N. J.
" - - -	Metuchen, (2) - - - - -	"
New Brunswick, - - -	Princeton, (3) - - - - -	"
" - - -	Pennington, - - - - -	"
" - - -	Cranberry, Second, - - - - -	"
" - - -	Titusville, - - - - -	"
" - - -	Trenton, Second, - - - - -	"
" - - -	Goshen, - - - - -	"
" - - -	Squan Village, - - - - -	"
Burlington, - - -	Burlington, - - - - -	"
" - - -	Mount Holly, - - - - -	"
West Jersey, - - -	Camden, - - - - -	"
" - - -	Williamstown, - - - - -	"
Newton, - - -	German Valley, - - - - -	"
" - - -	Oxford, - - - - -	"
" - - -	Lower Mount Bethel, - - - - -	Pa.

PRESBYTERIES.		CHURCHES.		STATES.
Susquehanna,	-	Wyalusing,	-	Pa.
"	-	Rome,	-	"
"	-	Orwell,	-	"
"	-	Friendsville,	-	"
Luzerne,	-	Summit Hill,	-	"
"	-	New Philadelphia,	-	"
Philadelphia,	-	Tenth Church Missionary School,	-	"
"	-	Phoenixville,	-	"
Philadelphia, Second,	-	Newtown,	-	"
Baltimore,	-	Georgetown,	-	D.C.
Northumberland,	-	Jersey Shore,	-	Pa.
Blairsville,	-	Glade Run,	-	"
Redstone,	-	Fair Mount,	-	"
"	-	Connellsville,	-	"
Miami,	-	Yellow Spring,	-	Ohio.
Sidney,	-	Newton,	-	"
Wooster,	-	Northfield,	-	"
New Albany,	-	Owen Creek,	-	Ind.
"	-	Charlestown,	-	"
"	-	Bedford,	-	"
"	-	Orleans,	-	"
"	-	German, New Albany,	-	"
Indianapolis,	-	Bloomington,	-	"
"	-	Bethany,	-	"
Crawfordsville,	-	North Salem,	-	"
Whitewater,	-	Rushville,	-	"
"	-	Sand Creek,	-	"
"	-	Greensburg,	-	"
Logansport,	-	Peru,	-	"
Sangamon,	-	Waveland,	-	Ill.
"	-	First Springfield,	-	"
Schuyler,	-	Oquawka,	-	"
Peoria,	-	"	-	"
"	-	Brunswick,	-	"
Palestine,	-	Grand View,	-	"
Kaskaskia,	-	Edwardsville,	-	"
Iowa,	-	Edinburgh,	-	Iowa.
"	-	West Point,	-	"
Wisconsin,	-	Richmond,	-	Wis.
St. Louis,	-	Carondelet,	-	Mo.
"	-	Bethlehem,	-	"
Potosi,	-	Apple Creek,	-	"
Upper Missouri,	-	Lexington,	-	"
Louisville,	-	Louisville, Fourth, (2)	-	Ky.
"	-	Big Spring,	-	"
"	-	Shelbyville,	-	"
"	-	Bardstown,	-	"
W. Lexington,	-	Lexington, Second,	-	"
Muhlenberg,	-	Elkton,	-	"
Transylvania,	-	Hanging Fork,	-	"
Winchester,	-	Romney,	-	Virg.
Lexington,	-	Fairfield,	-	"
"	-	Staunton,	-	"
Fayetteville,	-	Antioch,	-	N. C.
"	-	Philadelphus,	-	"
"	-	St. Paul's,	-	"
Harmony,	-	Indiantown,	-	S. C.
Knoxville,	-	Baker's Creek,	-	Tenn.

PRESBYTERIES.		CHURCHES.		STATES.	
E. Alabama,	- -	Bethel,	- - - - -	Ala.	
"	- -	Lowndes,	- - - - -	"	
"	- -	Ucheeana,	- - - - -	Flo.	
S. Alabama,	- -	Mobile, Second,	- - - - -	Ala.	
"	- -	Valley,	- - - - -	"	
"	- -	Selma,	- - - - -	"	
"	- -	Pisgah,	- - - - -	"	
Cherokee,	- -	Roswell,	- - - - -	Ga.	
"	- -	Carthage,	- - - - -	"	
Chickasaw,	- -	College Ch.,	- - - - -	Mi.	
Mississippi,	- -	Pine Ridge,	- - - - -	"	
Louisiana,	- -	New Orleans, First,	- - - - -	La.	
W. District,	- -	Memphis, First,	- - - - -	Tenn.	
Arkansas,	- -	Batesville,	- - - - -	Ark.	
"	- -	Grand Lake,	- - - - -	"	
Total, 101.					

The most difficult department in the educational operations of the Church is undoubtedly that of parochial schools. And yet it is, in some respects, the most hopeful of all; for if there be any special promise attached to early training, religious schools for children must be considered of special importance. Care at the beginning, which is of the utmost value in every undertaking, is in none more so than in education.

The history of our efforts in the cause of Christian education for the last few years, is somewhat remarkable. Our church commenced in 1847, with resolutions that aimed simply at establishing parochial schools. This was rightly considered the starting-point of the whole work. The difficulties of the subject, partly real and partly imaginary, have retarded progress in the elementary department, although a considerable number of schools are now in operation. In the mean time, however, the conscience of the Church, being aroused on the general subject, sought other opportunities of action. The Presbyterial *academies* are about half as numerous as the parochial schools. A new impulse has also been felt in establishing *colleges* under the care of the Church. So that the principles of Christian education are germinating and fructifying on our soil; and our schools, academies, and colleges, in the beauty of apt arrangement, and in the vigour of educational growth inspire much hope for the future.

Sessional schools need particular attention. Our Church should recur to first principles, and maintain them. Whilst we have been wisely employing our strength on every part of the work, proportionate care has not been exercised at the foundation. Our schools ought to be increased in number. Wherever one can be established, it ought to be set in operation without delay. The best working time for the church is the time of her opportunities; and work should be done where Providence shows it to be most needed. No deficiency of the age is more glaring than that of religious education. The want in Church and State, of family and school, for

time and eternity, is very much concentrated in the defective training of the rising generation. One of the remedies is, the establishment of Christian schools. Religious education has its warrant in the Bible; and the Church that takes care of the lambs of the flock, shows a spirit which the good Shepherd will bless as kindred to his own. Let us increase the number of our schools.

TWO PRACTICAL SUGGESTIONS.

There are two practical suggestions of importance, to be borne in mind in reference to the establishing of parochial schools.

First. Let no school be undertaken which has not a reasonable prospect, in Providence, of *permanence*. Transient excitements on education, as on most other subjects, are productive of evil. Schools, suffered to become extinct, merely on account of contingencies to which all schools are liable, do much harm. They not only impair confidence in our general educational plans, but in the character of the local administrators, as efficient workmen. Whether these inferences are always correctly made or not, there can be little doubt that the fact of extinct schools brings reproach all around. The object of the Church is not to set up temporary, but permanent institutions; and although it would be irreligious to exclude the interpositions of Providence in causing some schools to cease operations, it would be probably untruthful not to admit, at least in many cases, the incompetency, the unfaithfulness, or the want of perseverance of the human agency. The difficulties of every undertaking should be fairly scanned; but in laying hold of the plough, there should be no looking back. Far better is it not to begin, than to begin and fail. If a religious school is worth a beginning, it is worth permanence. Its principles are true and ever-living. With a little more effort, the school, instead of being allowed to die out, might have been placed, with God's blessing, upon a permanent foundation. These remarks are not made to discourage effort, but for the very purpose of stimulating to it in the right direction. Presbyterianism and permanence have a natural alliance; and our institutions, like our principles, should be both scriptural and *enduring*.

Secondly. Another practical remark, bearing upon the cause of our schools is, that a *small endowment* would go far to promote their prosperity. In consequence of the free education, offered in the public schools, it cannot be expected that, in all cases, our religious schools can sustain themselves. There must, frequently at least, be resources to supplement the deficiency in the salary of the teacher. Where resources can be relied upon from year to year, in the form of donations from the friends of a school, the purpose is answered. But sometimes an annual application of this kind begets dissatisfaction or weariness, even among friends; and at the death of one or two patrons, the existence of the school may

be endangered. The benefits of a small endowment for every school—say from \$1000 to \$3000—would be that it would provide for the deficiency in the salary of the teacher, and provide for it in a sure manner from year to year. The wealth of the land needs channels for its distribution; and of all claims of permanent endowment, it is generally conceded that those of the institutions of education stand pre-eminent. Endowment is the policy of our Church in reference to the higher institutions; and the same reasons exist for its application to schools and academies. The certainty of an endowment inspires a confidence of permanence; and without this confidence no institution can long survive. It cannot be doubted that there are in many of our churches individuals who, by legacy or otherwise, will assist in establishing such local funds for school operations. If one person cannot do it all, he may do a part. Fifty, or a hundred, or five hundred, or a thousand dollars, from one donor, may stimulate others to complete the work. And it must certainly be no small gratification to a man of competence, or of wealth, to know that a portion of his worldly substance may thus be the means of perpetuating the choicest blessings of education from one generation to another.

The Board gratefully report to the Assembly a donation of \$5000, from one of the ruling elders of the Church, for the support of parochial schools during the present year, if that amount may be found necessary. The following is the modest letter, tendering the sum.

NEW YORK, Dec. 24th, 1852.

DEAR SIR—I agree to furnish for the use of establishing and sustaining parochial schools in the Presbyterian Church, during the year 1853, any sum that can be advantageously used, not exceeding five thousand dollars (\$5000), at such times as it may be wanted—the Board giving a few days' notice.

I remain yours truly,

* *

Such an appreciation of the great cause of Christian education affords encouragement beyond the value of the gift itself. It stimulates the Board to put their confidence in God for the supply of resources adequate to their wants, whilst it will encourage many a feeble church to commence a school for the religious training of children. Already *twenty-three* churches have applied for aid to this fund; all dating their efforts to establish schools to the encouragement held out by this donation, which is as munificent as it is unostentatious.

Light is dawning more and more upon our school operations. The movement, commenced under God by the General Assembly of the Presbyterian Church, is yet to be felt with power upon the religious condition of the country.

ACADEMIES.

The Board present to the Assembly a statement of the number of Presbyterian Academies; their general character; their incidental trials; and their religious influence.

1. The *number* of our Academies is forty-six, an increase of four during the year.

PRESBYTERIAL ACADEMIES.

The following is a list of the classical and religious Academies under the care of the different Presbyteries of our Church :

PRESBYTERIES.	NAME AND LOCATION.
Buffalo Synod, - - -	- Geneseo, New York.
Buffalo City, - - -	- Bethany, New York.
Newton, - - -	- Blairstown, New Jersey.
" - - -	- Newton, New Jersey.
Susquehanna, - - -	- Towanda, Pa.
Luzerne, - - -	- Wyoming, Luzerne Co., Pa.
West Jersey, - - -	- Atlantic Academy, May's Landing, New Jersey.
Philadelphia, - - -	- Presb. Institute, Philadelphia, Pa.
Philadelphia, 2d, - - -	- Attleboro, Pa.
Blairsville, - - -	- Elder's Ridge, Pa.
Redstone, - - -	- Dunlap's Creek, Pa.
Alleghany, - - -	- Witherspoon Institute, Butler, Pa.
Washington, - - -	- West Alexander, Pa.
New Lisbon, - - -	- Poland, Ohio.
Columbus, - - -	- Kingston, Ohio.
Coshocton, } - - -	- Vermilion Institute, Haysville, Ohio.
Richland, } - - -	
Wooster, } - - -	
Zanesville, - - -	- Miller Academy, Washington, Ohio.
Miami, - - -	- Monroe, Ohio.
Maumee, - - -	- Montpelier, Ohio.
New Albany, - - -	- Female Academy, Charlestown, Ind.
Madison, - - -	- Female Academy, S. Hanover, Ind.
Whitewater, - - -	- Greensburg, Ind.
Crawfordsville, - - -	- Waveland, Ind.
Chicago, - - -	- Marengo, Illinois.
Palestine, - - -	- Edgar Academy, Paris, Illinois.
Palmyra, - - -	- Near Hannibal, Mo.
Wisconsin, - - -	- Waukesha, Wisconsin.
Winnebago, - - -	- Portage City, Wis.
Muhlenberg, - - -	- Greenville, Kentucky.
Lexington, - - -	- Brownsburg, Va.
West Hanover, - - -	- Halifax, C. H., Va.
Montgomery, - - -	- Christiansburg, Va.
" (Female), - - -	- Christiansburg, Va.
Fayetteville, - - -	- Donaldson Acad., Fayetteville, N. C.
South Carolina, - - -	- Greenwood, S. C.
Georgia Synod, - - -	- Greensboro', Geo.
" " - - -	- Griffin, Ga.

South Alabama,	-	-	-	Mobile, Alabama.
East Alabama,	-	-	-	Lafayette, Ala.
Mississippi,	-	-	-	Zion Seminary, Tipton Co., Miss.
Memphis,	-	-	-	Mount Carmel, Covington, Tennessee.
Western District,	-	-	-	Shiloh, Gibson Co., Tennessee.
" " (Female),	-	-	-	Denmark, Tennessee.
Oregon,	-	-	-	Lafayette, Willamette Valley.
Knoxville,	-	-	-	Campbell's Station, Tennessee.
" (Female),	-	-	-	Knoxville, Tennessee.
East Texas,	-	-	-	Church Hill, Texas.

2. The *general character* of our Academies is undoubtedly high. They are organized on the good old-fashioned basis of classical and mathematical study. Their discipline is, in the general, both mild and strict; and without making boastful pretensions, they claim to be exerting a good influence in elevating the standard of education in the land.

Their character has secured for them a gratifying patronage, and their members vary from 24 to 200. The average number may be 60 or 70; so that the aggregate of their pupils is not far from 3,000. The largest are the Geneseo Academy, N.Y.; the West Alexander Academy, Pa.; the Greensboro' Academy, Ga.; the Marengo Academy, Illinois; and the Waveland Academy, Indiana.

Most interesting testimonies are on record in regard to the high standing of many of these institutions.

3. *Their trials.* The trials of our Academies are chiefly financial, and these are sometimes very severe. It is impossible to establish institutions of learning without a considerable outlay of funds; and education, to suit the times, must be cheap. Hence embarrassments arise. In order to provide against these contingencies, many of the Academies are seeking an endowment in part, or in whole. Geneseo Academy has an endowment of nearly \$20,000. The Academy at Towanda, Pa., under the care of the Susquehanna Presbytery, has obtained the like sum, in addition to \$10,000 subscribed for its building. The Samuel Davies Institute, Va., one of the best Academies in the country, is making an effort for at least a partial endowment. If there are trials, there are also ways of relief. God helps the burdened, when they look up to Him, and work out the dependence of their prayers. There is money enough in all our Presbyteries to endow our struggling institutions; and piety, wisdom, and perseverance rarely fail, in Providence, of accomplishing righteous purposes. Some of the Presbyteries have had difficulties in paying off their floating debts; and some have been taxed heavily for current expenses. But, so far as the Board have had any opportunity of judging, an excellent spirit prevails, and a determination, equal to the crisis, is almost everywhere observable.

4. *Their religious influence.* As these Academies all inculcate the truths and duties of religion, and are under the instruction of Christian teachers, and are thus in the way of God's commands, His blessing may be expected upon them,—upon them all, in the degree and at the time which His own sovereignty ordains. The silent dew, the gentle rain, the copious shower, and the overflowing cloud, are variations of benevolence; each good, and the better because specially appointed. Several of the Academies report *one or two* conversions; that at Blairstown, N. J., *five*; that under the care of Palmyra Presbytery, Mo., *sixteen*; that at West Alexander, Pa., *eighteen*; that at Geneseo, N. Y., *fifty and sixty*. Thus does religious education have the testimony of God to its efficiency; and the Holy Spirit adds heavenly to human teaching.

The following is an account of the great revival in the Geneseo Academy:

On the 16th of January, were the earliest manifestations of the special presence of the Spirit in our midst. The public services of the sanctuary were over, and the afternoon prayer-meeting held in the chapel was concluded, when a few of the young ladies, unable any longer to restrain their feelings, sought counsel of a Christian, whose heart the Spirit had prepared to receive such a communication, and give the necessary advice. We will not attempt to describe the scenes witnessed within those walls during the subsequent fortnight. God was with us, mighty to convict, and merciful, we trust, to save. More clearly than ever do we understand the promise, "I will pour out my Spirit unto you." Such heart-crushing convictions of personal sinfulness; such abjuring of all self-righteousness; such welcoming of Christ as the only Saviour; and such faith in believing, we have never seen or heard of. It was the Lord's work.

As to *numbers* hopefully converted, there are at the present time more than *sixty*, and to a very large extent they all appear well. The Lord alone *knoweth* them that are his, and he will keep their feet from falling; but we will rejoice over *many* who afford us most satisfactory evidence of having been "born again." They delight in prayer and religious conversation; they are eager to know and to do their duty; and, oh! the intense solicitude felt and expressed for those who have not yet come to Christ. The cry goes hourly upward, "Make them *all* willing to come to Thee!"

Anticipating questions suggested by this narrative, we would return replies to the following. "*What means were the antecedents of this remarkable movement?*" None other than those of divine appointment, direct or clearly implied. The Bible is not merely a "text-book" in the institution, but is taught and studied with a view of learning what "man is to believe concerning God, and what duty God requires of man." The Bible and catechism are an integral part of the course of study; prayer and conference meetings are regularly held, though attendance is wholly voluntary. These, in addition to attendance upon public religious worship, have been all the means employed. No multiplied sermons, no extra services, no *machinery* to accomplish a specified end, but the ordinary means of grace faithfully employed and made effectual through divine influence. If ever a "revival" were from *above*, it has been this. The most indifferent spectator exclaimed, "This is not of human origin. Sermons, invitations, appeals, could not produce such results, *God is here!*" This feature has afforded us great satisfaction, for we can more confidently pray, "Complete, O Lord, what *Thou* hast begun."

"*How much has early religious education to do with these results?*" Much, very much. At least two-thirds of the converts are from Christian households, where the Bible was daily read and the family altar surrounded by parent and child. Were it necessary we might quote expressions made to us by these young disciples, which will illustrate the importance of home education, and encourage

Christian mothers especially in their endeavours for the early conversion of their dear children. The blade we see is, in many cases, the product of seed sown at home by the hand of parental love, accompanied by parental watchfulness and prayer.

"*Are any of the young men likely to enter the ministry?*" We trust they will. Several have communicated to us their wish and purpose upon this subject, which we would by all means encourage and foster. The institution contains those whom the Creator has endowed with talents which, under the sanctifying power of divine grace, will enable them to adorn the sacred desk and bless the world. Some of the young ladies are already turning their thoughts westward, with the anxious inquiry, "Lord, what wilt thou have me to do?"

"*Is not this an evident seal of the divine approbation of the Christian character of the institution?*" We think that it is, and thus it is viewed by all the Christian people of the community. With less of religious instruction and sanctifying influence, we could hardly anticipate such scenes as those which we have witnessed. Surely He would not *thus* bless what He did not greatly approve.

F. DE W. WARD,

Pastor of Pres. Ch. and Pres't of the Board.

JAMES NICHOLS,

Principal of Genesee Academy.

AN AFRICAN ACADEMY.

The Board call the attention of the Assembly to a Presbyterial institution for our free coloured population.

The Presbyterian Church has always sympathized with every practicable mode of doing good to the African race; and her conservative principles have secured, to a great extent, the confidence of the community.

The present circumstances of the free coloured people in our country seem to demand some action on the subject of education; and this in three aspects:

1st. Education in reference to preparing young men *to serve in the ministry at home*. We have a number of African churches which find great difficulty in obtaining ministers of the right qualifications. The number of these churches might be considerably increased, with a supply of suitable men.

2d. Education in reference to *African colonization and the missionary work abroad*. Educated men are greatly needed in Liberia. Colonization on the coast of Africa is one of the greatest enterprises of the day, and has always received the commendation of the General Assembly. This promising republic needs educated men in every department of its government, and in its ecclesiastical and religious affairs. A part of the supply should be furnished with the emigration from this country.

3d. Education in reference to *the general elevation of the African character*. A large amount of ignorance and degradation prevails among our free coloured population; and Christian education is, under God, one of the efficacious means of working a reformation and sending forth persons of good moral character, whose influence shall be a blessing. The want of a good school of a high order is sensibly felt in various sections of country. Our Baltimore brethren were obliged, during the year, to send two of the pro-

mising youth, connected with an African congregation in that city, all the way to New Hampshire to obtain a suitable education.

The proposed undertaking will doubtless commend itself to all who have the interest of this race at heart. And the Church will, it is believed, have abundant reason to rejoice in the efforts it may cost to carry it into successful execution.

The following are conceived to be *the characteristics of a good plan* for the school.

1. The school should be upon a religious foundation.
2. Under the control of our own ministers and laymen.
3. Thorough in its literary aims.
4. Chiefly gratuitous in the offer of its advantages.
5. Located in a friendly neighbourhood, that will protect it from fanaticism of all kinds.

6. In a climate congenial to the race.

7. Convenient, but plain, in all its external arrangements of buildings, furniture, food, dress, and everything.

A location and a climate suitable to such an institution, with the men able and willing to carry it on, may be found within the limits of the Newcastle Presbytery. A distinguished minister of our Church, whose ministry has been chiefly in Virginia, remarked that no Presbytery was more competent than that of Newcastle to engage in the undertaking. Some of the brethren are much interested on the subject, and have been considering, for some time past, the practicability of a beginning. An excellent site, contiguous to the boundaries of three of the oldest and largest congregations, may be secured; and competent men be engaged as teachers and superintendents of the institution. It is understood that the Presbytery of Newcastle is willing to supervise the work, with the prospective enlargement of the ecclesiastical superintendence, if desired, to the Synod of Philadelphia.

The object of the Board in bringing the subject before the Assembly, is not to have any action taken to secure the management of the institution by the General Assembly or by the Board; but, 1st, simply to obtain an expression of opinion favourable to the general object; 2d, to bring the subject at once prominently before the whole Church; and, 3d, to encourage the brethren engaged in the work to go forward without delay.

The undertaking must undoubtedly encounter difficulties, common to all such enterprises, and special to those aiming at the education of this race. Failures are to be expected among the youth, and discouragements which would dishearten fanatics or worldly men. But a good cause is worth its cost—its cost of time, and prayer, and self-denial, and patience, and funds, yea, even life itself, if need be. If the God of Ethiopia be for us, “who can be against us?”

COLLEGES.

The Board of Education present to the Assembly, 1. A general view of the condition of the Colleges, established on a denominational basis, which have been in operation during the year; 2. An account of the Colleges, remodelled, established, or chartered, during the year, on a denominational basis; and, 3. A list of other Colleges under the management of Presbyterians, but not on a denominational basis, with some remarks on the general subject.

(1.) LAFAYETTE COLLEGE, EASTON, PA.

The prospects of Lafayette College are rapidly improving. The number of its students is about 50. Its endowment has reached \$75,000; and there is a good hope that the remaining \$25,000 will be speedily secured. The Rev. Dr. D. V. McLEAN, the President of the institution, has been indefatigable in his efforts for its prosperity. The Faculty consists of the Rev. Dr. McLean, President, and James H. Coffin, George Burrowes, Joseph Alden, and T. Green, Professors. The location of Lafayette College is in many respects highly favourable, particularly in view of the recent projects of communication, partly completed, with the great cities of New York and Philadelphia.

(2.) DAVIDSON COLLEGE, N. C.

Davidson College was established in 1835, by the Presbyteries of Concord, N. C., and of Bethel, S. C. It now numbers 81 students, has an endowment of \$99,000, exclusive of buildings, and a Faculty consisting of a President and three Professors. Few institutions have worked their way through difficulties with greater firmness, have advanced with more steady growth, or have better hopes of future usefulness.

The Presbyterians of North Carolina have ever been forward in the work of religious education. The present college is worthy the efforts of those who established institutions in the midst of the trials of the American Revolution, and who have since borne a prominent part in founding the State University at Chapel Hill.

(3.) OGLETHORPE UNIVERSITY, GA.

During the year, Oglethorpe University has had 69 students; of whom 35 are professors of religion, and 15 have the ministry in view. Three or four young men have been hopefully converted during the year. The Faculty of the institution consists of a President and three Professors. Its endowment amounts to about \$65,000; and an effort is now in progress to complete it. Oglethorpe has been remarkable for the number of its revivals of reli-

gion; and, although its financial condition has been at times embarrassing, there is good reason to believe that the day of its complete relief is not far off, and that a career of increasing prosperity is opening in Providence.

(4.) AUSTIN COLLEGE, TEXAS.

Austin College is now thoroughly organized with a Faculty comprising a President (Dr. McKinney) and three Professors. The present number of students is 51, including those in the preparatory department. The College has received some valuable donations in land and money; but is not yet adequately endowed. Its course, thus far, has been one of promise; and its star is in the ascendant.

(5.) OAKLAND COLLEGE, MISSISSIPPI.

Oakland College, established by the Presbytery of Mississippi in 1830, was taken under the care of the Synod in 1839. Like almost all our Colleges, it has had many difficulties to contend with; but God, in his goodness, is blessing it at the present time beyond any former period. Its Faculty, with Dr. Staunton as its President, possesses the confidence of the community; the number of its students is on the increase; and the finances are in an improving condition. No institution ever had a firmer band of friends; and their steadfastness and liberality are now rewarded by the present state of the College.

(6.) WASHINGTON COLLEGE, EAST TENNESSEE.

The oldest College, west of the mountains, is Washington College, East Tennessee, established by that pioneer of Presbyterianism, Dr. Samuel Doak. One of his descendants, the Rev. A. Alexander Doak, has been elected President during the year, and he has accepted the office. An endowment effort is in progress, which will contribute to place this useful institution on a good foundation. The President and two Professors constitute its Faculty; and the number of its students is between 50 and 60. A valuable apparatus is about to be added to the means of instruction.

(7.) CENTRE COLLEGE, KENTUCKY.

Centre College, Kentucky, is the oldest institution in the Presbyterian Church, on a denominational basis. Indeed, it is somewhat remarkable that the first Synodical College should have been established at Danville, and the first Presbyterian Academy at Bardstown, by the Presbyterians of Kentucky. Centre College at Danville is the largest of the Colleges under the care of our Church. The Faculty consists of a President and four Professors;

the number of students, including those in the preparatory department, is 186, of whom about 130 are in the College proper. The President of the College is the pastor of the Second Church at Danville, at which church one-third of the pews have been permanently appropriated to the use of the students. The endowment of the institution is in a good state, and the Presbyterians of Kentucky have reason to thank God for the prosperity that has attended their efforts.

Mr. JOHN W. OVERTON, of Fayette County, Kentucky, recently bequeathed his farm and other property, amounting in value to eight or twelve thousand dollars, to the Trustees of Centre College, to be held by them in perpetuity, and the annual income appropriated to poor and meritorious youth who are desirous of receiving an education for the Christian ministry.

(8.) HANOVER COLLEGE, INDIANA.

There are about one hundred students in the College proper, and nearly one hundred more in the preparatory department. The present senior class numbers eighteen, of whom fourteen are looking forward to the ministry; and it is supposed that about seventy-five of the whole number of students have the same profession in view. Two of the seniors, and several of the other classes, have made a profession of religion during the year. The senior class, with one exception, the junior with one, the sophomore with four, and the freshman with seven exceptions, are members of some evangelical church. These facts are calculated to inspire great confidence in the institution.

The foundation of the new college edifice has been laid on one of the most beautiful sites of the Ohio river; and it is expected that the building will be enclosed before the autumn.

The endowment of the Institution is entirely inadequate to its wants; but the Presbyterians of Indiana are rallying around the College with more and more zeal, and the hope is indulged that the work will be speedily accomplished.

(9.) M'DONOUGH COLLEGE, ILLINOIS.

M'Donough College has continued its course through the year, with a good degree of success.

At the late meeting of the Synod of Illinois, the question of the removal of the College to some other location was agitated, and a committee was appointed to consider the subject. Since then, Peoria has made very liberal offers of aid to the funds of the College, on condition of the removal to that place. What the action of the Synod will be, will be known in due time.

The great calamity of the year has been the decease of the President of the College, the Rev. W. F. FERGUSON, D.D. God

called him away at a time when he seemed, to human vision, to be the most wanted, and thus an impressive lesson is given of the divine sovereignty and independence. Dr. Ferguson was a man of devoted piety, of untiring zeal and perseverance, of unobtrusive intellectual sagacity, and whose general character inspired trust and love. His loss is a severe one to the institution, but "God's ways are not as our ways."

(10.) DES MOINES COLLEGE, IOWA.

The Presbytery of Iowa, under whose care Des Moines College had been nurtured, tendered the institution to the Synod of Iowa at its meeting last autumn. The offer was accepted. Meetings of the Synod have, however, been held, in the early part of the year 1853, at which the subject of the removal of the College was taken into consideration. After a free and friendly discussion, the Synod resolved to cede back to the Presbytery of Iowa the institution at West Point, and to establish a new college at Dubuque.

The professors have all resigned their places in Des Moines College; but the Board of Trustees have elected new ones, and seem resolved to persevere in maintaining the institution on its old basis.

(11.) WESTMINSTER COLLEGE, NEW YORK.

No further action has been taken in reference to a Presbyterian College in Western New York. The subject, however, engages the minds and hearts of our people in that section of country. The question of location is not yet fully determined. There is no doubt that our Church will move in this important undertaking, when Providence points out the way more clearly.

(12.) CARROLL COLLEGE, WISCONSIN.

It will be seen from the accompanying letter from Rev. Dr. SAVAGE, President of Carroll College, that the institution has been doing well during the year. A neat and commodious edifice has been erected, and a beginning made which promises well for our educational interests in Wisconsin.

Carroll College has within the last year, considering the incipency of the enterprise, made several very important advances:—1st. The college edifice, which a year ago was simply enclosed, and it was difficult to say whether or not it could be put in process of completion, has been finished, with the exception of the attic story, and is now in the occupancy of a thriving preparatory department, and an already organized freshman class. The ground or lower story has on one side of the hall a large and commodious room, in which the preparatory department is at present accommodated with seats and fixtures for sixty pupils. On the other side of the hall there are two well-lighted and good-sized recitation-rooms, one of which, for the time being, contains the philosophical and chemical apparatus,

conveniently arranged for the use of classes requiring it. On the second floor, and directly over the large room in the occupancy of the preparatory department, is the chapel, finished in simple but beautiful style, and on the opposite side of the hall are two offices or rooms designed for officers of College, between which there is a hall leading into the library, which extends across the entire width of the building, well lighted from each side. The attic it is designed to finish off into rooms adapted to the use of such students as cannot be accommodated with convenient rooms for studying in private boarding-houses. The materials, dimensions, and internal arrangements of the edifice are given in the last year's Report, with the exception of the attic story, which it has been deemed best to appropriate for the purposes above specified. Although comparatively a small building, it will probably subserve the exigencies of the institution for several years, and is so located and arranged as to adapt itself to any enlargement which the future progress of our educational enterprises in this new and thriving section of our country may demand.

2. In consequence of the erection of the edifice, which exhibits a confidence on the part of the friends of the enterprise in its successful prosecution, a corresponding confidence has been awakened in the surrounding communities, who are beginning to regard its prosecution as no longer problematical, and to give it a patronage which had been lacking, in consequence of the many untoward incidents connected with its earlier commencement. Already quite a number of young men from the surrounding region have been attracted hither, and are pursuing their studies preparatory to a full collegiate course, while others are getting ready to enter on their preparatory course.

3. Although deprived of the services of Professor Root, who has rendered such efficient aid in the resuscitation of the Institution, in its being taken under the care and ecclesiastical supervision of the Synod of Wisconsin some three years since, and who has recently resigned his connexion with the Institution, the Trustees have been enabled to put it under supervision and adequate instructive agencies for the current year, at the close of which, or the commencement of the coming collegiate year, beginning with the first of September next, they have every encouragement to hope for an additional amount of efficient and permanently reliable aid in the instructive departments, which, blending with that already employed, will constitute a Board of Instruction as competent and efficient as most institutions of the kind have been enabled to command at an equally early stage in their history.

4. And last, although not least, the generous and liberal spirit manifested by our churches and ministry as far as visited and applied to the last year, in behalf of Carroll College, by whose benefactions we have been enabled to complete the college edifice in so tasteful a manner and in such an appropriate time, affords a cheering presage of their readiness, to respond to an application for its further endowment as fast as the exigencies of the case may demand, and enables us to indulge the pleasing hope that these "foundations for future generations," which we are laying in this so recent a wilderness, may, ere long, exhibit a superstructure from beneath which shall go forth influences moral and intellectual to sanctify and refine the teeming population of these "prairies and openings" of Wisconsin, and bless the memory of those who have contributed to its erection.

Finally, in reviewing the year, we recognise the good hand of the Lord in so many matters connected with our enterprise, that as one of our brethren expressed himself on the last Thursday of February (which we did not fail to observe as a day of prayer), we would reiterate the sentiment and language: "The Lord hath done great things for us, whereof we are glad."

Very respectfully, &c.,

JOHN A. SAVAGE.

Waukesha, April 9th, 1853.

To the Board of Education, 255 Chestnut Street, Philadelphia.

II. The new denominational colleges that have been remodelled, established, or projected, during the year, require a distinct notice.

(1.) WASHINGTON COLLEGE, PA.

Washington College, at Washington, Pa., founded in 1806, was taken under the care of the Synod of Wheeling at the last meeting of that body. The Rev. John W. Scott, D.D., was elected President, and the endowment of the institution has been undertaken on a liberal basis, mutually advantageous to the college and its patrons. Dr. Scott has been prosecuting the endowment, in connexion with Dr. Chester, who, at the request of the Synod of Wheeling, has been rendering important aid. It has been the policy of the Board of Education since its reorganization in 1831, to render assistance, as opportunity offered, to colleges or academies in procuring an increase of funds. Thus far, the friends of Washington College have met with much success. It would be premature for the Board to add anything at the present time, when important questions are yet under consideration, relating to the educational interests of Western Pennsylvania. However these questions may be decided, it is of the utmost consequence that harmony be preserved among brethren whose general views of education are substantially the same.

(2.) WESTMINSTER COLLEGE, FULTON, MO.

The Synod of Missouri, at their last meeting, agreed to take the College at Fulton, under their own immediate patronage. The number of students is about 50. The Rev. R. S. Symington was appointed by the Synod to obtain an endowment for the College; and Providence has favoured him so far in his labours as to enable him to report it as half completed.

Fulton is near the centre of the State, in the County of Callo-way, amidst a large Presbyterian population; and it is the opinion of the Synod that the location is a good one, and that the College is destined to a prosperous and useful career.

(3.) RICHMOND COLLEGE, MO.

The Presbytery of Upper Missouri have determined to establish a literary institution within their bounds. The northwestern counties of the State are among the richest and most enterprising of all; and although our Church is not relatively large, it has strong supporters, and there is every indication of an increase, with the blessing of God. An educational institution of a high character is needed there; but whether it has been fully and finally determined to have an academy or a college, the Board are not precisely informed, though the institution has as yet been only heard of as a college.

(4.) ARANAMA COLLEGE, TEXAS.

The Presbytery of Western Texas have resolved to establish a College with this name at Goliad, located at the head of navigation

on the San Antonio River, in Western Texas. This location is three hundred miles west of Huntsville, where Austin College, under the care of the Synod of Texas, has been located. The ruins and site of the old Jesuit Mission, called the Aranama Mission, and a league of land valued at twelve or fifteen thousand dollars, have been donated to the Presbytery by the town of Goliad, on condition that they erect, within five years, a College building worth ten thousand dollars. The Rev. Stephen F. Cocke, and A. H. Phillips, Esq., have been appointed agents by the Board of Trustees, to solicit donations for this object. The importance of Western Texas; the increasing tide of emigration; the contiguity of the location to Mexico, and the fact that some Mexican parents have already sent their sons to the preparatory school, and that other influential Mexican families promise to patronize the College as soon as it shall be fully organized, are among the reasons which the friends of the enterprise plead for its prosecution. Upon this ground they expect liberal assistance from the people of the older States. Whether it is best for our brethren in Texas, who are still so few and feeble in resources, to attempt the establishment of *two Colleges*, cannot be determined by others at a distance. There can be no question, however, that the Presbytery of Western Texas is eminently wise in seizing the opportunity to establish a good literary institution at so important a point. A preparatory department is already organized with 32 scholars.

(5.) MAKEMIE COLLEGE, ARKANSAS.

The great name of MAKEMIE has been appropriated by the Arkansas Synod to an institution to be established within their bounds, if Providence favours. The State has given an excellent charter to the College. The educational wants of Arkansas are great; and the necessities of our Church seem to require a literary institution as the means of training up young men for the ministry. The first Presbyterian minister settled in Arkansas about twenty-five years ago; and there are now only 14 ministers in the State, several of whom are infirm or in feeble health. The claims of the Synod of Arkansas for aid in establishing "Makemie College" are certainly strong; especially in view of the difficulties to be encountered.

(6.) ALEXANDER COLLEGE, IOWA.

An allusion has been made to Alexander College in the account of Des Moines College. But as Alexander College is now a distinct institution, it must receive a separate notice. Its establishment grew out of an impression, on the part of the Synod of Iowa, that West Point, the seat of Des Moines College, was not such a location as the educational wants of the State required. The Synod, at its recent meeting, after nearly three days of conference and discussion, almost unanimously resolved to institute a new

Synodical College, by the name of Alexander,* to be located at Dubuque. Dubuque has many advantages, and is destined to be, perhaps, the most important town in the State, standing, as it does, on the great railway route from that section of the country to the East. The town of Dubuque, by a formal bond well secured, has agreed to donate to the Synod a beautiful site on the Mississippi River of three acres of land, and to erect thereon forthwith an edifice, worth at least \$10,000. The Board of Trustees have already met to organise and to take preliminary measures to open the first session of the College in temporary buildings. .

The Synod of Iowa elected, as officers of the College, the Rev. Joshua Phelps, President, the Rev. Thomas H. Dinsmore, Professor of Mathematics, and the Rev. A. H. Kerr, Professor of Languages.

III. A brief notice is submitted of Colleges, under the management of Presbyterians, but not under ecclesiastical supervision.

The following table gives the names of these institutions, with the number of their students :

	STUDENTS.	PRESIDENTS.
1. Princeton, . . .	230 . . .	Dr. J. Carnahan.
2. Washington, Va., . . .	70 . . .	Dr. G. Junkin.
3. Hampden Sidney, . . .	80 . . .	Dr. L. W. Green.
4. Jefferson, . . .	196 . . .	Dr. A. B. Brown.

To these may be added, at the present time, Miami University, one of the State Colleges of Ohio, of which Dr. Wm. C. Anderson is President, and in which there are more than 100 students.

All the above colleges teach religion, and are under the superintendence of religious instructors; and it is obvious, therefore, that the simple question of ecclesiastical superintendence ought not to disturb the harmony between these, and strictly ecclesiastical institutions. The earlier colleges in our Church were not so distinctly denominational as those more recently established, although their connexion with the Church was closer then than it is now. The policy, which at present prevails in this country, is that of denominational colleges; and this policy is believed to possess decided advantages over every other. At the same time, these supposed advantages create no necessity of warfare with religious colleges under other forms of management. On the contrary, their common basis of Christianity imposes the obligation of peace. All may freely co-operate in the great work of Christian education. Our Church has never designed to interfere with any supervision that practically answers a good purpose, and that is in accordance with the local public opinion. The great aim of our Church is *religious education*; and although ecclesiastical supervision has been considered the best means of securing and perpetuating it, there ought to be no hostility, but harmony, between all institu-

* Called in honour of the late ARCHIBALD ALEXANDER, D.D.

tions that inculcate true religion, whatever be the form of their charter.

MISCELLANEOUS AND TEACHERS' DEPARTMENT.

The operations of the Board in this department are as yet on a limited scale. During the year, six young men have been assisted in prosecuting their studies, who have not the ministry definitely in view. These all bear a good report; and will, with the blessing of God, be of service to the Church in the various positions of usefulness, always open to educated men. One of these students has made a profession of religion recently, and will probably study for the ministry.

The Board reiterate the conviction, that a NORMAL SCHOOL is among the greatest wants of our Church. Whilst there are many facilities for education in the various departments of professional life, there are comparatively few for the great profession of teaching. The best basis, indeed, for this and all professions, is the good, old, thorough classical and mathematical course of the Academy and College, re-invigorated with the religious element. But, in addition to this, *Normal Institutes* are absolutely necessary to give perfection to the system. Among the things greatly to be desired, is special attention to this department by the friends of Christian education. A PRESBYTERIAN NORMAL INSTITUTE ought to be established on an adequate foundation, without delay.

AGENCIES.

The Rev. DR. CHESTER, the Associate Secretary and General Agent of the Board, has extensively travelled in various sections of the Church, for the furtherance of the cause. Several important institutions have been endowed, or assisted, through his labours. A far more extensive educational work is depending upon the agencies of the Board than ever before; and the Board can testify that this increase of service has been cheerfully and efficiently met by the self-denying labours of the General Agent, who now numbers twenty-two years of unremitting activity in promoting the cause of education.

The Rev. DR. WOOD has been operating in the West, where the cause of education is assuming more and more interest. He has visited churches in Indiana, Kentucky, Tennessee, Mississippi, Missouri, and Illinois; has addressed various bodies of young men on the subject of a call to the ministry; and has assisted in devising measures for establishing several institutions of learning.

The Board are convinced that agencies, filled by the best men in the Church, are of incalculable importance in carrying forward the work committed to their care. The collection of funds is the smallest object that requires such labours. It is the interest exhibited and excited; the information imparted; the zeal inspired;

the counsel rendered; the principles inculcated; the plans devised; the miscellaneous and excellent work done;—these are the considerations, in the light of which, an agency in behalf of Christian education ranks among the highest departments of labour in the Church.

In addition to Drs. Chester and Wood, the Rev. WM. SPEAR prosecuted an agency for the Board during a portion of the summer months, with great usefulness, and acceptance to the churches in the Synods of Pittsburg, Wheeling, and Ohio. Having been appointed Missionary to the Chinese in California, he resigned his post; and no one has as yet been appointed in his place.

STATE OF THE TREASURY.

The following is a general statement of the financial operations of the year. The particulars will be found in the APPENDIX.

	Candidates.	Schools.	Teachers.	African.
Receipts, . . .	\$32,519 52	\$9,883 64	\$100 00	\$ 120 00
Balance, 1852, . .	4,826 39	468 27	110 00	1,077 86
Total, . . .	\$37,345 91	\$10,351 91	\$210 00	\$1,197 86
Payments, . . .	29,277 00	8,353 45	181 58	87 50
Balance, 1853, . .	\$8,068 91	\$1,998 46	\$28 42	\$1,110 36

The whole amount of funds collected by the Board this year is larger than in any former year. It will be gratifying to the Assembly to learn that the sum received for schools, academies, and colleges, amounted to nearly \$10,000; whilst the fund for candidates has received no diminution. *Fifty-five* institutions of education have been assisted during the year. The funds are all kept distinct. The balances are larger in both funds than those of last year. Two facts must be borne in mind in relation to these balances: 1st. That a considerable sum is necessary for the May quarter; and secondly, that, as comparatively little money commonly comes into the treasury in the summer months, the balances are required to supply the deficiency in the August quarter, also. The African fund, moreover, is a permanent fund. It is set apart for the education of young men who design to go to Africa as missionaries. The principal of \$1,000 is invested, and the interest only is applied to the purposes of the fund. Two young men of decided promise are preparing for the ministry, with the view of visiting Africa as a field of missionary labor. Let the prayers of the Church arise on their behalf!

In addition to the sum raised by the Board for educational purposes, and paid directly into their treasury, the Board have been instrumental in collecting large sums for the endowment of various institutions of learning. Dr. Chester has raised for these institutions at least as much money as has been received into the treasury for all purposes.

Part Third.

Church Schools and State Schools.

A PLEA FOR RELIGIOUS EDUCATION, CHARITY, AND PEACE.

THE great GUSTAVUS ADOLPHUS, before engaging in the memorable battle of Lutzen, assembled his officers, and, uncovering his head, offered a short prayer, of which the substance was, "HELP, LORD, FOR WE FIGHT IN THY CAUSE!" The Presbyterian Church, in the maintenance of her principles in the work of education, knows no cause but that of her Lord, and has no pledge of success but in the help of His own right arm. A true dependence upon God binds the Church to omnipotence; and, in every effort to maintain covenant principles, the faithful and persevering use of Scriptural means has the assurance of final triumph. Inscribed upon our banner, flung out to the sunlight, are the words of hope, "HELP, LORD, FOR WE FIGHT IN THY CAUSE!"

The interests of the Presbyterian Church, in education, do not differ from those of every other evangelical communion. All branches of the Church of Christ have common interests in the decision of this great problem of the day. If the present position of the Presbyterian Church, in relation to the general arrangements for education in the land, is somewhat peculiar, it by no means follows, either that this position, so far as principles are involved, is not right, or that, in practice, it does not exert a healthful influence. Our educational policy is confidently believed to be both right and wise; good in principle, and productive of good practical results. Many difficulties, undoubtedly, exist in connexion with the question under consideration; but these very difficulties are a plea for charity towards all who, in the spirit of our Church, are honestly aiming at the intellectual and religious welfare of the rising generation.

The Presbyterian Church was led to encourage the establishment, under her own care, of schools and other institutions for the instruction of her youth, in consequence of the too general exclusion of religion from the State institutions. This ecclesiastical action was limited in its nature to an official recommendation, and, in its extent, to a wise consideration, by each Session, of the circumstances in which their youth were placed. Our Church, in taking measures to educate her own children on religious principles, has never arrayed herself in an uncompromising manner against the public system of education. The evils of the State system have,

indeed, been pointed out from time to time in the documents of the Board of Education, as motives to establish religious schools, wherever practicable; and the rights of the Church have been set forth and defended. The disadvantages of a merely secular education have been uniformly insisted on. But it by no means follows that the disbanding of the State schools would be regarded as a public benefit. Very far from it. The present attitude of our Church is one entirely consistent with an interest in the existing public arrangements for the education of the masses.

It is the aim of the Board, at the present time, to unfold the true relations of the Church to this important subject; to reconcile denominational action with adherence to the policy of State schools; and to show how we can be faithful to the Church without being unfaithful to the State. In other words, the Board believe that what are commonly called parochial schools do not necessarily and essentially interfere with public schools; and that the friends of education can harmoniously co-operate on different plans. Their object, therefore, is to present a plea for Church schools and State schools, or, for RELIGIOUS EDUCATION, CHARITY, AND PEACE.

I. The first proposition, which controls, in a great measure, this whole subject, is that God has ordained the RELIGIOUS TRAINING OF THE YOUNG TO BE ESSENTIAL TO THE BUILDING UP OF THE CHURCH. This is shown,

1st. By the *covenant and promises of God*. According to the divine plan, "All the nations of the earth" were to be "blessed in Abraham." The covenant, which was made with the father of the faithful, ratified by the seal of circumcision, and repeated under various forms of solemnity, included children as partakers of its promises and blessings. "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee."* On the plains of Mamre it was declared that all the promised blessings were bound up in covenant bonds with the *religious education of children*. "And all the nations of the earth shall be blessed in him. For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."† In these glorious covenant verses, God explicitly declares, 1st. That the world is to be blessed in Abraham; 2d. That the patriarch would *command his children and his household after him*; 3d. That his seed, thus nurtured, shall "*keep the way of the Lord*;" and, 4th. That this compliance with covenant engagements was necessary to fulfil their great aim in the preservation of religion in the world, through Abraham, to all generations. No language can set forth with more exact precision the necessity of the religious edu-

* Gen. xvii. 7.

† Gen. xviii. 18, 19.

cation of children in the great plan of building up the Church. The promises and conditions of the covenant are plain and simple. "Know, therefore, that Jehovah, thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations."* "The Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayst live."† "As for me, this is my covenant with them, saith the Lord: My Spirit that is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, from henceforth for ever."‡

The New Testament, throughout the tenor of its inspiration, recognises the covenant with Abraham as the basis of its enlarged blessings. The sermon on the day of Pentecost declared that "the promise is unto you and to your children;"§ the argument of Paul to the Galatians proved that "they which were of faith were blessed with faithful Abraham,"|| and "heirs of the promise;"¶ and, in the Epistle to the Romans, the Apostle affirms even of the outcast Jews that, "as touching the election," or the covenant with God, they are "beloved for the fathers' sake;"** for the sake of the patriarchs, to whom and to whose seed the promises were made. The intimate relation between parents and children is hallowed throughout all time by the ancient covenant. God has incorporated into the family constitution a power of grace which works for salvation. If the Old Testament gives promise of a reward,—*"Train up a child in the way he should go, and when he is old he will not depart from it,"*—the New Testament no less emphatically calls to remembrance the unfeigned faith that was in Timothy, which, dwelling "first in his grandmother Lois, and his mother Eunice," came down into "him also."††

Religious training has many promises attached to it, as attestations of the power and glory of the everlasting covenant. God might have selected other supposable methods for perpetuating religion in the earth. But infinite wisdom has made its choice, and a covenant has confirmed it. The primary means for the propagation and preservation of religion among men is, by divine appointment, *religious nurture*. The preaching of the Word carries out the aims of the covenant by the same appointment; but where there is little regard for the religious training of the young, the public ordinances of the sanctuary are ordinarily ineffectual in opposing the course of human depravity. The scriptural method of securing prosperity to the Church is through the dedication of children to God, and their faithful training in his ways. Here is the Church's chief hope to all generations.

2. The *commands of God* confirm the importance of religious

* Deut. vii. 9.
† Gal. iii. 7.

† Deut. xxx. 6.
‡ Gal. iii. 29.

† Isa. lix. 21.
•• Rom. xi. 28.

§ Acts ii. 39.
†† 2 Tim. i. 5.

training to the future destiny of the young, and the advancement of the Church. A promise graciously encourages with motives of reward; a command authoritatively enjoins with the sovereignty of law. One, like the rainbow around the throne, the other, like the cloud on Sinai, brings to view divine majesty and glory. The covenant of grace is upheld by the enactments of law. "These words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house, and on thy gates."* A more plain and positive injunction of duty cannot be found in Scripture. Similar to it, is the New Testament declaration, "Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."† The precept everywhere keeps in view the condition of the covenant, and magnifies the work of religious nurture.

Let it be here remarked that, whilst God has commanded parents to train up their children in his fear, he has commanded children to obey their parents. The fifth commandment in the decalogue is in defence of household rights, and of parental privileges and responsibilities. The authority of God enforces on the one hand the duty of parents to bring up their children in the ways of religion, and on the other enjoins children to honour and obey their parents in all things.

God exhibits to the world, by his laws and precepts, the immediate connexion between religious nurture and the prosperity of the Church, "visiting the iniquity of parents upon their children unto the third and fourth generation, and showing mercy unto thousands of them that love him and keep his commandments."‡

3. *The whole experience of the Church, under both dispensations, and in every part of the world,* shows that the religious training of children has always been a chief reliance in building up the kingdom of Christ. Under the Jewish dispensation, the religious education of Moses may be said to symbolize its necessity in all ages. The great leader of Israel was piously nurtured from his youth. If he had been trained in Pharaoh's maxims, is there any probability, speaking after the manner of men, that he would have received his commission of miracles, his authority as leader of the host, his pre-eminence at the giving of the law, his vision of Canaan, and welcome to glory? Early education, through grace, gave to Moses, and Samuel, and David their character as servants of the most high God. The decline of religion among the Jews is always traced to forgetfulness of the ways of their fathers; and

* Deut. vi. 6-9.

† Eph. vi. 4.

‡ Ex. xx. 26.

when the old economy waxed old and was ready to perish, the herald of the gospel was predicted at the dawn of a reformation, when the hearts of fathers were to be turned to their children, and of children to their fathers.

Under the Christian dispensation, religious training received a new impulse. The whole spirit of the gospel is one that cherishes children. The obligations of parents shine forth in clearer light under the proclamations and promises of the new economy, and from the example of Him who declared that "of such is the kingdom of heaven." The privileged inheritance of "knowing the Scriptures from a child," has descended from the hearts of Christian parents into the hearts of their children. The Church has always suffered when she has neglected the little ones of her fold; and been prospered when her maternal care was exercised in bringing them up for eternal life. The work of missions in modern times depends for success on the rising generation. Our Foreign Board applies the power of education in conjunction with preaching and other means of evangelization. So do all Foreign Missionary Societies. Any plan of converting the world, independently of religious training, would be despising the declarations of Providence.

In a word, all experience has shown that the religious nurture of the young is the great reliance, through grace, of building up the Church. Providence harmonizes with the covenant, the promises, and the commands of God.

II. The next position in the line of argument, is that the required religious training must be given IN SCHOOLS, as well as in families.

In the progress of civilization, schools have been more and more relied upon for the purposes of instruction; and their agency in promoting religious education is an important family auxiliary. Schools are necessary and useful,

1st. Because the family is *not, of itself, sufficient* for religious any more than for secular education. Education is a work by itself; it cannot be all done to advantage within the boundaries of home. A child may indeed obtain the rudiments of knowledge under parental instruction, and especially may acquire the moral habits and discipline which enter so thoroughly into the composition of a virtuous and well-balanced character. But progress from attainment to attainment must be sought in connexion with higher opportunities. Schools are expedients to carry forward home nurture. As the ideas of secular knowledge, derived merely from household intercourse and training, are not enough for all the purposes of an active and useful life, so the religious instruction, inculcated under similar circumstances, is not so complete as to dispense with the necessity of confirming and increasing it by other arrangements. On the contrary, so great a work needs all the

advantages of which it can possibly avail itself. And the advantages of the school-room are neither few nor small, both for secular and religious instruction. The public prayer, the reading of Scripture, the song of Zion, the verses in the Bible committed to memory, the catechetical exercise, the oral exhortation, all assist in forming the religious character, just as reading, writing, and arithmetic improve the mind. The family, of itself, cannot wholly conduct the course of education, at least, in ordinary circumstances. The very existence of schools expresses household insufficiency. Education, above a certain point, must rely upon aid beyond that which parents can supply.

It is common to exalt the Sabbath-school as an important help to parents in religious education. In many respects it unquestionably is so. But, on the same principle, parochial schools, during the six days of the week, are much more efficient allies, because more regular, steady, and thorough in their inculcation. The greatest aid which the family has ever received in forming the character of the young, is the *Christian day-school*, including the academy and the college. In the progressive course of religious study, from the catechism, hymns, and Bible history, to the evidences of Christianity, natural theology, and Butler's Analogy, the student derives the most important advantages to mind, and heart, and conscience. The religious training of Christian institutions is among the choicest blessings of an advanced social state. Such institutions will always be invaluable auxiliaries to the domestic constitution, and will contribute to promote religious as well as secular knowledge. Education is so much a business by itself, that it cannot wisely surrender the precious opportunities afforded by public schools.

2. The religious training of the young, enjoined by God, must be given in schools, because *the great majority of competent parents have not sufficient time to devote to the object*. Toil and labour by "the sweat of the brow" are the doom of the race. Neither fathers nor mothers have much time at command during the day. The public duties of life, and the domestic duties of the household, occupy a prominence which prevents the requisite attention to this important subject. As a matter of fact, professional men, farmers, merchants, mechanics, and others, are called away from their homes, from morning to evening; and there are few mothers, whose domestic cares and engagements allow the necessary intervals to do according to their heart's desire. So that even competent parents instinctively look to the teachers in schools, as the persons whom Providence substitutes in their place, to take part in the education of their children. There is a necessity for religious schools, growing out of the principle of the division of labour.

3. Moreover, multitudes of parents are utterly *incompetent to the task of giving religious instruction*. The majority of families feel no personal responsibilities in regard to religious training.

Their hearts are under the influence of the god of this world. Unconcerned about the things of their peace, they suffer their children to grow up in like ignorance and delusion. The voice of private or of family prayer is never heard. The Scriptures are a sealed book. The Sabbath is not sanctified. The general neglect of personal religion throws its shade of gloom on the olive plants around the table, and the whole family influence is "of the earth, earthy." Whether the children of such households ought to be left to the awful disadvantages thus entailed upon them, is a question which Christianity is prompt to answer. If there is any worth in the human soul; any necessity of repentance to the ungodly; any love for our neighbour, "for whom Christ died;" any responsibility to God, Christians cannot remain unmoved in the midst of surrounding spiritual desolation. Every agency which zeal in the cause of Christ can devise, should be put into requisition to supply wants so severe and wide-spread. The organization of religious day-schools is, of all others, the agency best suited to remedy the evil. Such schools would well supply the daily deficiency, and bring religion into contact with the youthful mind in a hopeful and effectual way. Many parents, who make no pretension to piety, prefer to have their children taught religion in schools. But, however diverse might be the wishes of such parents, the fact of their acknowledged incompetency to teach their children the things pertaining to God, creates the obligation on the part of the Church to attempt to accomplish the object in some other way; and no way is so effectual as schools, imbued with the spirit and principles of religion.

4. This leads to the remark that *all experience* shows the insufficiency of other agencies, and the value of the one under consideration. All churches, even with all forms of error, have depended, in teaching religion, on the school as an essential means of sustaining their influence and life.

The former reports of the Board of Education* have shown the universal sentiment of Christendom in favor of religious schools. The consistency of the present argument requires a simple allusion to the fact, that, from the early periods of Christianity, religion and learning went together in the places of public instruction; that during the middle ages the Church, even in its corruption, was the depository of knowledge; that at the Reformation, Christian schools, academies and universities sprung up in Germany, Switzerland, France, Holland, England, and Scotland, in homage to the revival of religion and in aid of its more extensive diffusion; and that from that time to the present, the different branches of the Church of Christ, with a few exceptions in this country, have always considered the inculcation of religion in schools an important part of church policy. The Presbyterian fathers in all lands

* Especially the Report of 1848.

have always adopted this policy. One of their characteristics has ever been their attention to religious training at home and in schools. So intimate is the relation between religious education and the prosperity of the Church, that it is scarcely conceivable that the cause of religion should permanently flourish in the midst of an educational system that disowns the truth of God, upon which the well-being of society rests. The almost universal use, made of public institutions in the nurture of the rising generation, is at least evidence of their supposed value, as part of the means of Christian evangelization.

One of the old divines* has well said: "The fathers of Christ's Church in times past, had a singular care and special study for the Christian younglings, that they might be brought up godly, virtuously, and in the knowledge of the laws of the Most High. Unto this end they gave money and lands to find both the school-masters and the scholars, and erected and set up schools, that the lambs of Christ's flock might be fed in pleasant pastures of the Holy Scriptures. By this means came it to pass, that the children, trained up in the law of God from their youth, became godly and virtuous, so that as they grew up in age, so likewise they increased in godliness, knowledge, virtue, and goodness: which thing would God it were once renewed in our schools, that our Christian youth might learn to know Christ from their tender age. So should vice decrease, virtue increase, and papistry soon come to an end, and true godliness take root, spring, grow up, bud, flourish, bring forth fruit, reign, rule, triumph, and early have the victory over all other doctrines."

The day-school is unquestionably one of *the powers of society*. The importance, ascribed to public schools by friends of education and political declaimers, is not exaggerated. All the arguments, however, used with such popular effect, only vindicate our Church in her efforts to sanctify an institution, whose influence is thus intense and all-pervading. Christianity rightly seeks the school as a family aid in enlightening the intellect and sanctifying the heart. "If there is any period of life in which man receives deep impressions, it is the period of childhood. If there are any hours of childhood, in which permanent impressions are communicated, the hours spent in school are such. If there is any place where it is important to inculcate the truth, the whole truth, and nothing but the truth, it is the place of daily, common instruction."

III. Adequate religious education can be only given in SCHOOLS WHICH ARE UNDER THE CONTROL OF THE CHURCH. The State and other schools sometimes inculcate religion; but this occurs only under specially favourable circumstances, and even then not often to the desired extent.

* Thomas Bacon, 1564.

1. One reason why a thorough religious training can only be given to schools under ecclesiastical care is, because in none other can Christians *choose the teacher, or determine the course of instruction*. It is obvious that the character of schools depends altogether upon the matter taught, and the persons teaching. The internal administration of the system is everything for its success. Religion cannot be safely and wisely committed to teachers who have no sympathies with its spirit, and who are strangers to its power. Nor can sacred truth be adequately inculcated, even under religious teachers, when the books of instruction are prescribed by worldly men. Here, indeed, lies the gist of the whole educational question, "Who shall choose the teachers, and regulate the text books?" If the Church, then the character of the schools will be religious; if the State, then it will be secular. This point is well understood in Scotland. There, if anywhere in the whole world, on account of the homogeneity of the population, a system of national education might be conducted on a religious basis. But our Free Church brethren have many fears about committing the management of schools to the decision of the popular vote. In their judgment, it is far better for their kingdom that a large part of the population should be educated religiously, than that all should be educated without religion, or with only a slight reference to it. Few communities are so pervaded with the spirit of Christianity as to command an evangelical majority at the polls. In the township where the old "Log College" once stood in humble educational grandeur, a teacher was lately compelled to leave the public school, because he insisted on opening it with prayer. In another community, almost exclusively Presbyterian, where an attempt was made to elect the session of a Church the trustees of a public school, signal failure was the result. The friends of Cæsar outnumber the followers of Christ, almost everywhere. There can be no security for religious teaching outside of the Church. Hence the plan, adopted by the General Assembly, is to give the superintendence of the schools to the Church session, who have a general oversight of the young in virtue of their office, and who are the chosen representatives of the people. The guarantee is higher on this plan than on the one in vogue among the old parochial schools of Scotland, where the minister and tax-payers, or heritors, chose the teacher, subject, however, to removal by the Presbytery. The Free Church schools are more upon the plan adopted by our own Church, which recognises her faithful ruling elders as the best superintendents, on the whole, that can be secured, in connexion with the ministers. There can be little question that, if thorough religious education be the aim, the schools must be under the control of the Church and not of the State. Political management is unspiritual in its nature.

2. Even if religion were universally regarded as a proper sub-

ject for the school, the prevalent diversity of opinion, and sectarian jealousy, must prevent the adoption of any efficient system of religious instruction. These difficulties may be principally classed under two divisions; those which arise from the doctrinal diversities of evangelical churches, and those occasioned by infidelity and Romanism. It would be no easy matter to reconcile evangelical Christians to the adoption of a common platform of scriptural teaching. And even if this could be done, what rational hope would there be of an acquiescence in evangelical doctrine by the infidels of all classes, and the unvarying class of Romanists? Even the reading of the Bible in the public schools is becoming more and more difficult, not only on account of the Douay version but of the new Baptist version. In some sections of country, these difficulties do not exist as formidably as in other sections; but it is quite clear that, as a general thing, sectarian differences must necessarily interfere with sound religious culture. The chief obstacle of the British government in introducing a system of national education in England, is precisely here. In that country, public opinion is happily nearly unanimous as to the necessity of teaching religion in schools; but as the Established Church and the Dissenters, now nearly equal in numbers, cannot agree in doctrinal and ecclesiastical views, the form, which government aid has hitherto taken, is that of supporting denominational institutions and those under the management of voluntary Societies. Nothing complicates the whole subject of national religious education so much as the sectarian difficulty.

3. In the third place, in some of the States,—and the number is increasing—a constitutional or legal provision exists against the introduction of distinctive religious teaching in the public schools. Even if religion of a diluted kind were admitted into some of the schools, by a combination of fortunate local circumstances, the popular cry against a union of “Church and State” would render its continuance almost an impossibility. The emigration of a few Papists into such a privileged neighbourhood would be the occasion of a constitutional remonstrance. The subject of religious education, under the control of the State, is far more involved in this country, where there is equal toleration to all, than in those countries where religion is supported by law, and acknowledged after a particular form in the administration of government. The American mind is exceedingly sensitive about a union of Church and State. So far, indeed, is this feeling carried, that many Christian people would prefer the State to omit religion altogether in its schools, except, perhaps, the mere reading of the Scriptures. Our whole political system, from its primary principles throughout the universal spirit of its administration, discourages the introduction into the public schools of the thorough religious instruction demanded by the authority of God. This is a strong statement, but unfortunately it cannot be denied.

4. The argument from the history of our common school system is decisive on this subject. The practical working of a plan affords the best test of its tendencies. What, then, are the lessons on this point derived from the experiment of State education in our country? The successive steps of our progress have been as follows:

First. During the period of religious unanimity and zeal the public schools were thoroughly religious. The institutions of New England reflected the piety of their founders. The common school Primer contained the Shorter Catechism and other evangelical lessons. *Secondly.* Then followed a period of decline, in which religious instruction was more and more neglected, but such neglect was acknowledged to be an evil. The conscience of the community was disturbed by the intrusion of the secular spirit; and it was a subject of lamentation with all good men that the training of the rising generation was losing the religious savour which belonged to former times. *Thirdly.* This period was followed by the adoption and gradually increasing extension of the principle that public schools should be confined to secular instruction, and religious teaching be left to parents and ministers. This principle is now very generally adopted; and, with exceptions, becoming, it is believed, more and more rare, the common schools have discarded religion as a part of education. We are now contending for the last remnant of Christianity, the mere reading of the Bible in the schools. In some places, the contest is even to keep out infidelity.

This historical review seems to establish the fact that suitable religious training cannot, in this country, at least at present, be secured in schools which are under the control of the State. Therefore, parochial schools are necessary.

The necessity, however, of having schools under the care of the Church by no means conflicts with the State system.

IV. The two systems of parochial and of State schools may, and ought to, coexist. The one, under present circumstances, supplements the other.

1. The *friends of parochial schools* desire the utmost efficiency to be given to the STATE SYSTEM.

First, because there are thousands of children who cannot be otherwise reached. In many districts, the sparseness of population will not admit of more than one school; and in others, the question is, at least, a doubtful one. The State has advantages under such circumstances which should be fairly acknowledged. It is far better that the children should be educated on some plan which brings them all together, and which is practical in common advantages, however small, than that the neighbourhood should be left in ignorance, or be agitated by hopeless contention. In some of the cases supposed, a Christian school might be established on a de-

nominal basis, without creating much opposition; but the general remark will still apply, that without the State system multitudes would remain uneducated,—a result which the friends of parochial schools would generally deplore.

Secondly, because secular education, with the minimum of moral and religious instruction, and with other facilities for receiving the latter, is a blessing. Ignorance and debasement commonly go hand in hand. Mental darkness too often intercepts light to the moral faculties. The most hopeless of all communities are those where ignorance abounds, with its attendant ills. The Gospel is hindered in its power by coming in contact with minds incapable of appreciating truth, and of attending to its just conclusions. A great deal has been said, and said truly, of the danger of educating a people intellectually, without regard to their morals and religion. All such statements are strong pleas for Christian schools. But it does not necessarily follow that, in the absence of religion in schools, it would be better, in the condition of our country, to leave the people uneducated. Much religious instruction can be given to the people in other ways than in schools. The children who attend the common schools have generally access to the Sunday-schools of their own denominations, are the subjects of pastoral care and oversight, and sometimes have the benefit of receiving their education through pious teachers. Whilst these incidental advantages come very far short of fulfilling the spirit of the divine requirement on the part of the common school system, they tend to conciliate goodwill, on the ground that at least some religious instruction is imparted in connexion with mental cultivation.

Thirdly. Another thing which reconciles many to sustain State education is that, in the present condition of public opinion, the common schools are the only ones for which State patronage can be secured; and, without the aid of the State, the general education of the people cannot be accomplished.

A large expenditure of money is required in sustaining the educational system of a country. The building of school-houses, the support of teachers, and the supply of books, demand an outlay on a great scale. Education is one of those works which calls for an efficient organization. If left to itself, or merely to private exertions, it would fail in executing its enlarged purposes. An organization of the nature of the State has certainly some peculiar facilities for managing this great subject. Its authority over all classes, without regard to denominational distinctions, and its command of the necessary resources, enable it to carry out its plans with vigour. The law of taxation operates kindly in behalf of the poor, by securing for them advantages in common with the rich; and many of all classes are won over to educate their children from the very fact that they contribute to the support of the general system. Universal education, under present circumstances, cannot be carried on without State patronage. And this patronage will only be given

to those schools which are established by State authority, and are under political superintendence. Denominational schools cannot expect to receive support from the public moneys. If sustained at all, they must be sustained by their own resources, according to the recommendation of the General Assembly in the first act on this subject. The American people will never consent to teach denominational peculiarities of doctrine with the public money. The rude attempt of the Papists to grasp the spoils of the State treasury to propagate Romanism has been signally defeated. The public funds can only be applied to the public schools; and hence the education of the masses must be left, as things now are, in this country, to State control.

Fourthly. Another consideration which weighs with the friends of parochial schools in supporting the State schools, is that the latter constitute a great system, which ought not to be rashly put aside until a better and more efficient one can be devised. Next to the best plan *desirable* is the best plan *practicable*. If the existing plan be the exponent of the highest good at present attainable, this is a plea for supporting it, provided its influence be not positively injurious. Some evils may be wisely borne, in preference to the hazard of severer inflictions. Providence may yet, in a mode now unseen, infuse into the common schools more religion. As their character depends upon their administration, a spiritual improvement in the administrators, or in the general state of society, may eventually work improvement into the schools themselves. Under any circumstances, it is safe to forbear long with the evils of great public institutions, unless we are prepared to suffer the consequences of their destruction, or to substitute better ones in their place.

For these reasons, it is conceived that the friends of Christian education, however dissatisfied with the present state of common schools in the land, may nevertheless support them on the general plea of the public good. To this remark there may be doubtless exceptions in different States, according to the views of education entertained by Christians, and according to the local administration of the schools.

2. On the other hand, the *friends of the State system* have no reason to oppose PAROCHIAL SCHOOLS.

First, because these schools do not owe their origin to hostility to the State system, but to views of Christian duty. Church schools are established for purposes which the State cannot accomplish. Whilst the latter aims only at qualifying its youth to be good citizens of the Commonwealth, the Church aims at preparing them both for the duties of this life and of the life to come. Secular education may, under certain circumstances, be good as far as it goes; but religious education goes farther, and is better. The Church can only discharge her covenant obligations by train-

ing up her children to "serve God and to keep His commandments." Her principles require her to educate religiously, however indifferent others may feel on this point. And not only her principles, but her policy impels her to pursue the course marked out in the Scriptures. The hope of the Church depends, under God, upon the religious training of her youth. She needs in her service pious sons and daughters, pious fathers and mothers. She needs preachers, elders, teachers, labourers in every form; and unless she begins early and perseveres systematically, there is no warrant to expect the supply of her wants. In thus advancing her own interests, she is not hostile to the policy of the State. She may disapprove of many of its arrangements, and regret the necessity which so much excludes religion from its educational plans; but she wishes well to all efforts which enlighten and elevate the minds of the people. Presbyterians have ever shown themselves to be the friends of education. They love light and knowledge; they love schools, academies, and colleges, by whomsoever planted, provided they inculcate no positive error. Presbyterians have had no unimportant share in putting into operation the common school system of the States, outside of New England. One of the members of this Assembly was instrumental in devising the early measures and in framing the first laws for the public schools of New Jersey.* Another member of this Assembly, as Superintendent of Instruction in the Commonwealth of Kentucky, has done more than any man to systematize and render efficient plans for common school instruction in that honoured State.† Our Church is everywhere known as the promoter of education. Her present position only confirms it. She is for education at any rate; and if the State cannot give education with religion in it, she herself goes forward, on her own resources, for her own children, and for her Master's cause. Her measures are in self-defence, rather than in opposition to the State. Although they necessarily imply some dissatisfaction, it is not of the nature of irreconcilable hostility; nor does it prevent her from co-operating with all other classes and conditions of men in sustaining common schools for the masses. With such a spirit, she claims indulgence in setting up schools of her own, to meet her own peculiar wants, and to do a work which no one can do but herself.

Secondly. The utmost extent to which the denominational system can be now carried will leave much ground that can only be occupied by the State. Parochial schools cannot rival or supersede the common schools. There is abundant room for all. At the present time, a large number of private, or select, schools exist within the limits of States which have adopted the common school system. In Scotland, the number of "adventure schools," as they are there called, exceeds the number of parochial schools. There

* The Rev. ROBERT BAIRD, D.D.

† The Rev. ROBERT J. BRECKENRIDGE, D.D.

is no interference, because all have enough to do. Now, if, in this country, the parochial schools should so far increase as to take the place of the thousands of private schools, no clashing between the two systems would take place; and even if parochial schools were *added* to the number of private schools, the interference would not be for evil. The probability is that denominational education, carried to the utmost limits now practicable, would not, in the progress of our population, close many of the common schools. If every church in the State of New York had a parochial school, the public schools, even on the supposition that their number would be diminished to the same amount, would still be double that of the Church schools. For example: New York has 4084 churches, and about 12,000 common schools. Now, it is quite likely that the latter would not be essentially diminished by the Church schools, if at all. But, granting that the common schools would be thereby reduced to 8,000, which is not at all probable, there would still be a wide field open to the educational efforts of the State. It is probable, however, that denominational zeal could not, under the ordinary circumstances of local position, establish more than half the number of the schools that there are churches in the State. Even if the parochial system were, therefore, in quite successful operation, the relative proportion of its schools in that State would be only 2,000 out of 12,000. The public school system, therefore, has nothing to fear from the Church system. There is plenty of room for both classes of schools, and without any essential interference between them.

Thirdly. Denominational schools are not exclusive, and need not be offensively sectarian. In fact, they are open to all denominations. The children of Methodists, Episcopalians, Baptists, and even Romanists attend our Presbyterian schools.* And where can be found a doctrinal platform less sectarian than the Shorter Catechism? Its doctrines are those of the Reformation, are coincident with the 39 articles of the Church of England, and may be freely taught to Episcopalians, Baptists, Congregationalists, Lutherans, and Presbyterians of every name. The danger of sectarianism is not so formidable as might at first appear. The division of the people into denominations does not prevent them from mingling together in social intercourse, in business connexions and in political parties. Bigotry is commonly the result of ignorance. An educated Presbyterian, however strongly he may be attached to his own form of faith and worship, is commonly charitable towards those who differ from him. Children, thoroughly taught

* The following is an extract from the Report of one of our parochial schools:

"During these two terms there have been seventy different scholars in attendance. Both parents of twenty-two scholars are members of our Church. Of six others the mothers only are members. The parents of fourteen others are Baptists, Methodists, Congregationalists and Episcopalians. The parents of the remaining twenty-eight are non-professors, and none of them attend worship at our Church except the parents of five children. Thus you see we have an opportunity for usefulness."

"the chief end of man," will not be likely to grow up with an intolerant spirit, and in practices subversive of social harmony. On the contrary, there is every reason to believe that true brotherly love in a community will be *increased by religious education*. The friends of the State system may, therefore, look with friendly feeling on Church schools, as really contributing a large share of kindly influences upon society.

Fourthly. Another reason for the co-existence of the two kinds of schools is the healthful principle of competition. Monopolies are not only odious but dangerous. The granting of railroad privileges by the State to a mammoth company is nothing in comparison with the danger of allowing the State to control the entire work of education throughout the length and breadth of the land. A public school system might be made the engine of immense evil. It has the training of a nation at its command; it may dictate its reading and control its current and general opinions. Against dangers, arising from State exclusiveness and the ambition of political agents—dangers which have threatened already one of our Commonwealths—Church schools are, to some extent, safeguards. Even in the details of their administration, they will serve to benefit the common schools. This result is perfectly manifest, with the small experience possessed by our Church in her own institutions. An enlightened lover of the State system should rather welcome than frown upon parochial schools, as affording the means of a healthful competition and assisting to maintain a high educational standard.

Fifthly. Let the patriot remember that the advantages of religious education to the State are incalculably precious. The only true foundation of virtue is religion. No kingdom can prosper where Cæsar reigns without God. National prosperity relies upon Christianity as its best support; and, especially in a republic, should all the means and appliances for the promotion of religion be encouraged by every lover of his country. Wherever the truth of God is taught, there virtue receives cultivation and the true graces of patriotism abound. Religious schools, whatever may be said against them, contain the best materials of a nation's strength. They are consecrated to God; they inculcate the teachings of his Word; they are superintended by his servants; they are within the scope of the covenant and promises; their aim is to make converts to Christ; and in thus sanctifying secular education to the highest purposes, they are training for the State its best and most influential citizens. Surely, the advantages of religion to a country are great enough to give encouragement to all the institutions which the Church of Christ can rear for the public good.

Sixthly: Another consideration, calculated at least to mitigate the opposition of the friends of the State schools towards denominational schools, is the fact that, in this country, the rights of conscience are guaranteed to all. Every church has a perfect right

to establish schools in which religion shall be taught after its own doctrines and usages. Ours is emphatically a "free country." However far the State may aim at extending the advantages of education, it cannot lawfully interfere, in any form or manner, to put down institutions established by ecclesiastical authority. If the Papists decide to educate their own children in their own schools, they are under the protection of law in so doing. The whole question is one of ecclesiastical policy, which each denomination may settle for itself, and which involves sacred and inalienable claims. Argument may be used against these ecclesiastical arrangements for education; all proper means be employed to convince those who are invested with authority in the matter, to refrain from exercising their privileges; but if a Church prefers to take action for itself, and deliberately adopts the policy of establishing religious schools under its own superintendence, its rights in the case should be duly acknowledged and respected. Whilst it may be generally admitted that no Church has a right to ask the State, in this country, for a share of the public funds in teaching its own denominational peculiarities in the schools, it is clear that every Church is at perfect liberty to embark in the work of education on its own resources. Such an admission should have its due influence in promoting charity.

In view of the considerations adduced, the Board conceive that State schools and Church schools are entirely compatible, and may readily coexist in harmony. If it has been proved, *first*, that religious training is necessary; *second*, that such training must be had in schools; *third*, that it can only be had, to the extent required in parochial schools; and *fourth*, that parochial schools are subsidiary to State schools, and not hostile; then there is a solid basis for a plea of charity and peace on this whole subject.

THE TRUE EDUCATIONAL POLICY OF THE PRESBYTERIAN CHURCH.

In conclusion, the Board respectfully suggest to the General Assembly whether the true policy of the Presbyterian Church, in reference to education, may not be summarily stated in the following propositions:—

1st. It is our policy to sustain the common schools—where it can be consistently done—and *with the Bible in them*. The principle that knowledge is virtue is delusive and false; but there is more hope of knowledge than of ignorance. Intelligence is good in itself. It may, indeed, be perverted; but it is, nevertheless, in itself a blessing. Health may be misused by a strong man, but health is in itself good. The knowledge, communicated in the public schools, is of great advantage in a country like this, espe-

cially when it exists in connexion with accessible religious privileges. If the standard in the public schools comes short of the true standard of Scripture—as it certainly does—no necessity is imposed upon us to abandon the whole system, but rather to adhere to it in spite of its imperfections. The fact that so little religion is taught in these institutions is a great public calamity; but the calamity would probably be much greater if there were no institutions in which to teach anything. In some localities, however, the condition of the schools may be such as to render it impossible for Christians to support them. Let all be fully persuaded in their own mind.

And here a remark may be made about the importance of exerting more Christian influence in the oversight of the common schools. The school system will undoubtedly degenerate still more if Christians as a body, or ministers as a class, cease from taking an active interest in its management.

The friends of the public schools may lawfully urge the use of the Scriptures, as the text-book common to every Church. Christianity is incorporated into the customs of the people; it is acknowledged in our halls of legislation, in our courts of justice, and in our public and social usages. A great many of the State schools might admit the reading and the studying of the Scriptures, with proper exertions on the part of Christians. The tendency, unfortunately, is the other way; and the question of the *versions* is becoming more and more difficult to manage. But Christians and patriots should, at this crisis, rally with new vigour and perseverance, in order to do *all that can be lawfully done* to keep the word of God in daily contact with the youth of the land.

2d. Another part of the policy of the Church is to resist the Papal invasion of the State treasury for the propagation of Romanism. Free toleration being granted to all sects, special sectarian support by law is a favour inconsistent with equal rights. The Papal claim to a *per capita* share of the educational taxes is unjust, both in its general principle and in its particular application; for it is well known that the Papists contribute to the general fund the merest fraction, so that they aim at nothing more nor less than to grasp Protestant funds to maintain the Romish perversions of Scripture. If any one of the States gives to any one sect particular privileges in education, every other sect has the right to demand the same privileges. But no sect, except the Papal, is intent upon obtaining the public moneys everywhere. In New York, Pennsylvania, Ohio, Michigan, Maryland, and other States, the Man of Sin seems to have organized a simultaneous movement to secure a proportion of State funds for sectarian purposes, a demand anti-republican and illegal in its abstract form, as well as unjust in its basis of apportionment. Presbyterians will unite with Christians of every name, and with all lovers of their country, in

opposing a measure so inconsistent with the civil, religious, and social privileges of the country.

3d. It accords with our true policy to encourage *religious schools and academies under private teachers*, where circumstances favor their establishment. It would, however, be manifestly unwise and incongruous to leave a work like public education solely to individual activity. Even the distribution of tracts and books calls for a public system of colportage. Religious education is the last thing to be committed altogether to private superintendence, however desirable unquestionably to enlist its supplemental aid. There are many places where denominational institutions cannot be so well sustained as private ones. Private Christian enterprise has opportunities of great usefulness in this and in all departments of benevolence.

4th. This leads to the last remark, that it is the policy of the Presbyterian Church to *sustain institutions of learning under her own care*. The right of the Church to educate cannot be questioned. The schools, academies and colleges, reared by our own authority, are upon a religious foundation, suited to supply our own denominational wants, and adapted to promote the public good. Hundreds of youth have already been converted, under God through their instrumentality, and many been brought into the ministry of reconciliation. The advantages of thorough religious nurture concur with other considerations of duty, in urging us to uphold all institutions which God, in his providence, may give us the opportunity of establishing. Our array of parochial schools, small though it be,—far too small—is training up a goodly number of sons and daughters for the highest purposes of life and immortality. Our academies are unfurling their banners at the North, and the South, and the East, and the West, and summoning strong companies of youth to prepare to do their part in the army of the living God. Our colleges adopt the ancient approved course of classical learning, thorough discipline, and religious instruction, and should be sustained on the most ample basis of financial endowment and ecclesiastical patronage. Our theological seminaries, the schools of the prophets, partake largely of the affections and prayers of the Church; and whether established at Bethel, or Jericho, or Gilgal, or Ramah, should possess the confidence of all the tribes, from Dan to Beersheba and from the sea-coast to the farthest borders of the land. In thus rallying around our own institutions, we are true to the faith and practice of our fathers; are loyal to our Church covenants, whilst our attachment to the State is undiminished; we are in a condition to avail ourselves of whatever opportunities of further progress in all the departments of education Providence may offer, and are doing a work which no man has any right to complain of, and which, we trust, our God

nominal basis, without creating much opposition; but the general remark will still apply, that without the State system multitudes would remain uneducated,—a result which the friends of parochial schools would generally deplore.

Secondly, because secular education, with the minimum of moral and religious instruction, and with other facilities for receiving the latter, is a blessing. Ignorance and debasement commonly go hand in hand. Mental darkness too often intercepts light to the moral faculties. The most hopeless of all communities are those where ignorance abounds, with its attendant ills. The Gospel is hindered in its power by coming in contact with minds incapable of appreciating truth, and of attending to its just conclusions. A great deal has been said, and said truly, of the danger of educating a people intellectually, without regard to their morals and religion. All such statements are strong pleas for Christian schools. But it does not necessarily follow that, in the absence of religion in schools, it would be better, in the condition of our country, to leave the people uneducated. Much religious instruction can be given to the people in other ways than in schools. The children who attend the common schools have generally access to the Sunday-schools of their own denominations, are the subjects of pastoral care and oversight, and sometimes have the benefit of receiving their education through pious teachers. Whilst these incidental advantages come very far short of fulfilling the spirit of the divine requirement on the part of the common school system, they tend to conciliate goodwill, on the ground that at least some religious instruction is imparted in connexion with mental cultivation.

Thirdly. Another thing which reconciles many to sustain State education is that, in the present condition of public opinion, the common schools are the only ones for which State patronage can be secured; and, without the aid of the State, the general education of the people cannot be accomplished.

A large expenditure of money is required in sustaining the educational system of a country. The building of school-houses, the support of teachers, and the supply of books, demand an outlay on a great scale. Education is one of those works which calls for an efficient organization. If left to itself, or merely to private exertions, it would fail in executing its enlarged purposes. An organization of the nature of the State has certainly some peculiar facilities for managing this great subject. Its authority over all classes, without regard to denominational distinctions, and its command of the necessary resources, enable it to carry out its plans with vigour. The law of taxation operates kindly in behalf of the poor, by securing for them advantages in common with the rich; and many of all classes are won over to educate their children from the very fact that they contribute to the support of the general system. Universal education, under present circumstances, cannot be carried on without State patronage. And this patronage will only be given

to those schools which are established by State authority, and are under political superintendence. Denominational schools cannot expect to receive support from the public moneys. If sustained at all, they must be sustained by their own resources, according to the recommendation of the General Assembly in the first act on this subject. The American people will never consent to teach denominational peculiarities of doctrine with the public money. The rude attempt of the Papists to grasp the spoils of the State treasury to propagate Romanism has been signally defeated. The public funds can only be applied to the public schools; and hence the education of the masses must be left, as things now are, in this country, to State control.

Fourthly. Another consideration which weighs with the friends of parochial schools in supporting the State schools, is that the latter constitute a great system, which ought not to be rashly put aside until a better and more efficient one can be devised. Next to the best plan *desirable* is the best plan *practicable*. If the existing plan be the exponent of the highest good at present attainable, this is a plea for supporting it, provided its influence be not positively injurious. Some evils may be wisely borne, in preference to the hazard of severer inflictions. Providence may yet, in a mode now unseen, infuse into the common schools more religion. As their character depends upon their administration, a spiritual improvement in the administrators, or in the general state of society, may eventually work improvement into the schools themselves. Under any circumstances, it is safe to forbear long with the evils of great public institutions, unless we are prepared to suffer the consequences of their destruction, or to substitute better ones in their place.

For these reasons, it is conceived that the friends of Christian education, however dissatisfied with the present state of common schools in the land, may nevertheless support them on the general plea of the public good. To this remark there may be doubtless exceptions in different States, according to the views of education entertained by Christians, and according to the local administration of the schools.

2. On the other hand, the *friends of the State system* have no reason to oppose PAROCHIAL SCHOOLS.

First, because these schools do not owe their origin to hostility to the State system, but to views of Christian duty. Church schools are established for purposes which the State cannot accomplish. Whilst the latter aims only at qualifying its youth to be good citizens of the Commonwealth, the Church aims at preparing them both for the duties of this life and of the life to come. Secular education may, under certain circumstances, be good as far as it goes; but religious education goes farther, and is better. The Church can only discharge her covenant obligations by train-

ing up her children to "serve God and to keep His commandments." Her principles require her to educate religiously, however indifferent others may feel on this point. And not only her principles, but her policy impels her to pursue the course marked out in the Scriptures. The hope of the Church depends, under God, upon the religious training of her youth. She needs in her service pious sons and daughters, pious fathers and mothers. She needs preachers, elders, teachers, labourers in every form; and unless she begins early and perseveres systematically, there is no warrant to expect the supply of her wants. In thus advancing her own interests, she is not hostile to the policy of the State. She may disapprove of many of its arrangements, and regret the necessity which so much excludes religion from its educational plans; but she wishes well to all efforts which enlighten and elevate the minds of the people. Presbyterians have ever shown themselves to be the friends of education. They love light and knowledge; they love schools, academies, and colleges, by whomsoever planted, provided they inculcate no positive error. Presbyterians have had no unimportant share in putting into operation the common school system of the States, outside of New England. One of the members of this Assembly was instrumental in devising the early measures and in framing the first laws for the public schools of New Jersey.* Another member of this Assembly, as Superintendent of Instruction in the Commonwealth of Kentucky, has done more than any man to systematize and render efficient plans for common school instruction in that honoured State.† Our Church is everywhere known as the promoter of education. Her present position only confirms it. She is for education at any rate; and if the State cannot give education with religion in it, she herself goes forward, on her own resources, for her own children, and for her Master's cause. Her measures are in self-defence, rather than in opposition to the State. Although they necessarily imply some dissatisfaction, it is not of the nature of irreconcilable hostility; nor does it prevent her from co-operating with all other classes and conditions of men in sustaining common schools for the masses. With such a spirit, she claims indulgence in setting up schools of her own, to meet her own peculiar wants, and to do a work which no one can do but herself.

Secondly. The utmost extent to which the denominational system can be now carried will leave much ground that can only be occupied by the State. Parochial schools cannot rival or supersede the common schools. There is abundant room for all. At the present time, a large number of private, or select, schools exist within the limits of States which have adopted the common school system. In Scotland, the number of "adventure schools," as they are there called, exceeds the number of parochial schools. There

* The Rev. ROBERT BAIRD, D.D.

† The Rev. ROBERT J. BRECKENRIDGE, D.D.

is no interference, because all have enough to do. Now, if, in this country, the parochial schools should so far increase as to take the place of the thousands of private schools, no clashing between the two systems would take place; and even if parochial schools were *added* to the number of private schools, the interference would not be for evil. The probability is that denominational education, carried to the utmost limits now practicable, would not, in the progress of our population, close many of the common schools. If every church in the State of New York had a parochial school, the public schools, even on the supposition that their number would be diminished to the same amount, would still be double that of the Church schools. For example: New York has 4084 churches, and about 12,000 common schools. Now, it is quite likely that the latter would not be essentially diminished by the Church schools, if at all. But, granting that the common schools would be thereby reduced to 8,000, which is not at all probable, there would still be a wide field open to the educational efforts of the State. It is probable, however, that denominational zeal could not, under the ordinary circumstances of local position, establish more than half the number of the schools that there are churches in the State. Even if the parochial system were, therefore, in quite successful operation, the relative proportion of its schools in that State would be only 2,000 out of 12,000. The public school system, therefore, has nothing to fear from the Church system. There is plenty of room for both classes of schools, and without any essential interference between them.

Thirdly. Denominational schools are not exclusive, and need not be offensively sectarian. In fact, they are open to all denominations. The children of Methodists, Episcopalians, Baptists, and even Romanists attend our Presbyterian schools.* And where can be found a doctrinal platform less sectarian than the Shorter Catechism? Its doctrines are those of the Reformation, are coincident with the 39 articles of the Church of England, and may be freely taught to Episcopalians, Baptists, Congregationalists, Lutherans, and Presbyterians of every name. The danger of sectarianism is not so formidable as might at first appear. The division of the people into denominations does not prevent them from mingling together in social intercourse, in business connexions and in political parties. Bigotry is commonly the result of ignorance. An educated Presbyterian, however strongly he may be attached to his own form of faith and worship, is commonly charitable towards those who differ from him. Children, thoroughly taught

* The following is an extract from the Report of one of our parochial schools:

"During these two terms there have been seventy different scholars in attendance. Both parents of twenty-two scholars are members of our Church. Of six others the mothers only are members. The parents of fourteen others are Baptists, Methodists, Congregationalists and Episcopalians. The parents of the remaining twenty-eight are non-professors, and none of them attend worship at our Church except the parents of five children. Thus you see we have an opportunity for usefulness."

"the chief end of man," will not be likely to grow up with an intolerant spirit, and in practices subversive of social harmony. On the contrary, there is every reason to believe that true brotherly love in a community will be *increased by religious education*. The friends of the State system may, therefore, look with friendly feeling on Church schools, as really contributing a large share of kindly influences upon society.

Fourthly. Another reason for the co-existence of the two kinds of schools is the healthful principle of competition. Monopolies are not only odious but dangerous. The granting of railroad privileges by the State to a mammoth company is nothing in comparison with the danger of allowing the State to control the entire work of education throughout the length and breadth of the land. A public school system might be made the engine of immense evil. It has the training of a nation at its command; it may dictate its reading and control its current and general opinions. Against dangers, arising from State exclusiveness and the ambition of political agents—dangers which have threatened already one of our Commonwealths—Church schools are, to some extent, safeguards. Even in the details of their administration, they will serve to benefit the common schools. This result is perfectly manifest, with the small experience possessed by our Church in her own institutions. An enlightened lover of the State system should rather welcome than frown upon parochial schools, as affording the means of a healthful competition and assisting to maintain a high educational standard.

Fifthly. Let the patriot remember that the advantages of religious education to the State are incalculably precious. The only true foundation of virtue is religion. No kingdom can prosper where Cæsar reigns without God. National prosperity relies upon Christianity as its best support; and, especially in a republic, should all the means and appliances for the promotion of religion be encouraged by every lover of his country. Wherever the truth of God is taught, there virtue receives cultivation and the true graces of patriotism abound. Religious schools, whatever may be said against them, contain the best materials of a nation's strength. They are consecrated to God; they inculcate the teachings of his Word; they are superintended by his servants; they are within the scope of the covenant and promises; their aim is to make converts to Christ; and in thus sanctifying secular education to the highest purposes, they are training for the State its best and most influential citizens. Surely, the advantages of religion to a country are great enough to give encouragement to all the institutions which the Church of Christ can rear for the public good.

Sixthly: Another consideration, calculated at least to mitigate the opposition of the friends of the State schools towards denominational schools, is the fact that, in this country, the rights of conscience are guaranteed to all. Every church has a perfect right

to establish schools in which religion shall be taught after its own doctrines and usages. Ours is emphatically a "free country." However far the State may aim at extending the advantages of education, it cannot lawfully interfere, in any form or manner, to put down institutions established by ecclesiastical authority. If the Papists decide to educate their own children in their own schools, they are under the protection of law in so doing. The whole question is one of ecclesiastical policy, which each denomination may settle for itself, and which involves sacred and inalienable claims. Argument may be used against these ecclesiastical arrangements for education; all proper means be employed to convince those who are invested with authority in the matter, to refrain from exercising their privileges; but if a Church prefers to take action for itself, and deliberately adopts the policy of establishing religious schools under its own superintendence, its rights in the case should be duly acknowledged and respected. Whilst it may be generally admitted that no Church has a right to ask the State, in this country, for a share of the public funds in teaching its own denominational peculiarities in the schools, it is clear that every Church is at perfect liberty to embark in the work of education on its own resources. Such an admission should have its due influence in promoting charity.

In view of the considerations adduced, the Board conceive that State schools and Church schools are entirely compatible, and may readily coexist in harmony. If it has been proved, *first*, that religious training is necessary; *second*, that such training must be had in schools; *third*, that it can only be had, to the extent required in parochial schools; and *fourth*, that parochial schools are subsidiary to State schools, and not hostile; then there is a solid basis for a plea of charity and peace on this whole subject.

THE TRUE EDUCATIONAL POLICY OF THE PRESBYTERIAN CHURCH.

In conclusion, the Board respectfully suggest to the General Assembly whether the true policy of the Presbyterian Church, in reference to education, may not be summarily stated in the following propositions:—

1st. It is our policy to sustain the common schools—where it can be consistently done—and *with the Bible in them*. The principle that knowledge is virtue is delusive and false; but there is more hope of knowledge than of ignorance. Intelligence is good in itself. It may, indeed, be perverted; but it is, nevertheless, in itself a blessing. Health may be misused by a strong man, but health is in itself good. The knowledge, communicated in the public schools, is of great advantage in a country like this, espe-

cially when it exists in connexion with accessible religious privileges. If the standard in the public schools comes short of the true standard of Scripture—as it certainly does—no necessity is imposed upon us to abandon the whole system, but rather to adhere to it in spite of its imperfections. The fact that so little religion is taught in these institutions is a great public calamity; but the calamity would probably be much greater if there were no institutions in which to teach anything. In some localities, however, the condition of the schools may be such as to render it impossible for Christians to support them. Let all be fully persuaded in their own mind.

And here a remark may be made about the importance of exerting more Christian influence in the oversight of the common schools. The school system will undoubtedly degenerate still more if Christians as a body, or ministers as a class, cease from taking an active interest in its management.

The friends of the public schools may lawfully urge the use of the Scriptures, as the text-book common to every Church. Christianity is incorporated into the customs of the people; it is acknowledged in our halls of legislation, in our courts of justice, and in our public and social usages. A great many of the State schools might admit the reading and the studying of the Scriptures, with proper exertions on the part of Christians. The tendency, unfortunately, is the other way; and the question of the *versions* is becoming more and more difficult to manage. But Christians and patriots should, at this crisis, rally with new vigour and perseverance, in order to do *all that can be lawfully done* to keep the word of God in daily contact with the youth of the land.

2d. Another part of the policy of the Church is to resist the Papal invasion of the State treasury for the propagation of Romanism. Free toleration being granted to all sects, special sectarian support by law is a favour inconsistent with equal rights. The Papal claim to a *per capita* share of the educational taxes is unjust, both in its general principle and in its particular application; for it is well known that the Papists contribute to the general fund the merest fraction, so that they aim at nothing more nor less than to grasp Protestant funds to maintain the Romish perversions of Scripture. If any one of the States gives to any one sect particular privileges in education, every other sect has the right to demand the same privileges. But no sect, except the Papal, is intent upon obtaining the public moneys everywhere. In New York, Pennsylvania, Ohio, Michigan, Maryland, and other States, the Man of Sin seems to have organized a simultaneous movement to secure a proportion of State funds for sectarian purposes, a demand anti-republican and illegal in its abstract form, as well as unjust in its basis of apportionment. Presbyterians will unite with Christians of every name, and with all lovers of their country, in

opposing a measure so inconsistent with the civil, religious, and social privileges of the country.

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4th. This leads to the last remark, that it is the policy of the Presbyterian Church to *sustain institutions of learning under her own care*. The right of the Church to educate cannot be questioned. The schools, academies and colleges, reared by our own authority, are upon a religious foundation, suited to supply our own denominational wants, and adapted to promote the public good. Hundreds of youth have already been converted, under God through their instrumentality, and many been brought into the ministry of reconciliation. The advantages of thorough religious nurture concur with other considerations of duty, in urging us to uphold all institutions which God, in his providence, may give us the opportunity of establishing. Our array of parochial schools, small though it be,—far too small—is training up a goodly number of sons and daughters for the highest purposes of life and immortality. Our academies are unfurling their banners at the North, and the South, and the East, and the West, and summoning strong companies of youth to prepare to do their part in the army of the living God. Our colleges adopt the ancient approved course of classical learning, thorough discipline, and religious instruction, and should be sustained on the most ample basis of financial endowment and ecclesiastical patronage. Our theological seminaries, the schools of the prophets, partake largely of the affections and prayers of the Church; and whether established at Bethel, or Jericho, or Gilgal, or Ramah, should possess the confidence of all the tribes, from Dan to Beersheba and from the sea-coast to the farthest borders of the land. In thus rallying around our own institutions, we are true to the faith and practice of our fathers; are loyal to our Church covenants, whilst our attachment to the State is undiminished; we are in a condition to avail ourselves of whatever opportunities of further progress in all the departments of education Providence may offer, and are doing a work which no man has any right to complain of, and which, we trust, our God

will graciously approve and bless. The aim of the Church is the salvation of her children. She jeopard's immortal interests by surrendering education exclusively to the State. Religious training is emphatically her own domain. In the language of an eminent living father of our Church, "So far as human instrumentality is concerned, the resources of the world are found in *the Church of God*. Her scriptures and her ministry, her Sabbaths and her ordinances, her religious training of the young, and her prayers, her bounty, her example, and her self-denying efforts and courage, are the hope of benighted and lost men." If circumstances connected with the existing condition of society render expedient co-operation with the educational movements of the State, it is still, emphatically, the duty of the Church to foster her own schools, academies, and colleges. Religious truth must be assiduously inculcated into the minds of the young. We must openly, faithfully proclaim "God's sayings," "which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments."

In behalf of the Board of Education.

CORTLANDT VAN RENSSELAER,

Corresponding Secretary.

PHILADELPHIA, May, 1853.

APPENDIX.

ACTION OF THE GENERAL ASSEMBLY.

THE following is the action of the General Assembly on the last Report of the Board of Education.

The cause of education is a great and growing interest in our Church. The extension of this scheme beyond its original designation, so as to embrace the subjects of parochial, academical, and collegiate education, makes it of vast importance. The repeated sanction of the General Assembly to this enlargement of the object, and the growing conviction in our Church and country that religious education is mainly to be secured by denominational institutions, devolves much responsibility upon this Board. So far as the Committee can discover, the Board and its officers seem not only aware of this responsibility, but determined to act up to it. The Executive Committee, and especially the Corresponding and Associate Secretary, seem assiduous in their duties, and deserve the approval and gratitude of the Church. Their affairs seemed to be managed not only in the most systematic manner, but with discretion, energy, and economy; and most happy results are proceeding from their labours.

As the sphere of operations is enlarged, so it is doubtless the duty of our people to enlarge their benefactions, as the Lord blesses them, and afford all the pecuniary means necessary for carrying out these plans which are proposed. While it is more difficult to commend this branch of benevolence to the minds of the people generally than of some other branches of benevolence, yet to persons of enlarged and enlightened views, who have been favoured, in God's bounty, with the means to do it, there seems nothing more appropriate and useful than to bestow large sums in donations and endowments for the purpose of providing the means of education upon a religious basis, for this generation, and those which are to follow after. Let those who pray the Lord of the harvest to send forth more labourers into his harvest, accompany their prayer with corresponding exertions—acts of faith and of beneficence.

The Committee, after considering attentively the Report of the Board, and examining its details, would respectfully recommend to the Assembly the adoption of the following resolutions, viz. :—

1. *Resolved*, That the lamentable dearth of candidates for the ministry in the

Church, while the call both from the Home and Foreign fields is becoming more frequent and pressing, is the subject of serious alarm; involving great responsibilities on all concerned, and demanding in the most urgent manner the immediate and particular attention of ministers, elders, parents, and pious young men; and the Assembly express the opinion that constant and earnest prayer should be made to the "Lord of the harvest," both in public and private, until a gracious answer is given in his holy providence; and that the last Thursday of February next, be recommended as a day of *special* prayer and public instruction on this subject in all our churches.

2. *Resolved*, That this Assembly sanction the alteration of the rule of the Board of Education on the subject of appropriations, so as to allow, under particular circumstances, an increase of the sum above the maximum now granted according to the discretion of the Board.

3. *Resolved*, That the Assembly gratefully record the goodness of God in giving so large a measure of prosperity to our schools, academies, and colleges during the year, and especially in pouring out His Spirit on some of these institutions, to the conversion, edification, and salvation of numbers of their youth.

4. *Resolved*, That the establishment of a High School for the use and benefit of the free coloured population of this country, meets the cordial approbation and recommendation of this Assembly; with the understanding that it shall be wholly under the supervision and control of the Presbytery or Synod within whose bounds it may be located, thus securing such an education as shall promote the usefulness and happiness of this class of our people.

5. *Resolved*, That the effort of the Synod of Arkansas to establish "Makemie College," within its wide and destitute bounds upon the frontier of population, is entitled to the special support of the friends of Christian education; and it is recommended not only to the attention of the Board, but to the efficient and liberal co-operation of all who have it in their power to render it aid.

6. *Resolved*, That the Presbyterian Church has always been, and is now, in favour of the general education of the people; yet whilst the General Assembly cordially welcome and rejoice in all public or private efforts, not anti-Christian, which have this end in view, and which recognise the use of the Holy Scriptures; they still deem it important and necessary to adhere to and extend their own systems of schools, academies, and colleges, as Christian institutions, whose purpose is to bring up their youth in the nurture and admonition of the Lord.

7. *Resolved*, That this Assembly renewedly recommend the objects of the Board of Education, in its various departments, to the patronage of the churches, in such form as each may deem best.

MEMBERS OF THE BOARD OF EDUCATION.

FIRST CLASS, ELECTED IN 1850.—TERM OF SERVICE WILL EXPIRE IN 1854.

MINISTERS.

Francis Herron, D.D.,
 William Neill, D.D.,
 Joseph H. Jones, D.D.,
 Wm. Blackwood,
 Francis McFarland, D.D.,
 Charles Wadsworth,
 William H. Green,
 John Miller.

LAYMEN.

James Lenox,
 William Maxwell,
 James N. Dickson,
 Stephen Colwell,
 Jos. P. Engles,
 Eugenius A. Nisbet,
 James Dunlap,
 John J. Bryant,
 Wilfred Hall.

SECOND CLASS, ELECTED IN 1851.—TERM OF SERVICE WILL EXPIRE IN 1855.

MINISTERS.

Philip Lindsley, D.D.,
 David Magie, D.D.,
 George Potts, D.D.,
 A. W. Leland, D.D.,
 C. W. Shields,
 M. B. Hope, D.D.,
 Wm. W. Phillips, D.D.,
 Wm. Chester, D.D.

LAYMEN.

Daniel McIntyre,
 Nathaniel Ewing,
 Thomas McKeen,
 Humphrey H. Levitt,
 Frederick V. Krug,
 Joseph Patterson,
 Wm. S. Ridgley, M.D.,
 James H. Fitzgerald,
 James Blake.

THIRD CLASS, ELECTED IN 1852.—TERM OF SERVICE WILL EXPIRE IN 1856.

MINISTERS.

John McCluskey, D.D.,
 S. K. Talmage, D.D.,
 S. Ramsey Wilson,
 J. McElroy, D.D.,
 Wm. L. Breckenridge, D.D.,
 S. Williamson, D.D.,
 Phineas D. Gurley, D.D.,
 Samuel D. Alexander.

LAYMEN.

Alexander Osbourn,
 Henry Potter,
 Samuel Hepburn,
 Thomas Henderson,
 J. D. Reinboth,
 Mark Hardin,
 Gilbert T. Snowden,
 Patrick Murphy,
 Grigsby E. Thomas.

FOURTH CLASS, ELECTED IN 1858.—TERM OF SERVICE WILL EXPIRE IN 1857.

MINISTERS.

John Hall, D.D.,
 Nicholas Murray, D.D.,
 A. Macklin, D.D.,
 William S. Plumer, D.D.,
 W. B. McIlvaine,
 J. McDowell, D.D.,
 J. N. Campbell, D.D.,
 Francis D. Ladd,
 C. Van Rensselaer, D.D., *ex off.*

LAYMEN.

Archibald Robertson,
 Singleton A. Mercer,
 Matthew Newkirk,
 Joseph B. Mitchell,
 William Harris, M.D.,
 William Nisbet,
 George Sharswood,
 Andrew Harris.

OFFICERS OF THE BOARD OF EDUCATION.

James N. Dickson, *President*.
 John McDowell, D.D.,
 James Dunlap,
 Wm. Harris, M.D., } *Vice-Presidents*.
 C. Van Rensselaer, D.D., *Corresponding Secretary*.
 Wm. Chester, D.D., *Associate Secretary and General Agent*.
 F. D. Ladd, *Recording Secretary*.
 William Main, *Treasurer*.
 Joseph B. Mitchell,
 S. A. Mercer, } *Auditors*.

The Board meet on the first Thursday of every month, at 4 o'clock, P.M.

EXECUTIVE COMMITTEE.

James N. Dickson, <i>Chairman</i> ,	James Dunlap,
William Neill, D.D.,	Wm. Harris, M.D.,
C. W. Shields,	Alexander Osbourn,
Wm. Blackwood,	Wilfred Hall,
F. D. Ladd,	George Sharswood,
C. Van Rensselaer, D.D., <i>ex off.</i>	Joseph B. Mitchell,
William Chester, D.D., <i>ex off.</i>	William Main, <i>ex off.</i>

The Executive Committee meet every Thursday, at 3½ o'clock, P.M.

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies, and Colleges, &c., may be addressed to the Rev. C. VAN RENSSELAER, D.D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be addressed to WILLIAM MAIN, Esq., *Treasurer*, 265 Chestnut Street, Philadelphia.

Payments may also be made to Mr. Wm. Rankin, Jr., Mission House, New York; Messrs. Leech, McAlpine & Co., Pittsburg; Mr. A. Davidson, Louisville, Kentucky.

Addresses or Sermons on the subject of Education, *Reports* of State superintendents, of committees or of trustees of schools, academies, and colleges, *Catalogues* of literary, scientific, or theological institutions, or any *documents* bearing on this general subject, will be thankfully received at the Presbyterian Education Rooms, No. 265 Chestnut Street, Philadelphia. A suitable acknowledgment will be made, as far as possible, of all such favours.

ABSTRACT OF PAYMENTS.

*Abstract of Payments on account of the Board of Education from May 1st, 1852,
to May 5th, 1853.*

MINISTERIAL EDUCATION.

Expenditures on account of Candidates, viz.:			
In their Theological Course,	\$11,182	68	
“ Collegiate do.	8,093	28	
“ Academical do.	2,691	81	
			\$21,967 22
Refunded Board of Publication,			896 00
African Fund,			87 50

GENERAL EDUCATION.

Expenditures on account of Schools,	\$1,281	25	
“ “ Academies,	3,175	97	
“ “ Colleges,	3,832	25	
			8,289 47
Miscellaneous Fund,			181 58

OFFICE DEPARTMENT.

Corresponding Secretary's salary,	\$1,800	00	
Clerk and Book-keeper's “	1,000	00	
			2,800 00

AGENCIES.

General Agent's salary,	\$1,541	68*	
“ “ travelling expenses,	289	78	
Rev. Jas. Wood's, D.D., salary,	1,100	00†	
“ “ travelling expenses,	238	20	
Rev. W. Spear's salary,	285	00	
“ “ travelling expenses,	66	87	
Travelling expenses of Voluntary Agents,	89	18	
A. Davidson, Treasurer, Louisville, Ky.,	25	00	
			8,585 66

* For 10½ months.

† For 11 months.

MISCELLANEOUS.

Printing Annual Report, circulars, &c., proportion to the Ministerial Fund, \$195 47; to General Fund, \$63 98,	\$259	45	
Part printing Home and Foreign Record, \$105 95; Postage, \$190 62,	296	57	
Care of Rooms, \$22 00; Stationery, \$35 00; Sun- dries, \$29 08,	86	08	
			642 10
Total Expenditures,			\$37,899 58
Of which, Ministerial Education Fund,	\$29,864	50	
“ General Education Fund,	8,585	08	
			\$37,899 58

APPENDIX

TREASURY REPORTS.

I. TREASURY AT PHILADELPHIA.

7 5th.	To Cash paid Ministerial Education Fund,	\$24,307 16	1852. May 5th.	Balance in Ministerial Education Fund,	\$4,053 53
"	" " General	5,253 45	"	" " General	453 27
"	" " African	87 56	"	" " African	1,077 86
"	" " Teachers'	151 58	"	" " Teachers'	110 00
	Balance in Ministerial Education Fund,	\$32,929 69			\$5,708 71
"	" " General	7,255 06	1853. May 5th.	Cash received for Ministerial Ed. Fund,	27,510 24
"	" " African	1,908 45	"	" " General,	9,853 64
"	" " Teachers'	1,110 26	"	" " African	130 00
		28 42	"	" " Teachers'	100 00
		10,293 90			\$7,613 88
		\$43,323 59			\$43,323 59

he undersigned, Auditors of the Board of Education of the Presbyterian Church, have examined the accounts of the Treasurer, J. B. Mitchell, find them correct; leaving in his hands a total balance of ten thousand three hundred and ninety-two dollars and ninety cents.

ALEX. OSBOURN, }
JAMES DUNLAP, } Auditors.

II. TREASURY AT PITTSBURG.

18. May 5th.	To Cash paid Ministerial Education Fund,	\$3,202 24	1852. May 5th.	Balance as per last report,	\$728 38
Balance,		553 25		Cash received during the year,	2,033 09
		3,755 47			2,755 47

III. TREASURY AT LOUISVILLE, KENTUCKY.

33. May 5th.	To Cash paid Ministerial Education Fund,	\$1,730 10	1852. May 5th.	Balance as per last report,	\$43 05
Balance,		260 02		Cash received during the year,	1,947 47
		1,990 12			1,990 12

IV. TREASURY AT COLUMBUS, OHIO.

53. May 5th.	To Cash paid Ministerial Education Fund,	\$37 50	1852. May 5th.	Balance as per last report,	\$7 78
				By error,	3 00
				By balance,	27 12
					37 90

The undersigned, Auditor of the Board of Education, having examined the accounts of the Treasuries at Pittsburg and Louisville, as they appear on the books of the Board, find the balances as follows, viz.: at Pittsburg, five hundred and fifty-three dollars and twenty-three cents, and at Louisville, two hundred and sixty dollars and two cents; and that the treasury at Columbus, Ohio, is overdrawn twenty-seven dollars and seventy-two cents.

ALEX. OSBOURN, Auditor.

GENERAL RECAPITULATION.

1852.	Receipts, 1853.	Total Income.	Payments.	Balances, 1853.
	\$27,510 24	\$51,562 82	\$24,307 16	\$7,255 06
		3,755 47	5,209 26	533 23

RULES AND REGULATIONS OF THE BOARD.

Ministerial Education.

THE special attention of Presbyteries, Teachers, and Candidates, is called to these rules, which refer to the department of Ministerial Education, inasmuch as difficulties and delays, both in the reception and quarterly payments of students, as well as other inconveniences, sometimes occur through inattention to them.

I. ON THE RECEPTION OF CANDIDATES.

ART. 1. Every person looking forward to the ministry, is required to present the testimonials of a Presbytery before he can be assisted by the Board.

ART. 2. If any young man wishes to avail himself of the aid of the Board, he should make known his desire to his pastor, or some member of the Presbytery to which he would naturally belong, who, if he approves of it, shall make application to the Presbytery for his examination.

ART. 3. The examination shall be on his personal and experimental piety, on his motives for seeking the holy office of the ministry, on his attachment to the standards of the Presbyterian Church, in relation to his general habits, his prudence, his studies, his talents, his gifts for public speaking, his disposition to do all in his power to maintain himself, and his willingness to observe the rules of the Board.

ART. 4. An Education Committee, appointed by the Presbytery, may examine and recommend applicants during the interval of the meetings of the Presbytery; and the appointment of such a Committee has been found by many Presbyteries highly expedient, not only to meet exigencies that may arise, but especially for the purpose of corresponding with, and watching over the education of students.

ART. 5. If the examination be sustained, a detailed report shall be made to the Board by the Stated Clerk, or the Chairman of the Education Committee of the Presbytery, of the name of the applicant, his age, residence, church-membership, place of education, progress in his studies, need of aid, piety, promise, and whatever else may seem proper.

FORM OF THE REPORT OF A PRESBYTERY.

At a meeting of the Presbytery of _____ held at _____ on the _____ day of _____ 18____, the person whose name is given in the following report, having been examined in conformity with the plan submitted by the Board of Education of the Presbyterian Church, is hereby recommended to receive aid from its scholarships.

_____, *Stated Clerk.*

Name.	Age.	Residence.	With what church connected.	Stage of education.	Place of study.	Lowest amount required.	To whom appropriations to be sent, and to what place.

[When the Report is made by the *Education Committee*, the above form may be altered to correspond.]

ART. 6. No person shall be received by the Board unless he has been a member in regular and good standing in some Presbyterian church at least twelve months; and in addition to giving good evidence of his capacity for the acquisition of knowledge, he must have spent at least three months in the study of the Latin language.

ART. 7. Applicants will be received under the care of the Board at any of its regular monthly meetings; and, as a universal principle, the Board will refuse to receive no one who has been regularly recommended by a Presbytery, in conformity to these rules.

ART. 8. When a student, who has been pursuing, under the care of the Board, his studies preparatory to the ministry, shall be ready to enter the theological seminary, he must submit to an examination by his Presbytery on all the points required by the Form of Government. And if such examination be sustained, he shall thenceforth, and not till then, be considered officially a candidate for the ministry.

Previously to entering upon theological studies, all young men who have the ministry in view shall be regarded simply as students on probation, under the general watch and patronage of the Presbyteries.

[The Board would respectfully say, that the recommendation of a young man is so solemn an event to himself, and involves so deeply the character of the Church and the success of the cause of Education, that it demands the most serious and deliberate consideration; and if the application be of doubtful expediency, it should be postponed till a full and satisfactory trial can be made.]

II. ON SCHOLARSHIPS AND APPROPRIATIONS.

The Board act upon the principle, that the Church is bound to make provision for the education of such of her sons as are called of God to the work of the ministry, and are in circumstances to require her aid; and also, that those who receive her aid shall, at stated intervals, prove themselves entitled to it. The Board desire to rest this relation between the Church and her sons on the ground of mutual obligation and responsibility.

ART. 1. The appropriations of the Board are made under the form of *scholarships*, with the purpose of bearing witness, on behalf of the Church, to the importance of high literary attainments in all who have the ministry in view, and to the necessity of possessing these attainments as a condition of securing and retaining the scholarships.

The scholarships are intended to express, on behalf of the candidates, the equivalent returned to the Church in the form of adequate literary and theological preparation for the sacred office.

ART. 2. No student shall receive the avails of a scholarship, until the testimonials of his Presbytery are received by the Board; and new testimonials will always be required at the commencement of the theological course.

ART. 3. Every person on a scholarship, shall forward, or cause to be forwarded, quarterly, a report from his teacher, showing his standing for piety, talents, diligence, scholarship, prudence, economy, health, and general influence, and no remittance shall be made to any until such report is received.

ART. 4. Appropriations shall be made quarterly, on the first Thursday of February, May, August, and November. When any one is recommended by a Presbytery at a period intervening between the quarter days, his first appropriation shall be a proportional part of the quarterly allowance.

ART. 5. The maximum of scholarships shall not, in ordinary circumstances, exceed one hundred dollars to theological students and seventy-five dollars to all others.

ART. 6. No payment shall be made in advance.

ART. 7. Tuition and boarding shall always be first paid out of the appropriations, and the Board will, in no case, be responsible for debts of students.

ART. 8. As the scholarships of the Board necessarily fall short of the entire wants of the students, so the friends of each, and the student himself, will be expected to make all proper exertions in assisting to defray the expenses of his education.

III. GENERAL RULES AND DIRECTIONS.

ART. 1. Every student shall be considered as under the pastoral care of the Corresponding Secretary of the Board, and of the Associate Secretary and General Agent.

ART. 2. Every student is required to pursue a thorough course of study, preparatory to the study of theology; and when prepared, to pursue a three years' course of theological studies.

ART. 3. If, at any time, there be discovered in any student, such defect in capacity, diligence, prudence, and especially in piety, as would render his introduction into the ministry a doubtful measure, it shall be considered the sacred duty of the Board to withdraw their appropriations. Students shall also cease to receive the assistance of the Board, when their health shall become so bad as to unfit them for study and for the work of the ministry; when they are manifestly improvident, and contract debts without reasonable prospects of payment; when they marry; when they receive the assistance of any other Educational Board or Society; when they fail to make regular returns, or cease, by a change of circumstances, to need aid.

ART. 4. If any student fail to enter on or continue in the work of the ministry, unless he can make it appear that he is providentially prevented, or cease to adhere to the standards of the Presbyterian Church, or change his place of study, contrary to the directions of the Executive Committee, or continue to prosecute his studies at an institution not approved by them, or withdraw his connexion from the Church, of which this Board is the organ, without furnishing a reason which shall be satisfactory to the Executive Committee, he shall refund with interest, all the money he may have received of this Board.

ART. 5. When any student shall find it necessary to relinquish study for a time, to teach or otherwise increase the means of support, he shall first obtain the consent of the Executive Committee; and if he shall not be absent from study more than three months, his appropriations will be continued; but if longer, they will be discontinued, or continued in part, according to circumstances.

ART. 6. The periodicals of the Board shall be sent, gratis, to all students, who desire to receive them.

ART. 7. When the official relation between the student and the Board ceases, or is about to cease, he is expected to notify the Board in due time, stating the reason.

ART. 8. When a student has ceased, for a period longer than a year, to receive aid from the Board, he shall be required to present new testimonials from his Presbytery, or its Education Committee, before his name can be restored to the roll.

ART. 9. The reception of an appropriation by a student shall be considered as expressing a promise to comply with all the rules and requisitions of the Board.

ART. 10. As all intellectual acquisitions are of comparatively little value without the cultivation of piety, it is affectionately recommended to every candidate to pay special attention to the practical duties of religion; such as reading the Scriptures; secret prayer and meditation; attendance on religious meetings on the Sabbath and during the week; endeavours to promote the salvation of others; and the exhibition, at all times, of a pious and consistent example.

IV. ON AUXILIARIES.

ART. 1. Every Presbytery is considered an auxiliary to the Board, so far as that relation is implied by the transmission of an annual report of their Education operations to the Board, as the organ of the General Assembly. [This is according to a standing order of the Assembly, of long continuance, and is made with the view of embodying in the Annual Report to the Assembly, all that is done by the Church on the subject of education.]

ART. 2. Those Presbyteries which co-operate directly with the Board by the adoption of these regulations and in the collection of funds for the general treasury, shall be entitled to claim aid for all the candidates regularly received under their care, however much the *appropriations* necessary may exceed the *contributions* of said Presbyteries.

General Christian Education.

Under the following rules and regulations, the aid extended by the Board to institutions of learning, shall, in all ordinary cases, be applied to assist in making up the deficiency in the salary of the *instructors*.

I. PRIMARY SCHOOLS.

ON THE ORGANIZATION OF THE SCHOOL.—1. Every school applying for aid to the Board of Education, must be under the care of the Session of a Presbyterian Church; and be subject to the general supervision of the Presbytery.

2. In addition to the usual branches of elementary education, the Bible must be used as a text-book for daily instruction in religion, and the Shorter Catechism must be taught at least twice a week.

3. The teacher must be a member in good and regular standing of the Presbyterian Church.

4. The school must be opened with prayer and reading of the Bible; and singing, as far as practicable, must be taught in the school, and united with the other devotional exercises.

ON APPLICATION FOR AID.—1. All applications must be approved by the Presbytery, or its Education Committee.

2. Such applications must state to the Board of Education what amount has been raised, or is expected to be raised, for the purposes of the school; and what amount is needed from the Board. Also the number of scholars in the school.

3. The application must be renewed through the Presbytery annually, if aid is needed.

APPROPRIATIONS.—1. The maximum of appropriations from the Board, shall not, in ordinary cases, exceed \$75 per annum, and it is expected that in many cases a less amount will be sufficient.

2. An annual deduction will be made on the amount of the appropriation according to the prosperity of the school.

3. Appropriations shall be paid semi-annually on the reception of a report from the session of the church, giving the statistics and stating the financial and general condition of the school.

II. ACADEMIES.

The above rules shall apply, *mutatis mutandis*, to academies under the care of Presbyteries. The amount of appropriations to academies shall be determined by the Executive Committee, according to the circumstances of each case.

III. COLLEGES.

1. Every college applying for aid to the Board of Education, must have an ecclesiastical connexion with the Presbyterian Church; and the Bible and the standards of the Presbyterian Church must be used as books for instruction in the truths and duties of religion.

2. Appropriations shall be paid semi-annually on the reception of a report from the Trustees, giving the statistics and stating the financial and general condition of the college. The amount of appropriations shall be determined by the Executive Committee, according to the circumstances of each case.

IV. MISCELLANEOUS AND TEACHERS' DEPARTMENT.

When the aid of the Board is desired for *students* in schools, academies, or colleges, *not having the ministry definitely in view*, it shall only be granted on HIGH TESTIMONIALS from two ministers and an elder of the Presbytery, 1st, of previous religious training; 2d, of moral character; 3d of intellectual capacity; 4th, of diligence and desire of knowledge. The rules of the Board relating to persons who have the ministry in view, shall apply to these cases, so far as the difference of circumstances will admit. The amount of aid usually granted in this department, is \$50 per annum.

CIRCULAR, PREPARED FOR THE DAY OF SPECIAL PRAYER, 1853.

THE General Assembly of the Presbyterian Church adopted the following resolution at their last sessions in Charleston :

"Resolved, That the Assembly recognise with gratitude the goodness of God in pouring out his grace upon several of our institutions of learning during the past year; and whilst the churches are invoked to pray without ceasing to the Lord of the harvest for the continuance of his favour, the last Thursday of February next is recommended for general observance as a day of special prayer for the Divine blessing upon the youth of our land who are pursuing their studies in literary institutions, and especially, that many of them may be called and qualified by the grace of God for the work of the ministry."

The Board of Education of the Presbyterian Church, with a desire to discharge their duty in the present exigency, and to meet the demand for statistics and information in regard to the state of ministerial education within our bounds, have directed us to prepare a Circular, which is herewith respectfully submitted.

The Board of Education have distinctly called the attention of the Assembly, in their Annual Report for the last few years, to the fact, that there has been *no increase of candidates for the ministry*. In a stationary country, and in a well-provided Church, this condition of things might excite no alarm; but in a country, advancing in population with such wonderful rapidity as our own, and in a Church which has already about 500 vacant congregations, the subject assumes quite a different and a very serious aspect. Indeed, it is apparent that our Church is suffering great loss from the inadequacy of her present ministerial resources, and that the prospect for the future is still more dark and gloomy. There are hundreds of stations, both in the home and foreign field, whose ungathered harvests must remain the monuments of our faithless cultivation and criminal supineness.

In the Circular, issued a year ago, a variety of statistics were given, to prove that our candidates had not increased during the last ten years. The statistics which follow, are in a new form, and serve to strengthen the conclusion then reached. The tables exhibit the *total number* of theological students at all the Seminaries of our Church for the last *ten years*, and are arranged so as to compare the last five with the preceding five years.

THEOLOGICAL STUDENTS FOR THE LAST FIVE YEARS, OR FROM 1849 TO 1853.

	1849	'50	'51	'52	'53
Princeton,	150	136	150	187	120
Alleghany,	48	51	43	50	52
Prince Edward,	16	13	13	12	11
Columbia,	19	22	25	32	32
New Albany,	*17	19	23	22	14
Cincinnati,				14	11
<i>Total Theological Students,</i>	250	241	254	287	240

Average number, 250 2-5.

FOR THE PRECEDING FIVE YEARS, OR FROM 1844 TO 1848.

	1844	'45	'46	'47	'48
Princeton,	119	140	149	165	147
Alleghany,	51	48	56	48	48
Prince Edward,	32	26	21	18	*16
Columbia,	23	25	16	13	20
New Albany,	*19	*18	*13	*14	*15
<i>Total Theological Students,</i>	244	257	255	258	246

Average number, 252.

* Estimated from the number of new students in each year.

These statistics show—*First*, That the average number of students for the last five years is less than for the preceding five. And, *Secondly*, That the number of students for the present year is less than for any year in the whole series. Can such facts be contemplated without surprise, anxiety, sorrow even unto tears, and supplications?

The only hope of the Church is IN GOD. Thither we must look, and look *now*—and *as we have not done hitherto*—before the evil widens and deepens the breaches, and dearth and woe overspread the Church.

The Assembly have appointed a day of *special* prayer. But the great want, it is believed, is in fervent, *habitual* prayer to the Lord of the harvest. The raising up of a ministry of high qualifications, and of sufficient numbers, is one of the last subjects that can dispense with earnest prayer to God. Can there be any *doubt* that the real origin of our difficulties, at the present crisis, is in the deficiency, both in quality and quantity, of private and public supplications for Heaven-sent men?

Allow us, without arrogating the office of instructing others, to suggest, as topics bearing upon the day of special prayer, such as these:

1. The *general* connexion between prayer and Divine blessing. God always invites his people to make known their wants. Praying seasons are hopeful seasons in the spiritual kingdom. In God's general administration, according to the Church's prayers, will be her rewards, in all matters pertaining to growth and prosperity.

2. It is specially hopeful for the Church to pray and labour for *youth*. The covenant, in its wonderful provisions of mercy, has a special intent towards children. "TO THEM and to thy SEED" are the promises. The weakest faith need not stagger here. The vast majority of our communicants are converted in early life. Prayer for youth is always well-directed prayer.

3. Providence has shown the hopelessness of praying for *educated* youth. This topic belongs particularly to the present occasion; and the following facts, occurring within our own department of the kingdom of Christ, illustrate the directness of the Divine answer to the prayers offered in behalf of the youth in Colleges.

CENTRE COLLEGE, KENTUCKY.—Last year, a revival of religion commenced in this Institution, in immediate connexion with the observances of the day of special prayer. The revival resulted in the hopeful conversion of between forty and fifty students. Dr. Young writes thus about the state of religion generally in the College of which he is the President:—"The efforts of His people to rear an Institution, in which His great name might be honoured, and their descendants taught to worship the God of their fathers as their fathers had worshipped Him, have in no other respect been so signally approved by His blessing, as in the repeated and gracious outpouring of His Spirit on the hearts of the students. That wonderful work of grace, which began in 1826, and continued in 1827, which extended to all the congregations of our Church throughout the State, and more than doubled the number of Presbyteries in Kentucky, commenced among the students of Centre College, and from that time to the present, *eleven different years have been marked*, in the history of the Institution, by *revivals of religion*. The last of these manifestations of Divine mercy was granted during the present session of 1852, and its visible result, thus far, has been a profession of faith in the Redeemer, on the part of *forty-five* of the students, who have united with the Church."

JEFFERSON COLLEGE, PENNSYLVANIA, was also favoured with a religious awakening of uncommon power, which commenced under similar circumstances. A friend writes:—"Jefferson has been blessed with a precious season of revival. It began on the day set apart for special prayer. It seems to verify the experience of the prophet, that while God's people were calling upon God and confessing their sins, and presenting their petitions, God heard and answered them. About forty-five students of the college have professed a hope, and fifteen others, principally in the Ladies' Seminary, have been hopefully converted. A deep, solemn influence still pervades the Seminary, but the College has disbanded, and

very many have gone forth under deep convictions. Many who had not thought of it, or were undecided, are now looking forward to the study of the ministry. I trust thousands shall rejoice, not only through time, but through eternity's ceaseless ages, and praise God for this revival."

OGLETHORPE UNIVERSITY, under the care of the Synod of Georgia, has a similar history of grace to record. President Talmage writes:—"Whether it arises from the religious character of the teachers in such Institutions—or the early training of the pupils that resort to these places—or to the facilities to introduce religious instruction—or to the special prayers of the Church—or to all these combined—this Institution has enjoyed a remarkable number of precious revivals. During the years of 1846, 1847, 1848, 1850, and 1852, the Spirit of God was poured out in copious measures upon the pupils, and, at the close of several college years, nearly the whole number had become hopefully pious.

"The revival during the past winter afforded a most striking and encouraging instance of direct answer to prayer. It began on the night of the last Thursday of February, the day set apart for the annual concert for prayer in behalf of colleges. After public service in the chapel during the day, the pious students appointed a special prayer-meeting in one of the recitation rooms at night. To their wonder and delight, a large number of their fellow-students were present, who were not in the habit of attending such meetings.

"There had been, up to that hour, no special indications of the presence of God's Spirit. At that meeting, however, whilst engaged in singing, prayer, and reading the Word, a powerful influence came down upon them, and the whole assembly was bathed in tears. Worldly professors were smitten with remorse; careless sinners were pricked to the heart; and one that had been sorrowing under conviction for sin, found hope in Christ. From that night, a series of daily religious meetings were kept up for weeks.

"Of the senior class, consisting of fifteen, *all but one* professed a hope in Christ. Of these, a large majority have selected the Christian ministry as their chosen work. A spirit of self-consecration, and an interest in foreign missions, have been awakened, throughout the institution, which promise happy results."

MIAMI UNIVERSITY, OHIO.—Dr. Anderson, the President, writes:—"We had a very precious revival of religion in our Institution" just after the day of special prayer, which was the means of bringing about fifty young men to the acknowledging of Christ. "There are now in this Institution about one hundred professors of religion, of whom sixty or seventy are looking forward to the ministry."

HANOVER COLLEGE, INDIANA.—This Institution has enjoyed a high degree of religious prosperity. During the year 1851, God poured out his Spirit in a remarkable manner, in connexion with the exercises on the last Thursday of February. At that time, out of one hundred and fifty young men, one hundred and twenty were professors of religion; and out of the Senior Class of twenty-two, no less than thirteen were seeking the ministry in home or foreign fields.

These facts are precious testimonies to the willingness of God to answer prayer in behalf of *educated youth in institutions of learning*. Sister institutions in different parts of the country, as Princeton, Hampden Sidney, Washington, Lafayette, Oakland, Williams, Amherst, Yale, Jacksonville, Crawfordsville, Marietta, Middlebury, &c., have had equally strong evidences that God hears and answers prayer, and blesses our young men with grace and peace.

4. Prayer for *ministers* has a *divine warrant*. It is the subject of an express command, and is imperatively binding upon the Church throughout her days, her Sabbaths, her years, and her generations. Prayer brings the Church to God. Here is the stimulant of hope; the secret of power; the pledge of a blessing: "Pray ye the Lord of the harvest, that he will send forth labourers into his harvest." Many a precious youth has been prayed into the ministry. The Spirit works through instrumentalities, and according to his sovereign good pleasure; and there can be no doubt that the names of multitudes of faithful heralds of salvation are recorded as Samuels, *heard of God*. A large number have entered the ministry, who were converted in college revivals; others have been

the subjects of daily prayer by parents and friends; and all have been more or less commended to God's grace by heartfelt supplications.

The neglect of the Church, in not adequately honouring the means placed within her power, is receiving a providential warning, which it is time to heed. The Board of Education reiterate the conviction, that the present state of things in our Church affords real ground of ALARM. Not because God is unwilling to hear—blessed be His name for His mercy, patience, and abounding grace!—but because so little prayer, and prayer of the right kind, is offered for the ministry—so little anxiety is felt by the Church at large on the necessity and means of its increase—so little consecration of children to this great work, and earnest training of them for it—so much worldliness and wealth-grasping—so much love of ease, and minding of our own things, rather than the things of Christ: these are the grounds of alarm. It is not, perhaps, too much to say that our Church needs a reformation on the whole subject of her interest and her efforts in the perpetuation of the ministry. An annual prayer on a special occasion does not, will not, cannot meet the exigency. Ten years of stationary statistics afford a sad commentary on the general delinquency of prayer and labour throughout our bounds. Lord, revive us! revive us in the midst of these years! An awakening in every congregation—an awakening throughout the whole Church—is to be devoutly sought. If it be begun in the matter of PRAYER, it will find work in all the appropriate instrumentalities of training and instruction, which are bound up by the power of God in the answer.

Whilst prayer, heartfelt and persevering, is the main duty to be insisted upon in the raising up of a suitable and numerous ministry—prayer, as the means of securing God's favour, and of leading to all right action—we cannot close this circular, without a brief appeal in behalf of *the education of the youth of the Church in Christian institutions*. Is it not an inconsistency to pray to God to convert our youth, and to bring many of them into the ministry, when these very youth are allowed to receive their public education at schools and institutions where no sound Christian instruction is communicated? The Board are thoroughly persuaded that neglect at this point is one of the bad signs of the times. The evil of an irreligious, or a non-religious education, if it cannot be otherwise corrected, calls for schools, academies, and colleges, *under the Church's own care*. In the providence of God, the Board of Education have received, for the present year, a donation of five thousand dollars, applicable to the establishing and sustaining of parochial schools. Such institutions, as well as academies and colleges, *where the truth of Christ is taught by Christian teachers*, have an important bearing on the increase of members, and of ministers in the Church. The attention of Sessions is earnestly invited to the consideration of this subject, as their circumstances may require.

It may be added that our Church has now an array of Theological Seminaries, generally well endowed, which can afford facilities for the education of a very large number of candidates: but the great difficulty is, that candidates do not present themselves, in the proportion of our ability to train them for their office. Here is the want; and where is the relief? Just where it was in the days of Christ. "The harvest truly is great; but the labourers are few. Pray ye, therefore, the Lord of the harvest, that He will send forth labourers into His harvest."

Trusting that the special prayers of the last Thursday of February may be perpetuated in the habitual prayers of the Church, and that a rich blessing may be poured out from heaven upon our own and sister Churches, so that many of the youth of the land may be called and qualified by divine grace for the work of the ministry.

We are, fraternally, yours,

C. VAN RENSSELAER,
WILLIAM CHESTER.

In behalf of the Board of Education of the Presbyterian Church.

PRESBYTERIAN EDUCATION ROOMS, PHILADELPHIA,
February 8th, 1855.

A PASTORAL LETTER TO CANDIDATES FOR THE GOSPEL MINISTRY.

Issued by the Board of Education of the Presbyterian Church.

PRESBYTERIAN EDUCATION ROOMS, PHILADELPHIA,
February, 1853.

DEAR BROTHER IN CHRIST:—It is our earnest desire, in this pastoral letter, to assist the reflections which may naturally arise in your mind, on the day of special prayer, from the inquiry, "*What can I do to increase the number of candidates for the ministry, in the Presbyterian Church?*" Such an inquiry is obviously in accordance with the spirit of the observance, recommended by the Assembly, and with a true sense of your own responsibility.

1. Permit us affectionately to specify, as an instrumentality bearing upon this subject, the *influence of your personal example*. A holy life is the crowning excellence of the Gospel plan. It is an argument priceless and irresistible for everything good. The best recommendation to others of the sacred profession you are aiming to enter, is your own appreciation of it, as indicated by a holy walk and conversation. A candidate for the ministry influences, for good or for evil, the opinions and purposes of others. This influence, generally an unconscious one, is both extensive and efficacious, and needs the careful supervision of the inward principle of spiritual religion. How precious is the example of a classmate, or friend, of eminent piety, in keeping before your mind the responsibilities of the Christian ministry! His very presence excites awe and reminds of heaven. His life is an argument for his profession. Wherever he goes, he will give a favourable representation of its claims; and commend the pursuit, which he has felt called of God to engage in.

On the other hand, the prejudice which an unsuitable, indiscreet, or godless candidate may excite against the ministry, can never be portrayed in human language. As a matter of fact, such a prejudice has been engendered in many a neighbourhood. Failures are injurious to an extent far exceeding the computations of the delinquent, and are followed by a desolation which it is always easier to create and to extend than to repair. Failures are not properly limited to those candidates who cease to study for the ministry, and who turn off into other professions. Some who persevere in their preparatory studies do more evil to the ministerial ranks than those who have deliberately changed their course. Every candidate *fails* in an important sense, when he produces the impression that he is undervaluing the solemnity and responsibility of the sacred office, or has inadequate qualifications for the discharge of its duties. The world, indeed, is prone to censure severely, and is often uncharitable in its criticisms; and yet, on the whole, its estimate of character is more apt to be too favourable than the reverse. And even if a want of charity were the general characteristic of its decisions, this very perversity would constitute a plea for Christian watchfulness and prudence. A careless word, a hasty temper, and, much more, a guilty act, on the part of a candidate, may fatally impair, in the minds of others, the authority and dignity of the sacred office itself. It is thus possible for a young man, who has not the requisite qualifications of piety, or of intellect, by entering the ministry himself, to keep others out of it. There is unquestionably great need of high personal character, in order to exalt the profession, in the midst of a wicked and gainsaying generation.

Some of the best friends of our Church have expressed their fears lest a too easy access to the ministry, through the system of benevolent aid extended to students, may not have impaired its general character and usefulness, as well as its numbers. Whilst the Board of Education have no evidence of the justice of this apprehension, it is their duty to take warning from every friendly suggestion, and to endeavour to "*stir up the pure minds*" of the young brethren under their care, on all suitable occasions, and in reference to all proper topics of exhortation. High personal qualifications are necessary conditions in keeping the operations of the Board free from reproach. The evil of encouraging improper

candidates extends into the very heart of the prosperity of the Church. Nor is it the least of its results that it reacts against the increase of the ministry.

We, therefore, tenderly invite you to consider the connexion that exists between your own character, and the efforts of the Church to call the attention of her pious youth to the ministerial office. One of the best ways in which you can effectively co-operate in these efforts, is by presenting an example of what a minister ought to be. Let your light shine. Let the graces of your Christian character unite with the dignity of the office, in pleading for good-will toward it. An old writer has said: "That is not the best sermon which makes the hearers go away talking to one another, and praising the speaker; but that which makes them go away thoughtful and serious, and hastening to be alone." So that is not the best candidate who makes the greatest impression for ready wit, and polished manners, and deepest intellect; but the one who has most of the love of Christ in his heart, and who adds to the acquisitions of learning the force of a religious character, that represents truth and grace to men.

2. A candidate for the ministry may assist in increasing the numbers of his profession by *judicious intercourse with pious and promising young men*. The amount of ignorance prevailing in the Church, on the nature of a call to the ministry, its claims, its wants, &c., is not inconsiderable. There are comparatively few means of instruction, and the subject itself has its mysteries and sacred difficulties. You have yourself felt the need of friendly counsel in solving its cases of conscience; and perhaps your mind was first called to consider the matter through the timely exhortations of some one who was interested in doing good. Is there no pious young man within your circle, of the right qualifications, whom you could reach in a similar way? The influence of a good, serious talk may form and shape his whole future life. Or a letter, addressed to him, may not be without its effect.

There is undoubtedly need of great prudence in introducing and in pressing such a subject. Mischief may be often done, instead of good, in urging young men to become candidates; and even the way of proposing and arguing the claims of the ministry may be repulsive and do harm. But God gives wisdom to those who love Him and who ask for it. When the heart is right, the language is not often wrong. Friendship sanctions, and religion enjoins, the duty of social exhortation; and it is impossible to estimate the good which may be wrought by the timely use of providential opportunities in addressing the mind and conscience. A word, spoken in season, is good. So is a book lent;—often better than an argument, or than a personal conversation of any kind. But the two go well together. You may do an important service for Christ by calling the attention of a friend to this solemn subject through the various channels open to judicious, Christian intercourse.

3. Another mode of promoting the objects of the day of special prayer, is by *labouring for the conversion of the impenitent*. You have special opportunities, as a candidate for the ministry, of doing good to the souls around you. If in an institution of learning, or its vicinity, where youth are living "without hope and without God in the world," you can have access to at least some of them, with the prospect, under God, of imparting spiritual blessings. No harvest-field has so rich a soil as a college vineyard. The conversion of educated youth, more than any other class, seems, in Providence, to redound to the advancement of the kingdom of Christ. With cultivated gifts and active zeal, prompt in service and influential by position, they are fitted to do important work under the guidance of the Holy Spirit. Some of them, in the common course of Providence, may be led to enter the ministry; and others, by a religious life and influence, may contribute, more incidentally but still effectively, to the same result, in their day and generation. No one has lived in vain who has been the instrument of leading an educated young man to the cross of Christ.

Without confining our remarks to institutions of learning, we may say, more generally, that in proportion as religion flourishes anywhere will the ministerial ranks be ordinarily supplied. Whatever agency, therefore, you may have in quickening the Christian graces of others, has a bearing upon the matter before us. The mysterious connexion of causes with remote events need not impair our faith; on the contrary, its certainty is encouragement for persevering zeal. Every effort, put forth to do good to the souls of men, will have some influence—it may be *great influence*—in bringing labourers into the vineyard. Be "always

abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

4. *Prayer* is a means enjoined by the Lord of the harvest, and open to you as to all. You have access to the throne of the heavenly grace, and are urged to come to it with special supplications. The harvest of the world has an interest in your petitions. Endeavour to pray with an intelligent conviction of the wants of dying millions, of the adaptation of the gospel to save them, and of the scarcity of labourers in the field. Pray, as though momentous interests were depending upon your fidelity; as though your own unutterable pleadings were conditions in the procurement of the blessing. The great deficiency of the Church is in her prayers. And yet here, under God, is her hope. Her dependence is her strength.

It is a great privilege for all God's people to invoke in an especial manner His blessing upon the youth of the Church. The simultaneous offering from so many hearts is well calculated to stimulate each to holy fidelity. If any prove negligent in this great duty, dear brother, let it not be you! Let youth pray for youth! Let a sense of your own gracious privileges make you earnestly solicitous to have others partakers of them also. Be drawn towards those of the same period of life, in affectionate sympathy, and Christian longing for their welfare. They are part of the harvest of which Christ is Lord. They are sheaves to be laid upon his altar. Our impenitent youth should be remembered before God. Their immortal destiny has a dependence upon what we do, and how we pray. Solemn thought! Let it dwell in the mind along with the memories of a Saviour's love.

5. One more reflection is worthy your consideration, in answer to the inquiry, "What can I do to promote the objects of the day of special prayer?" We beg you to resolve to keep the increase of the ministry near your heart, when you enter upon the *active duties of your profession*. If ministers do not give a sufficient prominence to this topic, their hearers will not take a sufficient interest in it. Without implying anything beyond ordinary imperfection in the present generation of ministers, we may rightly exhort you to magnify your office more, by labouring with greater zeal for its perpetuation on a scale of elevated character and of increased numbers. Pray *statedly* in public "to the Lord of the harvest to send forth labourers into his harvest." *Preach up* the subject with earnestness, discretion, and solemnity. Converse with parents about dedicating their children to God with the unreserve of Hannah. Cherish the young, who may become Samuels and Timothys in Zion. See that a Christian school is established, for their nurture in the Lord, as well as for their instruction in knowledge. And in every wise way keep the ministry high in the thoughts and esteem of the people.

Thus aiming at doing your whole duty, and fortifying yourself beforehand for its performance, you may be permitted, in Divine providence, to see one, and another, and another, of the choicest youth in your congregation, offering themselves for the work of the ministry unto Him who calleth whom and how He will.

With these suggestions, which we hope may be profitable in assisting your meditations on the subject indicated by the observance of a day of special prayer, we commend the whole matter to your candid consideration.

The dearth of candidates at the present time gives an emphasis to whatever of truth may be contained in this communication.

Praying that you may be strengthened with all might by the Spirit in the inner man, and be enriched in all utterance and knowledge, and thoroughly furnished unto all good works,

We are your friends and fellow-servants in Christ,

C. VAN RENSSELAER,

WM. CHESTER,

In behalf of the Board of Education of the Presbyterian Church.

CHARTER OF THE BOARD OF EDUCATION.

To all to whom these Presents shall come:

KNOW YE, That whereas the General Assembly of the Presbyterian Church in the United States of America have a *Board of Education*, composed of Ministers and Laymen, members of the Presbyterian Church, the design of which is to afford aid to poor and pious young men of good talents, to procure a liberal education, as preparatory for the Gospel ministry in the Presbyterian Church; and whereas, the aforesaid Board of Education labours under serious disadvantages, as to receiving donations and bequests, and as to the management of funds intrusted to them for the purpose designated in their Constitution, and in accordance with the benevolent intentions of those from whom such bequests and donations are received.

Therefore, Matthew L. Bevan, Stephen Colwell, Joseph B. Mitchell, Joel Jones, Alexander W. Mitchell, John McDowell, Francis McFarland, Henry A. Boardman, and Thomas L. Janeway, citizens of the United States, and of the Commonwealth of Pennsylvania, and their successors, are hereby constituted and declared to be a body politic and corporate, which shall henceforth be known by the name of "*The Trustees of the Board of Education of the Presbyterian Church in the United States of America*;" and, as such, shall have perpetual succession, and be able to sue and be sued in all courts of record and elsewhere; and to purchase and receive, take and hold, to them and their successors for ever, lands, tenements, hereditaments, money, goods, and chattels, and all kinds of estate which may be demised, bequeathed, or given to them, and the same to sell, alien, demise, and convey; also to make a common seal, and the same to alter and renew at their pleasure; and also to make such rules, by-laws, and ordinances, as may be needful for the government of the said Corporation, and not inconsistent with the Constitution and laws of the United States and of this State: Provided always, that the clear yearly value of the real and personal estate held by the said Corporation shall not, at any time, exceed the sum of two thousand dollars.

The Trustees above named shall hold their offices for one year from the date of this incorporation, and until their successors are duly qualified to take their places, who shall be chosen by the aforesaid Board of Education, at such times, and in such way and manner, as shall be provided by the said General Assembly of the Presbyterian Church in the United States of America: Provided, that not more than one-third of the Trustees shall be removed in any one year.

The Trustees hereby incorporated, and their successors, shall, subject to the direction of the said Board of Education, have full power to manage the funds and property committed to their care, in such manner as shall be deemed most advantageous, not being contrary to law.

Pennsylvania, ss.

Enrolled in Charter Book No. 6, pages 442, 443, and 444, containing a record of acts incorporating sundry religious, literary, and other charitable institutions.

Witness my hand and the seal of the said office at Harrisburgh, this 18th day of February, A.D. 1841.

(Signed)

Secretary's Office.

FRANCIS R. SHUNK,
Secretary of Commonwealth.

AMENDMENT TO THE CHARTER.

2. That the Trustees of the Board of Education of the Presbyterian Church in the United States of America be and they are hereby authorized and empowered to take, receive, and hold to them and their successors for ever, lands, tenements, hereditaments, moneys, goods, and chattels, and all kinds of estate which may be devised, bequeathed, or given to them, for the purpose of aiding Schools, Academies, and Colleges, or the cause of Education generally: Provided, that the clear yearly value of the real and personal estate held by the said Corporation shall not, at any time, exceed the sum of five thousand dollars.

Approved, the tenth day of April, A.D. one thousand eight hundred and fifty-two, as the same remains on file in this office.

In testimony whereof I have hereunto set my hand and caused the seal of the Secretary's office, to be affixed at Harrisburgh, the second day of August, A.D. one thousand eight hundred and fifty-two.

[SEAL]

E. S. GOODRICH,
Deputy Secretary of the Commonwealth.

FORM OF A QUARTERLY REPORT

For Teachers of Schools, Principals of Academies, and Faculties of Colleges and Theological Seminaries.

In using the following form, 5 may be considered *medium*; and the different grades above and below mediocrity may be marked from that point by the several intervening numbers up to 10, and down to 1;—the former (10) indicating the highest grade, and the latter (1) the lowest. Persons making Reports are respectfully desired to take pains in marking the grades, as questions of importance often turn upon them. If a system for marking grades in scholarship, is adopted in the Institution, let it be added to this form, or placed under the head of Scholarship. If preferred, the grades may be designated by the words *high, medium, and low*.

NAMES.	Piety, what grade.	Eloquence, what grade.	Talents, what grade.	Diligence, what grade.	Scholarship, what grade.	Economy, what grade.	Prudence, what grade.	Zeal, general influence, and enterprise, what grade.	Whether they can be consistently recommended for continued patronage.	Reduction of appropriations or otherwise.

[This Report should never be seen by the Candidate.]

“The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest that he will send forth labourers into the harvest.”—MATT. IX. 37, 38.

THIRTY-FIFTH

ANNUAL REPORT

OF THE

BOARD OF EDUCATION

OF THE

PRESBYTERIAN CHURCH.

1854.

“Train up a child in the way he should go, and when he is old, he will not depart from it.”
PROVERBS, xxii. 6.

C. SHERMAN, PRINTER,

PHILADELPHIA.

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THIRTY-FIFTH

ANNUAL REPORT

OF THE

BOARD OF EDUCATION

OF THE

PRESBYTERIAN CHURCH

IN THE

UNITED STATES OF AMERICA.

PRESENTED TO THE GENERAL ASSEMBLY, MAY, 1854.

PHILADELPHIA:
PUBLISHED BY THE BOARD.
1854.

C. SHERMAN, PRINTER.
10 St. James Street.

ANNUAL REPORT.

THE Board of Education present to the General Assembly their Thirty-Fifth Annual Report. The First Part is on MINISTERIAL EDUCATION; the Second Part on CHRISTIAN EDUCATION IN SCHOOLS, ACADEMIES, AND COLLEGES.

Part First.

Ministerial Education.

PHILIP HENRY, on the day of his ordination, wrote: "I did this day receive as much honour and work, as ever I shall know what to do with." The two ideas of *honour* and *work* belong to all correct conceptions of the Christian ministry; the honour that comes from God and the work that in His name is to be done among men. The Board of Education, in discharging the duties committed to them by the General Assembly, have ever aimed at holding forth to the church, the GREATNESS OF THE OFFICE OF THE CHRISTIAN MINISTRY.

1. The ministry of reconciliation has *a divine original*. The preacher of the gospel acknowledges the Lord of heaven and of earth as his supreme Head and the source of all his authority. The office itself, as well as the title to exercise its functions, is from heaven. "When He ascended up on high and led captivity captive, He gave gifts unto men." And men were His gifts—apostles, prophets, evangelists, pastors, and teachers. He who ordained the ministry, commissioned the apostles and evangelists to enter upon its work. The last time that our blessed Lord is recorded to have held visible communication with earth, was to convert a persecuting Pharisee into a chosen herald to the Gentiles—descending as it were from his mediatorial throne to make a minister of Paul. The Church is to be gathered in, and saved through the agency of living preachers, according to the appointment of God. And this divine original must ever magnify the Christian ministry as the highest office among men.

2. The greatness of the office consists also in its official work, which is to publish the *truth of God* throughout the world. "Go, teach all nations" . . . "preach the Gospel to every creature." The mode of reconciliation between God and His creatures is the absorbing subject of revelation. Salvation by the blood of the Son of God is the evangelical text, the high theme of ministerial promulgation, until time shall be no longer. The instrumentality is the truth in its comprehensive variety of doctrine, precept, history, prophecy, miracle, exhortation, all centering in Christ, and issuing forth for salvation. How unspeakably above all the offices of earth is one set apart for themes like these.

3. The *Holy Spirit* honours the ministerial office. The cloud and the fire were the guide in the desert; divine but outward, heavenly with sensible manifestation. Not less real, although spiritual, is the agency of God in guiding His Church with the glory of the new dispensation. "Lo, I am with you alway, even to the end of the world." The displays of Pentecost were the revelations of a power, earnest to draw souls to repentance and to prepare them for glory, honour, and immortality. The grace of Christ has ever followed the faithful teachings of the Word. Wherever the Christian minister goes in the true aim of his vocation, the blessing of the Saviour goes with him. His preaching is in demonstration of the Spirit and with power. Souls are converted unto God, whether in Europe, Asia, Africa, and America, among all ages of men and all conditions of life. The special seal of God, set upon the ministry, imparts to its functions an importance which transcends all human work.

4. The *Providence of God* is also the witness to the greatness of the office of the Christian ministry. Christ is Head over all things to His Church. Of Him, and through Him, and to Him are all things. His government ruleth over all; it protects His Church, ministers to its growth and prosperity, and watches over the labours of his servants. The preaching of the word has a relation to every interest of human society. It is the best support of civil government; it promotes philanthropy and charity among men; it advances the education of the people; it stimulates productive industry; it cultivates literature, the arts, and the sciences; it adds to human comfort; it gives compensations for diversities of outward condition; it remedies the evils of the social state; and in short contributes to the mental, social, and political elevation of the race. Providence every where witnesses to the power of the preached gospel. Ministers are the acknowledged benefactors of society; and in addition to all the indirect providential good, conferred through them upon the race, they bring men to a knowledge of Christ, comfort them in affliction, counsel and warn them in times of need, are with them in sickness and in death, and point them to the inheritance reserved in heaven for the redeemed.

5. The *glory of God* is concerned in the work of the ministry.

He has placed salvation in Zion, and in every age has wrought it out through His own appointed ambassadors. The selection of a whole tribe for sacred duties, and afterwards the calling and training of apostles and evangelists, show that, in the great plan of bringing "glory to God in the highest," the ministry is the efficient means. Christian ambassadors "are unto God a sweet savour of Christ in them that are saved, and in them that perish." All the aims, efforts, and results of the ministry of reconciliation connect themselves with the throne of God and of the Lamb, and bear a close relation to the hosannahs of the redeemed, who ascribe glory and honour and dominion and power unto Him who hath washed them in His own blood.

With an origin from God, with the truth of God as the subject of its teachings, with the Spirit of God as the breath of its power, with the providence of God as the witness of present and eternal blessings, and with the glory of God to encircle its aims and results, the Christian ministry stands alone in the honour and in the work of its vocation.

II. It would seem that an office of this magnitude could never fail to secure large numbers of God's devoted people to enter upon its duties, and least of all that in an increasing Church the ministry could be stationary. But the anomalies of human nature in its low estate confound the reasonings of piety. The facts of our history stand in opposition to all the just expectations of Christianity; for the ministry seems to be less appreciated at the present time than many secular callings and subordinate occupations of life.

It is important to know THE EXTENT OF THE EVIL which has befallen the Christian Church, in regard to the indisposition of her sons to enter the ministry. The Board, therefore, will first show its extent in the Church at large, and then give a brief history of it in our own denomination.

The causes, whatever they may be, which individually or in the aggregate, are operating to prevent young men from entering the ministry, exist on a scale that affects all branches of the Christian Church. The spiritual disease is not local, but general; a fact which adds to its terrors, and demands the most searching investigation as to its causes and remedies. The Board at present merely point to the wide diffusion of the calamity, as an argument calculated above all others to arouse to suitable action.

The following statements show that the principal Evangelical denominations in the United States are suffering from the want of ministers, and that the number of candidates for the sacred office has either diminished, is stationary, or is increasing on a very inadequate scale.

THE PROTESTANT EPISCOPAL CHURCH.—The following resolution was unanimously passed by the Lower House of the late General Convention of the Episcopal Church.

"Resolved, That in the opinion of this House, the inadequate pecuniary support of the clergy is operating throughout the Church as an almost fatal discouragement and hindrance to the work of the ministry, and as a principal cause of the *present diminutive number of candidates for holy orders*; and we therefore request the Right Reverend the Bishops to make this great evil and injustice, in such manner as may seem to them most judicious, the subject of a pastoral counsel and admonition to the Church."

In replying to this resolution, the Bishops admit that the want of adequate support is *one* of the main causes of the decrease of candidates.

The following extracts from the Pastoral Letter of the Bishops, contain matter of serious reflection for our own Church.

"But to effect these objects, she needs more clergymen, and they will need to be thoroughly educated for their work. In looking over the addresses of our Bishops in the journals of their respective Conventions we find a *general complaint* of the want of more clergymen, and instead of the candidates for orders increasing in number, in proportion to the rapid increase of the Church, it is believed that *their number is actually diminishing*. The prosperity of our country in all kinds of secular business, and the prospect of wealth and distinction held out to young men of talents and education, may in part account for this result. But it must be admitted as generally true, that the pecuniary compensation of the Clergy is entirely inadequate to their comfortable support, and that it has by no means kept pace with the increased expenses of living. It is then incumbent on the Church, first to do justice in this matter, and then to take measures to increase the number of candidates for holy orders. There are strong worldly obstacles in the way of this increase; but they can be overcome by wisdom, zeal, and liberality. The clergy can do much by directing the minds of pious and promising young men to the sacred office; and pious parents may co-operate with the clergy in this good work. If a young man, possessing the requisite qualifications, has not the pecuniary ability to procure an education, a wealthy friend, or the parish to which he belongs, may contribute to his support; or, what is still better, may found a permanent scholarship. A wealthy and pious parent may acknowledge the providence of God toward him by devoting one of his sons to the sacred ministry; or if the son should decline the work, he may redeem him according to the old dispensation, by educating some suitable young man in his place. Indeed, there seems at present little probability of affording any adequate supply to the ranks of the ministry, unless young men of talent and piety shall be selected from the less ambitious walks in life, and be educated in whole or in part, by individual or parochial assistance. The establishment of scholarships, then, permanent or temporary, for education at the College or the Theological Seminary, or both, appears to be called for among the first works of the Church. Some of the most distinguished lights of the Church of England have been educated in this way, and we shall do well to follow so good and instructive an example. . . .

The great want in the Church seems to be a more adequate supply of clergy and of candidates for holy orders. Coming as you do, brethren, from every portion of the Church, and acquainted with her necessities, it was to be expected that this matter should occupy your serious deliberations. The resolutions you have sent us, recommending a more adequate support of the clergy, and the devising of measures for the increase of their numbers, may well challenge our most earnest attention. We commend the subject to the paramount consideration of all of our Dioceses; and we are prepared devoutly to unite with you in prayers to the great Head of the Church, that he would raise up and send forth a more abundant supply of labourers into the vineyard."

CONGREGATIONAL CHURCHES.—At the annual meeting of one of the branches of the American Education Society, the Rev. J. N.

TARBOX, Secretary of the Parent Society, made a very practical address, touching upon the increasing want of ministers of the Gospel, the *decrease in the number of candidates*, the efficiency and prospects of the Society, and some of the objections that have been made to it. "He remarked that while the number of students in our colleges is rapidly increasing, that *in the Theological Seminaries has greatly diminished*, there not being connected with them more than four-fifths as many as there were ten years ago. We are not educating ministers enough to keep up the supply of our own New England churches, to say nothing of the wide world to which we are debtors. Similar considerations were earnestly urged by others."

METHODIST CHURCH SOUTH.—Bishop Andrew, in a recent letter, addressed to the Southern Church papers, laments the want of preachers in the south, and calls loudly for additional supplies. "He says there is great call for a large increase of labourers in most of the southern conferences, and that this is more especially true of the weaker conferences. He says a dozen preachers are needed for the Western Virginia Conference alone. In Kentucky there is a great lack of men. Missouri wants many more preachers. Arkansas needs more preachers. Louisiana calls aloud for additional preachers. Texas is represented as suffering for want of more labourers. For several years the *proportion of preachers to the wants of the people seems to be diminishing in the South*; and unless a change takes place, there must be many fields in the south that will be destitute of labourers to cultivate them. We deplore this in any of the churches in the south or in the north. Our homily on the subject is, that the churches should pray the Lord of the harvest to send labourers into the field; and in connection with this prayer, it would be well to inquire how far the course of the churches, in their arrangements is calculated to diminish the labourers, or to divert them from their proper fields."

THE BAPTIST CHURCH.—Rev. T. F. Caldicott, in an appeal to the Baptists of New England, in behalf of ministerial education, made the following statements:

"1. There are now four thousand more Baptist churches than there are Baptist ministers.

"2. The number of newly-organized Baptist churches has for some two years exceeded the number of men ordained as Baptist ministers.

"3. There never was a time in our denomination when there was such a demand for educated ministers as the present; but unless the number of students for the ministry be vastly increased, this demand cannot possibly be met."

The evil is not only felt by the churches in our own country, but extends its ravages to the churches in Canada, England, Scotland, and Ireland.

THE PRESBYTERIAN CHURCH IN CANADA is suffering, in common with different churches in this country, from the unwillingness

of her pious young men to enter upon the work of the ministry. The "*Ecclesiastical and Missionary Record*" takes the following view of the subject:—

"Certain it is that, compared with the number of young men who are betaking themselves to mercantile pursuits, or other secular professions, those who are devoting themselves to the work of the ministry are few indeed. To what cause or causes are we to attribute this? Undoubtedly one cause is the growing *worldliness* of the age, the growing influence of secular things. There is excitement, there is life, there is activity amongst us, but these are taking the direction of the world. Men love the world and the things of the world, and seek first, not the kingdom of God and his righteousness, but the riches and distinction of the world. Old and young are too generally more or less under the influence of this spirit. And hence few of our young men are led to give themselves to the work of the ministry, and, it may be, *few parents seek to give this direction* to the minds of their sons. But while this may be viewed as partly accounting for the fact to which we have referred, we apprehend other causes may be found, especially the *low estimate* which congregations in general form of the *value of ministerial services*. The minister of the gospel has to spend, it may be eight or ten years in preparing for his work, and when he enters on his work, he has to supply himself with books, he has to exercise hospitality, he may have to support and educate a family, he has to maintain a respectable style of living, on perhaps the slender pittance of a hundred pounds, and sometimes less. Now, we do not believe that mercenary motives should be presented to the minds of our young men; neither do we desire to see ministers with more than a competency; but still, ministers are but men; they cannot live without a share of worldly substance, however elevated their piety may be, and however spiritually minded they may be. And here, we doubt not, is one cause, which has in all churches in the present day thinned the ranks of candidates for the ministry. We recommend the subject to the deep and earnest and prayerful consideration of Christians, both ministers and people. It is well worthy of such consideration. In the meantime, we conclude, with the earnest prayer, that God would pour out his Spirit upon his professing people, that they may be led to consider themselves as a living sacrifice, and that many may be constrained to offer themselves to the Lord, saying, "LORD, I AM THINE;" "HERE AM I, SEND ME."

FREE CHURCH OF SCOTLAND.—The Free Church of Scotland, as appears from the proceedings of their Assembly in 1853, reported 216 theological students for the last year, against 240 of the preceding year. Here was a loss of *twenty-four*—greater than that which prevailed in our own Church.

CONGREGATIONAL CHURCHES OF ENGLAND.—Turning to the evangelical denominations in England, we find their leading organs of opinion complaining, as in the language of the *Christian Witness*, that "while the theological colleges of Great Britain were never in such a state of professorial efficiency," and while "it were no very difficult matter to train in them *three* times the number at present attending, there is a *lack of students* to an extent calculated to awaken the most serious anxiety regarding the future prospects of the Church. Referring for minuter information to the *Congregational Year-Book for 1854*, the recognized exponent of Independency, we learn that, "while the number of Congregational colleges is ten, and of professors thirty, the number of theological students is but 194, giving an average of less than twenty students to a college, and of under seven students to a professor. The term of

study being four years, an *annual supply of only forty-eight students* is left to meet the wants of that most influential denomination, with its three thousand congregations at home, and its widespread fields of missionary labour throughout the world. In the new college, St. John's Wood, an institution lately formed by the merging of three seminaries into one, which is adorned by the names of Harris in theology, W. Smith in classics, and Lankester in natural science, and reckons altogether seven professors, the total number of students is thirty-five. In the Lancashire Independent College, which boasts of a Vaughan, a Davidson, and a Halley, the students in attendance are only thirty: while in the Springhill College, Birmingham, where Henry Rogers fills the philosophical chair, but seventeen students are at present to be found."

IRISH PRESBYTERIAN CHURCH.—The *Irish Presbyterian* says:—"Strange, indeed, that at a period of such thrilling and momentous interest in the period of the world's history, when in every region the fields are whitening to the harvest, the paucity of labourers should be a theme of general remark and lamentation. . . . In our own Trinity College, Dublin, we are assured on competent authority, that there has been a *diminution* in attendance in the several departments to a *very large extent*!"

These facts show that other denominations of Christians are generally in the same sad condition as our own Church, with regard to candidates for the ministry, and that in many cases their condition is even worse than our own. In the United States, the Episcopalians, Methodists of both branches, Baptists, Congregationalists, and New School Presbyterians, the Free Presbyterian Church in Canada, the Free Church of Scotland, the Congregationalists of England, and the Irish Presbyterian Church, all make the same complaints of the deficiency, or decrease, of candidates for the ministry. The extent of this evil is indeed alarming.

The history of the decline of candidates *in our own church* deserves some attention, in connection with the general statements now made.

As far as the records of the Board of Education throw any light upon the subject, the decrease in the number of candidates for the ministry in our branch of the Church commenced in the year 1844. The Report of the Board for 1846, written by the Rev. DR. HOPE, the Corresponding Secretary for the year then ended, gives the following account:—

"The General Assembly will perceive that there has been a decrease for the last two years, in the number of candidates applying for the benefit of the funds of the Church; and during the last year, there has also been a decrease in the whole number on the rolls of the Board.

To this significant fact, the earnest attention of the Assembly is solemnly invoked. If, as the Board are fully persuaded, a like decrease has occurred among those candidates for the ministry who are not dependent upon the support of the Church, it indicates a state of things, deplorable in itself, and alarming in its future aspects.

It is true, that in consequence of changing the commencement of their ecclesiastical year, the time embraced in this report, is less than a full year. This will, of course, limit to some extent the number of new candidates reported. But the grand reason of the diminished number of applicants for aid, is the *low state of religion throughout our churches*. The baptism of the Spirit has been in a great degree withheld; and the necessary result is, that very few young men, comparatively, have been brought into the Church during the last two years; and of those who are professors of religion, comparatively few appear to be under the influence of that powerful spirit of self-sacrificing devotion, which alone can constrain young men of eminent gifts to forego the allurements of worldly greatness, and devote themselves to such a work as the gospel ministry."

Since the year 1844, when the diminution of our numbers properly began, no material advance has been made. There have been some seasons of greater success than others; but on the whole our operations have been at best but stationary. The causes, which have contributed to produce, under God, this condition of things in our own and in other churches, have been considered in previous Reports of the Board. Whatever may be the activity of other causes, it is supposed that the language of the Report of 1846 has as much application now as then, and that "the grand reason of the diminished number of applicants for aid is the low state of religion throughout our Churches."

The Board are by no means disposed to shield themselves from responsibility in the matter. On the contrary, the imperfection of their own agencies is acknowledged with unfeigned sorrow. Their best services have come far short of what was demanded by the magnitude of the work committed to their hands, and by their obligations to the Redeemer, whose blood alone cleanses from sin.

The Board have, during the period referred to, called into use, to a greater extent than previously, two instrumentalities which have doubtless had some influence in preventing a still further decline in the number of candidates. One of these is the *press*. Since 1848, information relative to Educational operations has been spread abroad among the churches through a monthly paper of wide circulation, and thus the education cause has been placed upon an equal footing with our other evangelistic operations. Since 1850, an Annual, containing discussions useful to candidates, and tending to excite an interest in the general subject, has been extensively circulated among ministers and students. The observance of a *stated day of prayer* throughout our bounds, which has been more frequent than formerly, and improved with greater zeal and favour in many churches, has also undoubtedly been of great use to the cause of education and of religion generally.

The addition of the department of schools and colleges to the operations of the Board has to some extent enlisted efforts which would otherwise have been undivided. Three things must, however, be fairly taken into the account. *First*, the number of the agents of the Board has been proportionally increased. *Secondly*, the added work is of so kindred a nature to the original object of the Board, that the same arguments and the same appeals, to the

churches have been used on the Sabbaths and on all public occasions. And *Thirdly*, the establishment of new institutions of learning on Christian principles has a natural tendency to increase the number of candidates. This subject, which will be brought before the Assembly in another part of the Report, is now merely alluded to for the purpose of indicating that the new department has compensations, which perhaps more than balance the disadvantages, arising from the increased toil of its management.

A full view of the case renders it quite certain that the source of our Church's difficulties lies much deeper than the mere administration of the two combined departments. Indeed, this year shows a *larger number of new candidates* than any year of the past seventeen. Although various causes may have combined to prevent hitherto an increase of candidates, the "grand reason" is without much doubt "the low state of religion throughout our churches."

There is much truth in the following remarks of a profound thinker, belonging to the congregational communion:

"The more we study the history of this most fundamental Christian interest, in connection with the exigencies of the age, and the constitution and spirit of the churches of this land, the more surprising and unaccountable does the deep, and, for many years past, the *growing* apathy in the cause, which Christians have evinced, appear.

"It is a fact not to be disguised, that in respect to this chief and vital instrumentality—a living ministry—we are faltering. We are building churches in all shapes, grotesque and beautiful, from a cross to a circle, with all kinds of steeples, and with all sorts of approximations to the gorgeous mockeries of the middle ages. Our merchant princes are found in their palaces, and the sons of the Church in the high places of power. We talk complacently of the munificence of our home and foreign charities, instead of facing the tremendous fact that we are now able to do little more than hold the ground already gained, while, for the great world, the present ministerial force is as inadequate as the sickle of a single reaper to gather the harvests of the Genesee.

"Now, if it is true, as all evangelical Christians theoretically acknowledge, that the ministry of the Gospel of a crucified Redeemer is the divinely-appointed instrumentality for the salvation of the world, then it must follow that the great want of the Church, of the nation, of the world, in the present age, is a living ministry, thoroughly educated, earnestly devoted, and in greatly augmented and augmenting numbers."

- III. The Board bring before the Assembly, in connection with the deplorable fact of a decline of candidates among evangelical churches generally, another fact—its antagonist in Providence, *viz.*, that a **GREATLY AUGMENTED MINISTRY OF A HIGH ORDER IS IMPERATIVELY DEMANDED** by the signs of the times.

1. The *open field* for the living ministry was *never so great as at the present time*. Our own country, harvest-white with twenty-five millions of immortal souls, is inviting reapers everywhere. Not one of our 140 Presbyteries but needs several ministers at once to occupy accessible positions of promise, in addition to the 600 vacancies in our bounds. Our chief cities form, by themselves, immense missionary fields, whilst towns and villages and country districts innumerable, cry out for help. The old States as well as the new States unite in the demand for ministers, New York pleading side by side with Oregon, and Virginia with California. Large numbers of almost unevangelized emigrants are crowding our shores, and the poor of different races we have always with us, to whom the Gospel is to be preached.

The foreign field stands in sight, like a problem which defies calculation. The Gentiles are ready to come to the brightness of Zion's rising. Asia, Africa, the Isles, the world at large, is inviting evangelistic movements on a scale hitherto unattempted, if not unthought of.

It is certain that the Church is most urgently and solemnly called upon, in divine Providence, to augment her ministry at the present period, so importunate with opportunity.

2. This, too, is a period of *great events and of rapid issues* in the world's history. The dawn of a wonderful day is streaking the firmament. Slow developments are now becoming exceptions to the law of swift and mighty progress. The earth is in commotion,—China seems to be tenanted with a new race of men,—like a forest whose ancient trees, swept down by sudden catastrophe, have been succeeded by a vigorous undergrowth of new and towering stock. The Sandwich Islands have taken their place among Christianized nations. Mohammedanism is undergoing its last struggles amid the agitations of a conflict, either of whose alternatives is its own certain doom. The Jews seem drawn towards Palestine with an ardour which indicates the fulfilment of a divine purpose. The world is undergoing rapid change. The attitude of nations is that of expectancy and dread. At such a crisis, the Church should be marshalled for the coming movements. A faltering in her ranks would be an ill omen for her warfare. Her youth should be animated with self-denial, and her ministry fired with Apostolic zeal. If emergencies make great men in the State, and quicken into distinction and usefulness many who would otherwise have kept aloof from public scenes, how much more should a crisis-day, like the present, draw out in the service of the Church a large company of her pious youth to enlist under the banner of Immanuel!

3. The present period is one in which Satan is *organizing error* with unwonted stratagem, in opposition to the kingdom of God. Popery, comparatively weak at home, is going abroad to exercise its wiles. It has selected Protestant England and free America as the theatres of its most determined aggression. Its spirit of propaganda

was never more earnest, or less scrupulous. Its lying wonders are performed and proclaimed with a self-hardening effrontery that tires at no effort to accomplish its purposes. Persecution breathes forth its unchanged wrath against the truth as it is in Jesus, and Rome is preparing to die, if die it must, with throes and fulminations.

Infidelity, on the other hand, is coming forth from its lurking places to amalgamate its battalions with those of the man of sin, and to defy the armies of the living God. Infidelity among the masses is a terrific element in society. Whether in France, in Germany, or in the United States, the appropriate expression of its rule is immorality and revolution. The signs of the times indicate organization and combination on the part of the enemies of social order and evangelical religion. Nor can any other resources be successfully arrayed against them but those which God has ordained in the counsels of his eternal wisdom. The Gospel is the healing power of all the evils, spiritual and temporal, of society. Precious truth, taught by anointed men, is the hope of the nations. The Church pre-eminently needs a large company of her choicest sons to enter the service of the ministry in the spirit and power of the old promise given to Abraham, and glorified at Pentecost: "In thee and in thy seed shall all the nations of the earth be blessed."

4. *The influence of our country upon the destiny of the world* is another sign and plea in behalf of a greatly augmented ministry. A country like this, so manifestly designed to possess an influence on other nations and kingdoms, and to wield a mighty sway in the affairs of human history, requires to be itself baptized with religious life. That God has great purposes to accomplish through the Anglo-Saxon race, and through that portion of it which preserves its characteristics amidst the miscellaneous ingatherings of the United States, there are unambiguous signs. The early history of our country, its settlement by a hardy race of Puritans, its providential training, and the gradual, but sure, unfolding of a future of promise, its successful resistance to usurpation and the establishment of a free republic under a name revered by all the world, the hopefulness of its religious character sustained in the midst of numerous temptations of prosperity and adversity, its accumulation of resources from commerce, agriculture, manufactures, and the arts, the expansion of its territory until now the waves of two oceans do it homage, the rapid increase of its population, the growth and prosperity of its institutions in Church and State, its remote and choice position, intensely advantageous on the one hand, and yet its contiguity to Asia and Africa, equally important on the other—in short, the antecedents of our history, the trophies of our present power, and the auguries of our future greatness, all conspire to cherish the humble hope that our country has been chosen of God for great and decisive purposes in his glorious moral government. To use the language of one of the ablest writers of the age:

"America, too, belongs to a race whose fortunes in the world have in no ordinary degree been prosperous. It is a fact written upon the face of history, that there are *elect*ed nations in the world. The Great Ruler chooses certain races, endows them with rare and valuable qualities, assigns them certain high ends to fulfil, and by a train of conspiring and favorable circumstances, preserves their existence from age to age, and guides them to the fulfilment of their high destiny. This *election of nations* involves no more merit on the part of the chosen race, than does the *election of persons*, which the sacred Scriptures so plainly teach, as we read them. We have no difficulty in pointing to the one race on the globe which is undoubtedly the chosen race. That race is the Anglo-Saxon one. No sign was seen in the firmament, and no supernatural voice was heard, when that race was selected from the other families of mankind; but most manifest is it that on the Anglo-Saxon race has been laid the carrying to the other nations of the world the blessings of art and freedom, and, of what is infinitely more valuable—Christianity, the alone conservator of liberty. This is a race whose whole career has been remarkable. The moment it appeared on the stage, its influence on human affairs began to be felt, and all the great changes of mediæval and modern history have been brought about by its agency."*

If there be any truth in these reasonings and anticipations, it surely becomes the Church to aim at thoroughly evangelizing the land. If our country's future is to shine forth with an influence benignant under God, and wide in extent among the nations of the earth, then it is an object of deepest concern that our ministry should be largely increased in numbers, as well as more fully imbued with the spirit of their divine Master.

IV. The calamity of *few labourers in the midst of a plenteous harvest* is specially noted in the Scriptures, and has A DIVINE PROVISION FOR ITS RELIEF. The necessity of prayer "to the Lord of the harvest," has been repeatedly, if not annually, held up to the view of the Church in the reports of the Board of Education. Indulgence is again asked from the Assembly for a few statements on this subject.

1. The first thing to be realized by faith is the *solemn injunction of the Lord Jesus Christ* in reference to this duty. "Pray ye, the Lord of the harvest, that he will send forth labourers into his harvest." The blessed Redeemer knew the means best suited to obtain the supply, and His eye turned upward to "his Father and our Father, to his God and our God." The Lord of the harvest, interested in its glorious ingathering, can alone command the resources to secure the work. It is "*his* harvest," not ours; and the labourers, in order to be of the right kind, must be of *his* sending alone. The duty of prayer in reference to so important a work might be readily inferred from the nature of the case and the general obligations of the church; but revelation adds its solemn and authoritative sanctions. Prayer for Gospel labourers is made the special object of a divine command. The Church, in "going into all the world and preach the Gospel to every creature," is not left in uncertainty from whence, and by what agency, the workmen are to be obtained. *Prayer* is the revealed mode, prayer from *compassionate*

* Mr. Hugh Miller.

hearts. "But when he saw the multitudes he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then said he unto his disciples; the harvest truly is great, but the labourers are few: Pray ye, *therefore*, the Lord of the harvest that he will send forth labourers into his harvest." There is a divine logic in the language of Christ. The connection between the means and the end may be undiscerned, or be as "foolishness" in the judgment of the wise. But "the labourers are few:" "*therefore pray*" is the key that unlocks the desired treasures; for the mouth of the Lord hath spoken it.

2. Another fact is that *our Lord himself practised prayer* in the calling and commissioning of his apostles. In Mark 3 : 13, it is said, "and he *goeth up into a mountain* and calleth unto him whom he would; and they came unto him, and he ordained twelve that they should be with him, and that he might send them forth to preach." There can be no doubt that prayer was unfortunately offered at this time, for Luke records the transaction as follows: "And it came to pass in those days that he went out into a mountain to pray, and continued *all night in prayer to God*. And when it was day, he called unto him his disciples, and of them he chose *twelve*." Luke 6 : 12 and 13. The choice of the apostles on this occasion seems to have been preliminary to a more complete commission, which occurred a short time after, when they were sent out upon their work. The interest of this last commissioning is greatly increased by the fact that it occurred in immediate connection with the injunction to pray for more labourers, as is apparent on a comparison of the following passages; viz. Matt. 9 : 38—10 : 1; Mark 6 : 7; Luke 9 : 1. The command to *pray* was followed by the *act of sending forth*; and the glorious juxtaposition was as though he had said, "See my *willingness* as well as my *power* to answer your prayers."

If the last prayers of our Lord, as recorded in the 14th, 15th, 16th, and 17th chapters of John, be attentively read, it will be seen that no inconsiderable part is employed in invoking blessings upon his *Apostles*. Thus showing that the whole subject, both of calling and of qualifying ministers for their work, should be sanctified by earnest prayer.

3. Why, it may be asked, is prayer so necessary in providing ministers for the sanctuary? Among other reasons, because *prayer brings the Church directly to God*. The ministry, without a divine call, has always been and must be a curse. Those who enter upon this profession unsent are "blind leaders of the blind." Religion cannot flourish where young men are trained for the ministry as for a mere profession of secular emolument or distinction. It is essential to its spiritual character that God be recognized as selecting the men and imparting their qualifications. The single passage in Matthew settles forever the spiritual character of those who are to

minister in sacred things; for it is made the subject of devout *prayer* to God and is not to be determined on principles of carnal policy. Hence it is all important that our people should be instructed to put forth supplications to the Lord of the harvest. Calvin says, "as no man will, of himself become a sincere and faithful minister of the gospel, and as none discharge in a proper manner the office of teacher but those whom the Lord raises up and endows with the gifts of His Spirit, whenever we observe a scarcity of pastors, we must raise our eyes to Him to afford the remedy." A declension from this duty will inevitably raise up multitudes of unsanctified ministers, such as now harass some of the Churches of the Reformation. The two thoughts of the MINISTRY and of God, should go together in the common associations of prayer, and be inwrought into the devotional habits of the Church. God is the only true source of supply. He is the only author of the requisite gifts and graces. False views and sentiments will become current just in proportion as the gospel duty of *prayer* is intermitted; and an unsent, and of course an unqualified, ministry—always prompt to volunteer its unhallowed offices—will then invade and curse the Church.

4. *Prayer cultivates the use of all the active means necessary for the increase of the ministry.* The sovereignty of God does not exclude or supercede, but summons forth, the subordinate agencies of the Church. For example, can a ministry, *praying* for an increase of labourers to the Lord of the harvest, be otherwise than an *instructing* ministry? There is much ignorance, even in the most favoured part of the Church, on the subject of a call to the ministry, the wants of the world, the duty of consulting God in seeking a profession, and all the points bearing upon the true solution of the case. The vague notions of supernatural revelations, signs, and visions, which prevail among the ignorant in reference to regeneration, retain their hold, to no inconsiderable extent in reference to the ministerial call, even upon persons who are on general topics better informed. A praying ministry will use all other means providentially tending to secure the end, especially in wisely seeking out and watching over, young men who seem to possess requisite qualifications for the office.

On the other hand, a praying *people* will in like manner do their full share in the use of scriptural means. They will consecrate and endeavour to train their children unto the Lord, setting before them a good example, and encouraging them to serve Christ in whatever way may seem best, at all cost and self-denial.

There can be no question that the neglect on the part of the Church to employ the instrumentalities which have an ordained connection with the increase of the ministry, are primarily and chiefly owing to our *inadequate prayers*. Where there is little or no prayer, there will be little or no pains and energy displayed in reference to a subject, which, if unattended to, will take no care of

itself. The world will sweep away our young men into secular professions with a resistless and tyrannical power, unless counter-acting influences are put forth in the name of the Redeemer. Prayer and efforts, faith and works, mutually co-operate. Let there be genuine prayer, and our Church will wakefully employ her sacred energies in bringing her youth to Christ and his ministry, and God will bless her with the success promised in his Word.

STATISTICS OF CANDIDATES.

The number of *new* candidates, recommended by the Presbyteries during the last year, exceeds that of the previous year. The number last year was 81; this year 104—a larger number than has been added to the roll since the days of Dr. JOHN BRECKENRIDGE, one of the former Secretaries. The *aggregate* number of candidates this year is, nevertheless, somewhat less than in the preceding year, partly in consequence of an error in the last Report, the clerk who had charge of the roll having deceased a short time before the meeting of the Assembly; and partly from the omission from the roll this year of all candidates who have had at any time any support from the scholarships of the theological seminaries. The *total* number this year is 342 against 376, the reported number of the preceding year.

The *increase of new candidates* is a most gratifying fact in the existing emergency of the Church, and is the true measure of our future ministerial resources, so far as the operations of a single year can give any index.

The Board indulge the belief that the statistics of our Church in regard to candidates for the ministry have reached their lowest point, and that the number will soon be enlarged, with the blessing of God. It may be, indeed, premature to express any decided opinion upon a problem into whose solution so many and diverse elements enter. The grounds upon which the expectation of a future increase of candidates is founded, are such as these: 1. The actual increase during the year is encouraging. Under the circumstances, this increase is quite large, and it is encouraging beyond its own mere numbers; there having been an increase also during the preceding year. The facts, therefore, of both years taken together, afford hope of the reversal of our doom, and of the establishment of a better order of things.

2. A number of revivals have lately occurred in our institutions. Within the last two years, many young men in academies and colleges have been brought to a hopeful knowledge of the truth. A goodly proportion of these are understood to be considering their duty as to the ministry, and some have already decided upon commencing their preparatory studies.

3. The establishment of new institutions of learning and religion

is a good omen in the providence of God for the increase of our ministry. God works through means. As institutions of learning multiply the facilities of education, so that a larger number of young men are trained, enlightened, and qualified to engage in the higher professions, the analogies of the divine government authorize the belief that the ministry, as well as other learned professions, will receive accessions of strength. The Presbyterian Church has under its own care about fifty Academies and sixteen Colleges, a large proportion of which have been established within a few years. Besides these, a considerable number of private academies have also been instituted. Indeed it is quite certain that, without these new institutions, the candidates of our Church would have declined to a still lower point than that which has been actually reached. Our new institutions are destined to have a most important influence on our future ministerial resources; and this influence is already sufficiently strong to be taken into our calculations on the subject.

4. The Board believe that the duty of consecrating and training children for the glory of God is more clearly seen and felt and practised than at some previous periods. Our exigencies have naturally led to the inquiries and investigations pertaining to the practical aspects of the question. Parents are more disposed to acknowledge their obligations to consecrate their sons to the Lord of the harvest, and to bring them up for any work to which the Holy Spirit may call them. A more lively interest in the perpetuation of the ministry, on the part of fathers and mothers in Zion, ordinarily tends to lead labourers into the harvest.

5. Our Church officers, both in public and private, have had their attention thoroughly directed to the evil, and to the urgency of its danger. Our Judicatories have engaged in many interesting discussions on its causes, its consequences, and the means of its removal. A solemn sense of responsibility in the perpetuation of the ministry is acknowledged by the officers of the Church, and a determination exists to use more diligently the means adapted to secure the blessing so long withheld.

6. *More prayer* is believed to be put forth to the Lord of the harvest for an increase of labourers in its fields. A practical conviction of the entire dependence of the Church upon God is one of the lessons taught by our adversity. And it is a lesson worth the discipline by which it has been inculcated. Our churches have sent up more supplications than formerly for the blessing of God upon our youth. The day of special prayer has been observed with greater solemnity and interest; and the many awakenings that have occurred in immediate connection with its exercises, have confirmed and enlarged the faith of Christians. The subject of an increased ministry is also more remembered in social and private prayer. Although there is still very great room for improvement in all particulars, it can scarcely be doubted that our Church is

more anxious to know and do her duty, and is better prepared to overcome, through grace, the difficulties which beset her career, than before she became sensible of the extent of her danger.

In addition to these reasons, the *thorough condition and equipment of our Theological Seminaries* inspires the hope that our people are more awake than ever to the importance of theological education and of the use of means adapted to gather pious young men into these Seminaries.

These reasons combined are sufficient to encourage the belief that the number of candidates for the ministry will hereafter increase. This increase may not be very perceptible immediately, and it may not be so large as a sanguine zeal might anticipate. But, all things considered, the future appears more hopeful than at any period for the last ten years. Let us thank God and take courage.

AGENCIES.

Dr. CHESTER, the Associate Secretary and General Agent of the Board, has been assiduously engaged in prosecuting the usual work on his hands. The claims of the ministry, the wants of the Church, the duties of the parental relation, have been set forth in the extensive districts of country he has traversed; and no labours in the other department of the Board have interfered with the regular presentation of the topics relating to the increase of candidates. Dr. Chester came into the service of the Board, at the commencement of its new career in 1831, and the Board owe it to their sense of his valuable services to say that, from that time to this, a period of nearly a quarter of a century, the great work of increasing by all scriptural means the number of candidates for the ministry has been the object of his prayerful solicitude and untiring labours.

The Rev. JAMES WOOD, D.D., has been engaged in promoting the objects of the Board in the States, west and south of Ohio, and in those portions of the latter State included within the Synod of Cincinnati. Dr. Wood visited parts of Tennessee, Arkansas, Missouri, and Illinois, and reports an increased interest in the cause of ministerial education. He has taken occasion to present before companies of young men in different towns and cities, the wants of the Church, and the responsibilities in the choice of a profession. An account of Dr. Wood's visit to Arkansas will be given in another part of this Report.

The Rev. ADAM HARRIS consented to take an agency for a few months in the Synods of Pittsburg and Wheeling, where he has laboured with good success. His impressions of the importance of that field, and of the productiveness of its cultivation, coincide with those of all who have been in it, and the Board intend to make arrangements that, with God's blessing, may secure rich results.

The CORRESPONDING SECRETARY has contributed to the prosecution of the agencies of the Board such assistance as his other duties have allowed from time to time.

The agents of the Board have personally visited many of the candidates during the year, and have always been received by them with great cordiality and interest. A much more thorough system of pastoral visitation will be hereafter carried on, with the leave of Providence. One of the deficiencies in the general mode of education in this country is the absence of adequate personal religious intercourse between officers and students in institutions of learning. It is believed, however, that a considerable improvement is in progress; and that our candidates for the ministry will derive much benefit from a more efficient course of pastoral visitation, both on the part of officers of institutions and of the Board.

In view of the important and miscellaneous work devolving upon the agents of the Board, it is deemed proper to increase, rather than to diminish their number, at least until the cause of ministerial education shall have been more fully established in the confidence and co-operation of the Church.

RECOMMENDATIONS TO THE ASSEMBLY.

The Board respectfully present to the consideration of the General Assembly two points of considerable importance to the success of their operations.

The first recommendation is *an increase in the regular appropriations of the Board* to students preparing for the ministry. The present scale of appropriations was fixed many years ago, when the expenses of living were far less than at the present time. The reasons which render necessary an increase in the salaries of our ministers, apply with general force to the appropriations of our candidates. The last General Assembly gave to the Board a discretionary power to make an increase in special cases; but this liberty does not meet the want of a general provision. Our Church has always pursued the policy of an affectionate and dutiful concern for her sons who are dependent upon her care; and the time seems to have now come to testify this interest by a more liberal provision for the supply of their temporal wants. This whole subject is indeed a very delicate one, and possesses its own intrinsic difficulties, both of principle and of administration. The Church has never undertaken to defray *all* the expenses incident to a theological education. She has, however, made arrangements to defray in the theological department the greater portion of the usual expenses; and in all the stages, presents facilities which generally accomplish the end in view, in connection with other agencies. The Church aims at *encouraging* all her worthy sons, who feel called by the Spirit of God to pursue their studies for the ministry, with the

respect of sufficient pecuniary aid to meet their principal wants. The Church aids, but does not support; and without entering into any argument in favour of the wisdom of this course, it is apparent that the scale of her provisions of assistance must vary with the condition of society, and not be fixed on any merely arbitrary rules. The Board believe, after an attentive examination of the subject, that the state of public opinion calls for an increase of aid at the present time. The amount of the increase, which the Board would suggest for the consideration of the Assembly, would be to make the appropriations to academical students *eighty* dollars a year, to collegiate students, *one hundred*; and to theological students, *one hundred and twenty*. According to this scale, the quarterly appropriations to each class respectively, would be *twenty, twenty-five, and thirty* dollars; and the additional expenditure involved would be about five thousand dollars.

The Board think that whilst this increase, amounting in the aggregate to one-fifth of the whole expenditure for candidates, would be as large as a careful view of all the circumstances would warrant as a general rule, discretion ought still to be lodged in the Board to increase the sum still further in particular circumstances, where the Presbyteries recommend it. This special action ought to originate with the Presbyteries, and to be the subject of their parental and judicious scrutiny. It would also have its natural limitations in the ability of the Board to make the extra appropriations demanded.

The Board, however, do not doubt that the Church would supply their treasury with a sufficient amount of funds to enable them to meet liberally all just and reasonable expenditures in so great a work as that of furnishing education to candidates for the ministry.

2. The second recommendation which the Board venture to make to the Assembly, is the adoption of some plan by which all the churches, large and small, may have the opportunity of *contributing at stated periods to all the benevolent schemes of the Church*. It is obvious that our present plans fail to a great extent in enlisting the general co-operation of the churches. The present period is too momentous to omit the cultivation, in the piety of our people, of all the graces that compose and adorn religion. The grace of giving is one whose exercise is needed in every age, but so much the more "as ye see the day approaching." The practicability of attaining to a high degree of success in securing voluntary offerings from the people has been demonstrated in the Free Church of Scotland. The secret of the success of our Free Church brethren consists, in part, in the fact that the collections from their congregations are made a matter of ecclesiastical injunction and supervision on the part of the General Assembly, the Synods, Presbyteries, and Church Sessions. There is no tyranny over the conscience. The offerings are entirely free and voluntary; but the duty of seeing that the people have the opportunity of making them is enforced by ecclesiastical authority. It is believed that the plan recently submitted by the Board of Pub-

lication to some of the Presbyteries will accomplish the great ends in view. This plan, as adopted by the Presbytery of New York, is in the following words:

“Resolved, 1. That the Session of each Church under care of this Presbytery, is hereby affectionately and urgently enjoined to take such order as may be deemed necessary and best to afford the members of such Church and Congregation, an opportunity of making annual contributions to the support of all the schemes of Christian benevolence established by our General Assembly.

“Resolved, 2. That it shall be the duty of the Stated Clerk, at the next semi-annual meeting of this body, to call the roll of ministers and churches, with a view of ascertaining whether this injunction may have been complied with; and at every spring meeting of Presbytery to do the same, in order to ascertain the diligence of the churches in the premises; of all which due record shall be made in the minutes of Presbytery.”

A recommendation or injunction from the General Assembly to the Synods and Presbyteries would doubtless secure a uniformity of action, highly favourable to the advancement of the great cause of Christian benevolence.

The Board of Education, as well as the other Boards of the Church, have an interest in this subject far beyond its mere financial aspects. The annual presentation of the cause of education, with the proper explanation of its objects and responsibilities, cannot but have an important influence in training a congregation to intelligent action on the whole subject. More than one half of all our churches now take up no collection for the Board of Education; and the duty of assisting to perpetuate an educated ministry is feebly realized, where no information is imparted and no co-operation provided.

STATE OF THE TREASURY.

The following is an abstract of the finances of the Board. The *particulars* will be found in the *Appendix*.

CANDIDATE'S FUND.

Receipts,	\$34,961 26
Balances, 1853,	8,068 91
Total,	<hr/> 43,030 17
Payments,*	35,105 75
Balances, 1854,	<hr/> 7,924 42

Philadelphia, May 5, 1854.

The balance, it will be seen is large,—but somewhat less than that of last year. The financial prosperity of the Board only helps to show that it is much easier to secure a healthy outward condition than one of spiritual vigour. In every case, where an

* Including the sum of \$1000 transferred, by consent of donors, to the other fund.

increase of appropriation has been asked for a candidate, it has been granted to its full extent. And yet the treasury is an overflowing one.

It is hoped, however, and believed, that this is the last year in which the resources of the Board will unduly accumulate from the want of opportunity to use them. Two sources of increased expenditure will be opened during the year, 1st, the increase of candidates, as already reported, and as predicted for the future; and 2d, the additional appropriations recommended for candidates,—provided the Assembly shall adopt the recommendation. The Board, therefore, expect to be able to work off soon the balance on hand—a part of which is already under engagement—and to press forward with renewed activity for a sufficient sum to meet the increase of their liabilities.

CONCLUSION.

The Board conclude this part of their Report with a few thoughts relating to the present aspect of education for the ministry in our Church.

1. Our educational prosperity demands the greatest caution on the part of our Judicatories in *the reception of new candidates*, especially at the present time. If—as is quite probable—a reaction is likely to occur in the minds of our young men in regard to entering the ministry, an increased vigilance ought to be exercised in guarding the gates of the sanctuary from the intrusion of unworthy candidates. This is a matter of infinite moment. Personal and public interests of the most awful nature are involved in its due consideration. It is at all times an exceedingly difficult and solemn duty to decide in the light of reason, Providence, and prayer, whether or not a young man possesses the qualifications, natural and spiritual, which justify the hope that he has a divine call to enter the Christian ministry. The roll of the Board of Education, the catalogues of our theological seminaries, and the Minutes of the General Assembly, show that “the heart is deceitful above all things and desperately wicked.” All are not Israel that are of Israel. During the past year, several cases of moral delinquency have occurred among the candidates for the sacred office. The Board are importunate in invoking wise and cautious action, particularly in our present circumstances. Although the subject has a peculiar relation to the Divine sovereignty and to the inward workings of the human mind and heart, it nevertheless possesses traits of outward manifestation which fall within the lawful range of Christian examination. The present juncture requires particular care and unremitting vigilance on the part of the Judicatories of the Church. The following resolutions, passed by the SYNOD OF VIRGINIA at its

last sessions, indicate the true spirit to be cherished, and the true course to be adopted at a period when a greater accession than usual is likely to accrue to the ministerial ranks.

The committee to whom was referred the communication from the Board of Education respecting the present destitution of Candidates for the gospel ministry, reported the following resolutions, which were adopted:

1. *Resolved*, The ministry must ever be considered as God's chief appointed instrumentality for the conversion of the world;—and the increasing population and rapidly advancing intelligence of our country, present daily more urgent motives for a correspondent increase in the number of able and faithful ministers.

2. *Resolved*, That while we deeply feel the urgency of these motives, and deplore the "destitution" to which our attention has been directed by the Board, we feel called to record our solemn conviction that the strength and efficiency of a Church depend far less upon the numbers than upon the character of its ministers; that we far more earnestly desire an increased elevation in the whole moral and intellectual tone of our candidates—in fervent piety, and sound mental discipline, than in numbers merely.

3. *Resolved*, That the evil which we deplore is only one out of many external symptoms of a deep inward declension, which cannot be wisely considered apart from others, for which no outward appliance or machinery can be a successful remedy—and especially that an indiscreet or precipitate zeal for a mere increase of numbers, will only aggravate the evil (which it in part has caused), by urging into our Colleges and Seminaries, and ultimately into the ministry, men without energy, or talent, or decisive piety—thus lowering the standard of ministerial character in the community at large; and repelling from the service of God in the ministry, other youth, superior in value, and even in numbers, to those unwisely introduced.

4. *Resolved*, That the only remedy which can reach the evil—deeply seated and widely ramified through every department of society—is the outpouring of God's Spirit in answer to the prayers of his people, and as a blessing on the public and private labours of ministers and parents.

5. *Resolved*, As a subordinate means, we would earnestly recommend to all the ministers within our bounds, to make this important subject a matter of earnest prayer, and faithful instruction to their congregations; and we would urge upon all parents the duty of early consecrating their sons to this noblest of all human offices, and training them up from childhood with special reference to this work, and in humble dependence upon God's grace for his covenanted blessings.

6. *Resolved*, That along with this increased effort to enlarge the number of our candidates, increased vigilance and fidelity will be demanded on the part of pastors, and Presbyteries, and instructors, in guarding the entrance upon the ministry against all who might prove useless or injurious in that sacred office.

2. The fact of an unusual increase of candidates during the past year, even if there were a certain prospect of its continuance, should by no means cause an intermission of earnest Christian efforts to enlarge our ministerial resources. In the *first* place, the actual number of new candidates under the care of the Board is not immediately available to the Church. It takes on an average at least five or six years to carry our students through their course of preparatory and theological education. One hundred new students, taken up in all stages of their preparatory studies, can at best furnish but twenty ministers a year. In the *second* place, our present increase, even if continued, would not furnish a supply equal to the work to be done at the present time in the field of the harvest. A vast amount of labour is undone now for the want of

men to do it; and the Church would need more labourers than there is any prospect of speedily obtaining, even to make up the deficiencies of immediate service. In the *third* place, the rapid development of providential opportunities is a caution against intermitting scriptural exertions. In an age like this, who can declare the vast amount of ministerial strength that may be necessary ten years hence? The rate of increase during the past few months is encouraging in itself, but it is very far from being adequate to the expanding work of a kingdom that is to pervade all nations. In the *fourth* place, let it be remembered that an increase of candidates, in order to be available for the present and future wants of the Church, must be steadily progressive, and free from the disadvantages of a single year's arrest of progress. To be stationary at all is relatively to go backwards, whilst all around is advancing. The deficiency of a single year may result in great evil. Progress is the only safe condition in the management of a mighty warfare.

It is, therefore, perfectly evident that, instead of diminishing our efforts to bring young men into the service of God in the Christian ministry, it is our duty to *press forward for far greater results*. The very fact of our comparative success during the past year imposes new obligations to labour and pray. The great cause of ministerial education ought not to be allowed to make any further retrogradation, so far as human instrumentalities are responsible for its prosperity.

In the present condition of the education cause, the Board approach the work of another year with an unfeigned sense of their solemn responsibilities. Whether the cause shall go forward or backward, is a question of awful moment. The Board earnestly invoke the co-operation of the General Assembly, of Synods, Presbyteries, Churches, and private Christians. And, above all, they desire to conduct their operations as in the presence of Him, who "ascended up on high, and who led captivity captive." The gifts of men are blessings of His grace. He is "head over all things to His church," and is clad with the insignia of universal dominion. Confiding in His love and power, the Board would fain hope that the operations of the next year may be greatly more successful than of this, and that multitudes of young men, from the East and the South, and the North and the West, may be called in Providence to take part in the ministry of reconciliation with the preparations conferred by the baptism of the Holy Ghost.

Part Second.

General Christian Education.

SCHOOLS, ACADEMIES, AND COLLEGES.

MINISTERIAL education requires, as the best conditions of its success, a thorough religious training in the preparatory course. Considered simply in its relations to the ministry, the plan of our Church to multiply under its own care, Christian institutions of learning, is deserving of earnest and persevering effort. Although the aim is more extensive in its range than this, the fact of an important connection between the earlier and the later periods of education gives to the Agency that has charge of one department, a peculiar interest in the other. The Board are happy to report a good degree of prosperity in the department of Schools, Academies, and Colleges under Church supervision.

PRIMARY OR PAROCHIAL SCHOOLS.

The duty of assiduously inculcating religion into the minds of children, is among the plainest obligations of Christianity. The Church has in all ages maintained her right to establish institutions under her own supervision, with a view to secure this great object more effectually. She claims to be one of the parties interested in the work of education, and authorized to take part in it according to her own views of the times and circumstances.

In the last Annual Report, the Board of Education endeavoured to explain the position of our Church on this important subject, and to show that Church schools and State schools were entirely compatible, and need not essentially interfere with each other. Our Church has never taken the ground to withdraw from the public schools. Where these schools teach sufficient religion, there is no necessity for any other kind of schools. It is only in the absence of adequate religious instruction, that the General Assembly has recommended the establishment, in any place, of a Church school. Two conditions explanatory of our position on the general question, deserve consideration.

1. In the first place, there should be a careful examination of the local circumstances of the district. Various questions arise on this point, such as, whether the district requires another school; whether the State School teaches religion; whether the educational interests of the entire community would be endangered by a deno-

minational school; whether a new school could be successfully sustained, &c. Such questions must have careful consideration. Each Church must judge for itself, whether it is desirable to establish a school for the better religious education of its children.

2. In the second place, the establishment of a school by a Church, does not imply hostility to the public schools, as having a great mission of their own. The public system may be on the whole a great advantage to the country, and, although not fulfilling all the objects of education, may be entitled to support on general considerations of the public good. Some of the most devoted advocates of State schools are the firmest friends of Church schools, and *vice versa*.

Our Church is bent upon no measure of fanaticism. Her plan of operations is religious in spirit, conciliatory in its tone, and co-operative in its measures. Whilst it aims at supplying a want which the public system cannot meet, it adheres to the latter as an important instrumentality of the State, whose usefulness may be still more enlarged by improvements and modifications.

In our Church schools, religion should occupy its true place, as an element of all sound culture. The religious part of the instruction is promoted in three ways, by acts of worship, formal religious instruction, and Christian government. First, by *acts of worship*. Children should be taught to recognize God. If we are required to do all for His glory, whether we eat, or drink, or whatever we do, it is surely right to introduce divine worship into the school-room, and to invoke God's blessing upon teacher and pupil. *Prayer* harmonizes in a peculiar manner with all the objects and the responsibilities of education. The teacher is engaged in the training of immortal minds, and possesses facilities for giving favourable impressions of religion. With the blessing of God upon his labours, great results may be accomplished. It is no small advantage to children to be educated with habits of divine worship, daily inwrought into the thoughts of their hearts and the ways of their lives. Daily prayers at school, uttered in simple, unaffected, genial language, and with due solemnity, may become important aids in establishing habits of reverence for religion, and cherishing sentiments of its transcendent worth. The *reading of the Bible* accompanies prayer, as an act of worship. The word of God leads the thoughts to right views and meditations, and is an interesting part of all exercises that render homage to the Supreme Being. *Singing* is wisely and properly introduced into our Church schools. No service is more winning in its religious tendency, or attended with happier effects on the mind and heart. It is as useful in giving variety to the exercises of a school, as it is attractive as a religious act. The too general neglect of singing in many of our congregations, is a strong plea for more attention to music in our schools and higher institutions. If singing be kept out of the family and out of the school, it can hardly be brought into the Church. One of the

reasons, and probably the chief one, for the prevalent inattention to singing the praises of God in our congregations, is its neglect in the family circle; and one of the best means of reviving its use and of promoting its better cultivation, is to make it one of the regular branches of the educational course.

Next to acts of worship, in giving a religious character to schools, is the *direct inculcation of religious truth*. The Bible must not only be read publicly in worship, but it must be used as a text-book of formal instruction. Its true place is not as a reading book from which to learn a mere art, but as a text-book from which to acquire divine knowledge and wisdom. Sacred books should have sacred associations; and the Bible ought not to be turned into a Primer, and thus lowered to a mere secular study. No school can be of the right character, where the religious training, commenced in the family, cannot be carried on. It is not enough merely to read a few verses in the Bible at the opening of a school. Such a compromise would fail to secure the great objects of religious instruction. Divine truth has claims of the same kind as the branches of secular knowledge. It must be *taught*; it must be lodged in the mind by study, by recitation, by repetition. "Line upon line, precept upon precept." At least one daily recitation should be strenuously insisted on, as the lowest demand of Christian duty. In addition to the Bible, the *Catechism* forms a part of our school instruction; the Catechism, not as an armory of sectarian strife, but as a Compend of biblical truth adapted to secure an intelligent knowledge of the plan of salvation. The Shorter Catechism contains no ecclesiastical peculiarities of Presbyterianism. Its contents are doctrinal and practical. Although beyond the range of the intellect of children in various parts, still, like the rules of grammar and arithmetic, which are equally incomprehensible, if not more so, these doctrines must be mastered for future use. It is a good principle to teach children things in a way that they are not required to unlearn them, when they grow older. The answers of the Westminster Catechism present Christian doctrine with a precision that unfolds its meaning with the growth of the understanding. The germ which, in the spring of life, appeared useless and even insignificant, becomes in maturer years, like the cedar of Lebanon, stately and strong, and fit for use in building the temple of God. The Bible and the Catechism are books which have trained up many souls in heavenly wisdom, and which have made Presbyterians intelligent to know, energetic to do, and patient to suffer, in the things pertaining to Christ and His kingdom. These books are not merely family books, and Church books, they are educational books, to accompany our youth through all the stages of public instruction from the primary school up through the Academy and College into the Theological Seminary.

The third mode of securing religious ends in schools is by a *religious administration*. The government and discipline of a school,

as well as its general management, should be based on Christian principles. God has ordained that the vital power of personal religion should have an intimate connection with its propagation. The teacher himself must be religious in order to impart religious instruction in a hopeful manner. The atmosphere of Christian life should pervade the places of education. The highest style of teacher is one, clothed upon with the righteousness of Christ. The outward administration must conform to the great design of human training. Government and discipline must illustrate doctrine and duty; and personal example be not only winning in its spirit, but sacred in its authority.

These are the views and principles, which our parochial schools are endeavouring to carry into practice. And it is confidently believed that the blessing of God will go with His people in all earnest and wise efforts to bring up their children in His nurture and admonition.

The Church has the deepest interest in the primary training of her children. The idea that her sons and daughters may be securely left to *any* sort of public education in its early stages, but that when they enter academies and colleges, they must then be placed under religious influences, has no warrant in reason, scripture, or Providence. The foundations of character are laid very early in life. If it is important to have religious colleges, is it safe to be without religious schools? So it may seem to the wisdom of men; but the promise of God is to the *training of the child*. The law of early process being established in truth and piety, the future becomes by divine grace subject to its power; and the whole educational course, thus imbued with the religious spirit, has hope of the blessing of God and of the commendation of Christian men.

The Board report the establishment of a number of new schools since the beginning of the year 1853. These all date their origin to the munificent offer of *Five Thousand Dollars*, from one of the ruling elders of the Church, to be spent in sustaining parochial schools. God raises up friends in times of emergency. The Board regret that they have not been able to avail themselves of the donation to its full extent, inasmuch as the calls for aid did not, according to the adopted scale of distribution, exhaust the amount offered. The donation has been renewed for another year, with the hope of the donor that the whole sum may be wisely spent in promoting the cause. The amount of aid, usually given by the Board to any one school is *one hundred dollars*. The fact that we have in our Church individual members, who are disposed to devote so large a sum to Christian education under ecclesiastical supervision, shows that the subject is regarded with deep interest, and that funds in abundance will be supplied. Some of the schools are remarkably prosperous; and report hopeful conversions among the older scholars.

PRESBYTERIAL ACADEMIES.

There are forty-seven Presbyterian Academies in operation. These institutions are scattered about in all parts of the country, and are doing a work of vital importance to the Church.

The two points which require the constant care of the Presbyteries are first, to give to religion its due prominence in the course of instruction; and secondly, to make the Academies first-class institutions in all the departments of secular study.

The main object in establishing these institutions is to secure thorough religious instruction to the youth of the Church, according to the Presbyterian standards. Our Church has never undertaken to erect a platform on which errorists may occupy an unrebuked position; nor has she ever aimed in her official capacity to get up a comprehension or compromise scheme, to include all evangelical denominations. Our maintenance of the truth professes to be founded upon the love of it, and to be firm and conciliatory. There is as little sectarianism in our standards as can be found in those of any denomination. But what our Church believes to be true, she does not hesitate to teach to be true. The Bible being the great text-book of faith and practice, is the basis of all religious instruction, at home, in the school, and in the Church. Our Presbyterian Academies should make much of the Bible and of the studies which naturally centre around it. A regular course of Biblical instruction is of the highest importance in forming right Christian character, and in anticipating the suggestions of error, so common to the natural heart in all periods of life. No student ought to pass through a regular Academical training without obtaining a good knowledge of Biblical history and doctrine. Nor can this knowledge be obtained without systematic study. The religious part of a liberal course of education has claims to a place in the regular course of Academical studies. One recitation daily is demanded by the importance of this branch of human knowledge.

The Board venture to suggest the importance of paying more attention to studies in the Old Testament, a portion of the divine word too apt to be depreciated, and yet one eminently suited to the moral and religious instruction of the young. If God, in his all-wise providence, adopted the plan of gradually unfolding his purposes of mercy, and took 4000 years to train the world into the expectation of the Messiah, the study of this plan, as developed in the history and in the moral and ceremonial observances of the Old Testament, must necessarily possess an important influence in enlightening and impressing the human mind, in every age on the subject of Redemption. As a portion of the inspired record, the Old Testament cannot be neglected with impunity. But its special adaptation to the young consists in its elementary character, as related to the succeeding portions of revelation. The celebrated DR. GORDON of Edin-

burgh, gives the following testimony to the use of Old Testament studies in the religious training of the young:—

“I think the simple and elementary truths of Christianity are to be best learned from the Old Testament. And I cannot help taking this opportunity of drawing attention to the great use which may be made of that book in the instruction of the young. None who have been seriously engaged in the religious tuition of children, and have really been anxious to convey clear and distinct ideas on the subject of their teaching, can have failed to experience the difficulty of making themselves understood, while stating and endeavouring to explain even the simplest truths, when presented in an abstract form—I mean, as they are put down even in that unrivalled of human works, our Shorter Catechism. At least such is my own experience. But I can also state, as a matter of experience too, that as often as in such cases I betook myself to the Old Testament for help, it never failed me. It furnished illustrations so simple and so abundant, that there was no longer any difficulty in speaking intelligibly, and seldom an instance in which these illustrations failed to arrest attention and to awaken interest. Those who are conversant with the New Testament will find the gospel everywhere in the Old, and that, in connection with such narratives, such incidents, such manifestations of character, as have a peculiar charm for the youthful mind, and a peculiar power for laying hold of the youthful memory.

These views deserve the attentive consideration of all Christian educationists. In our Academies, the youth are expected to be sufficiently advanced in their studies to enter with profit upon a regular and full course of Biblical instruction. The *Catechism* will also occupy its due share of attention, and other parts of our doctrinal standards, be introduced according to the age and capacity of the pupil. *Singing* should also be regularly taught in all our Academies.

The Board believe that the success of our educational movement greatly depends upon keeping steadily in view the great object which led to its adoption, viz., the systematic inculcation of *religion* upon the minds, and hearts, and consciences of the young.

2. Our Presbyterian Academies must also aim at adopting and maintaining a high standard of education in all the secular branches of study. Religion demands the homage of the most thorough intellectual development; and the true companionship of Biblical instruction is general scholarship of the highest attainable order. It is commonly admitted that the educational tendency in our country is rather towards the superficial than the substantial and solid. This tendency the Church should endeavour to resist and correct. Our Presbyterian institutions will fail in their true purpose if they do not establish themselves upon the old foundations of thorough instruction and discipline. Parade and show do not belong, of right, to Presbyterianism. Our institutions should aim at having the best teachers, the most substantial course of studies, and the most excellent system of government. The character of our Church is concerned in elevating the literary rank of the academies of the country. There is in general much confidence throughout the community in Presbyterians as educators; and it is all important for us to maintain this reputation at the present day.

No other than *first class* academies can fulfil the objects of the present movement. If we allow them to sink down to the level of common or inferior institutions, they will forfeit the favour of the community, and injure the whole scheme of education which is depending upon their success.

The Board, therefore, would urgently suggest to the different Presbyteries the necessity of paying special and unremitting attention to the two points of giving a prominence to religious instruction, and of securing a high literary character to the institutions under their care.

The Board are happy to report to the Assembly an encouraging state of things in regard to religion, in many of the Presbyterial Academies. The Geneseo Academy, in which there was much religious interest during the preceding year, has been again favoured with a gracious visitation of the Spirit. Twelve of its pupils profess to have met with a change of heart. The Witherspoon Institute, at Butler, Pa., has reported an addition of five to the Church from the roll of its students. The Waveland Academy, Indiana, enjoyed a most precious season of refreshing from the presence of the Lord, in which almost all the students were led to take an interest in religion, and give themselves up to the Lord. The following is an account of the revival in this institution :—

I write to let you know that God is doing great things for us. This day is set apart for prayer and fasting for colleges and literary institutions; but with us it is already a day of rejoicing, as well as of prayer. There has been a revival going on here for the last two weeks, which has wrought a wonderful change in our academy; and we hope, from the character of many of the young men, the Church will feel the benefits of it in a powerful degree hereafter. We have had some seventy-five students this term, and nearly two hundred during the winter. From the fact that many of our leading young men were out teaching, we had but few comparatively who were professors of religion, that is, ten days since; but now, through the grace of God, there are between forty and fifty in the institution who are hopefully converted. The work was somewhat peculiar—and there was very little animal excitement, considering that there were so many young persons—yet deep and powerful.

I have not time to give you the particulars, but suffice it to say, that near sixty have been received in our church, and forty in the Methodist Church. About forty of our students, in the last two weeks, have made a profession. What a responsibility rests on us to cherish these lambs. I think you will hear from us in the way of many ministerial students ere long.

Yours in Christ,
* * * * *

The Academy of Palmyra Presbytery, Mo., reports the conversion of eighteen of its pupils during the last two years. Other academies mention smaller numbers. From many of the Academies no reports have been received; but, from all the sources of information within the reach of the Board, they estimate the average number of hopeful conversions at about *three* to each institution, which is not very far from the average additions made to the churches in our connection.

These academies also contain a considerable number of young

men who have the ministry in view. The Geneseo Academy contains eleven. It must be obvious that the original objects of the Board of Education are closely identified with the prosperity of these and similar institutions.

The Board here beg leave to refer to a point of great interest and importance. It has been sometimes asked, Why should Presbyteries establish Academies in opposition to existing Academies under private Presbyterian management? The idea of opposition is an assumption that has never been admitted. The true rule is, that where existing academies are sufficiently religious in their character, and sufficiently numerous, the educational wants of the community are met. The interposition of the Presbytery is only required when other agencies have failed to secure the desired end. The circumstances of each case are best known to the body itself. There may be advantages in establishing a Presbyterial Academy, even when there are other academies in the same Presbytery, for the purpose of assisting in supplying the wants of the community, if not supplied, and of keeping up the standard of Christian education. Whilst the Board believe that the best plan would be to have every Presbytery establish an Academy of its own (except where none is clearly needed), the object should be co-operation with all other institutions in the great work of the religious training of our youth.

THE ASHMUN INSTITUTE.

Since the meeting of the last General Assembly, the Presbytery of Newcastle have taken action on the subject of establishing an African Academy. The object is the general good of that interesting class of our population, with a special reference to the cause of African colonization.

The Presbytery have secured an eligible site, obtained a charter from Pennsylvania, have appointed an agent to collect funds, expect to erect suitable buildings on a moderate scale without delay, and have taken some steps to secure an excellent teacher. This important enterprise, therefore, bids fair to accomplish its purposes, under the smiles of Providence.

The circular of the Presbytery is herewith submitted. It will be seen that the Presbytery of Newcastle have taken active measures to commence operations. The important work in which they are engaged will not fail to elicit much public interest.

THE ASHMUN INSTITUTE.

At a Stated Meeting of the Presbytery of Newcastle, held on the 5th of October, 1853, the following paper, after discussion, was adopted without a dissenting voice:

Considering the many Christian congregations of coloured people in this country which are unable to secure educated ministers of their own colour; considering the communities of such people in many parts who need educated men amongst them to fill the place of teachers and other responsible situations; considering the wants of Liberia, and the importance to its present and future welfare of having suitably qualified men to fill its offices and posts of authority, instruction, and influence; considering the vast missionary work yet to be done in Africa, and to be mainly done by persons of African descent; considering how extremely difficult it is for coloured youth to obtain a liberal education in this land, arising from the want of schools for that purpose, and their exclusion from all the regular institutions of learning of a higher grade; considering the strong recommendation to that effect from our Board of Education, and its full endorsement by the General Assembly of our Church; and considering the favourable indications of Providence at this time apparently calling us to such a work:

This Presbytery, trusting in God, and, under Him, depending on the Christian liberality of the friends of the African race throughout our country, do determine as follows:

1. There shall be established within our bounds, and under our supervision, an Institution, to be called the **ASHMUN INSTITUTE**, for the Scientific, Classical, and Theological education of coloured youth of the male sex.

2. That **J. M. DICKEY**, **A. HAMILTON**, **R. P. DuBOIS**, ministers, and **SAMUEL J. DICKEY** and **JOHN M. KELTON**, ruling elders, be a Committee to whom shall be intrusted the temporary charge of this undertaking. It shall be their duty to collect funds for the same, and to appoint a treasurer to hold such funds and pay them out on their order, the expense of collecting to be borne out of the money collected. It shall be their duty to select a suitable site for the buildings, and, whenever a sufficient sum shall have been collected, to commence the erection of plain and convenient edifices for the purposes intended. It shall also be their duty to take immediate steps to procure a suitable charter from the State of Pennsylvania, by which the property may be lawfully held and managed by nine Trustees, to be elected from time to time by this Presbytery, to which Board, when duly organized, the Committee aforesaid shall surrender all their powers, as well as the money and other property belonging to the institution.

3. The Board of Trustees named in the charter shall consist of the following persons, viz.: **J. M. DICKEY**, **ALFRED HAMILTON**, **ROBERT P. DuBOIS**, **JAMES LATTA**, **JOHN B. SPOTSWOOD**, **JAMES M. CROWELL**, ministers, and **SAMUEL J. DICKEY**, **JOHN M. KELTON**, Esqs., and **WILLIAM WILSON**, ruling elders. It shall be the duty of this Board, under general instructions from this Presbytery, to put up suitable buildings and improvements, as they may have the necessary means, in no case ever involving this Presbytery in pecuniary

obligations. They shall appoint the teachers and professors, and name their salaries; they shall establish rules and regulations for the government of the institution; they shall have authority to procure its endowment, not exceeding the sum of \$100,000; and, when required by this Presbytery, they shall report to it the state of the Institution, the state of the funds, and all interests committed to their trust.

On the fourteenth of November following, this Committee, having met and elected their officers, did agree to purchase a certain property, containing about thirty acres, for the sum of twelve hundred and fifty dollars; they appointed a sub-committee to draw up a copy of the charter, and procure its enactment by the Legislature of Pennsylvania; they appointed some of their own members to visit certain cities for the purpose of collecting funds and otherwise promoting the interests of the Institute; instructed their chairman to open a correspondence with a minister of our Church, well known, and highly qualified for the work, with a view to procure his services in raising money for its erection and endowment; and made arrangements for issuing this Circular.

To these items of information we would add a few words by way of address to the Christian public. It is well known that the climate of Africa is unfavourable to the white race, and as God in his providence has put under our hands near four millions of coloured persons, who cannot find this difficulty to the same extent, may we not ask you whether it is not our duty to use all possible means to bring forward of their number, as far as it may be necessary, to take a part in this work of preaching the gospel in that dark land? Is not our coloured population to be brought into the Church and kingdom of God? And if so, how are they to be employed in labour for the conversion of the world? If there be a place for them in which thus to labour, is it not in Africa? And may we not be (though in the spirit of self-sacrifice) supplanting them in their birth-right inheritance, the work of missions in their father-land? But they must be prepared for the work, they must be prepared in this country, they must be prepared by white men, and they must be prepared mainly at the expense of white men. These points we need not argue. If white men are to be their teachers, they must live here, and here are the means of support and proper oversight while they are engaged in this preparation.

There is a second view of the subject, almost as important as the first—the providing of preachers and teachers for the coloured population in our country, especially in the free States. Causes have operated for years past, and not likely to cease, to separate between the two races; leading to separate assemblies for the worship of God. Within the territory covered by our own Presbytery, viz.: Chester County in Pennsylvania, Cecil County in Maryland, and Newcastle County in Delaware, there are forty-two places of worship exclusively occupied by coloured persons, having their own preachers, and we

know of no one among them properly qualified, as we view the gospel ministry, to teach them from the Word of God. Amid such struggles as we witness for the erection of Theological Seminaries, having already what some suppose ample accommodations for our candidates for the ministry, might we not profitably direct some part of the funds toward the endowment of the ASHMUN INSTITUTE, as a Mission-School for Africa, and to prepare pastors for their own people, in the free States at home? From the last report of the Board of Missions we learn that but one church of coloured people was aided from their funds during the past year, while great sympathy is expressed for the destitution of this class of persons.

The site selected for the School is a pleasant and eligible one, in Chester County, Pa., at a place called Hinsonville, where some families of coloured persons have for a number of years resided, being owners of small tracts of land. It lies in a central position to the three Presbyterian congregations of New London, Fagg's Manor, and Oxford. No prejudice can now exist against the location of the School in this place, and the surrounding influence would prevent such interference as would be fatal to all hopes of success. A Principal has been selected, and will no doubt be appointed by the Presbytery, eminently qualified to conduct the Institution, whose mind has been drawn toward the work of missions in Africa, but who will remain at home, we trust, and send out many from under his teaching to occupy his place there.

In conclusion, we would say that with many good wishes and promises of co-operation from different parts of our Church, and the most hearty endorsement by our Board of Education and the last General Assembly, and also with the blessings of our Divine Master, we feel that we may hope for success. And may we not confidently appeal to you, beloved Pastors and Members of our Church, and well-wishers to the African race, to extend to us your sympathy and prayers, and grant to us that pecuniary aid which you may spare, and without which all our desires and all our efforts must prove unavailing?

The Post Office address of the members of the Committee is as follows:

JOHN M. DICKEY, Oxford, Pa.

ALFRED HAMILTON, Cochranville, Pa.

ROBERT P. DuBOIS, New London, Pa.

JOHN M. KELTON, West Grove, Pa.

SAMUEL J. DICKEY, *Treasurer*, Hopewell Cotton Works, Pa.

The following short statement has been received from the Rev. JOHN M. DICKEY, Chairman of the Committee, appointed by the Presbytery of Newcastle, to superintend the general interests of the enterprise.

DEAR BROTHER:

I received a letter from Rev. Mr. Hamilton, with a request that I would send you a report of the Ashmun Institute, for the Assembly. At the earliest moment I reply, stating briefly that we have secured the land, a beautiful hill of thirty acres, from which we can overlook on one side at the distance of four miles the region where the old Academy of the Philadelphia Synod (I think) taught by Mr. Allison was located in, say 1740—now New London. On another side, the region, four miles off, where Dr. Blair had his institution at Fagg's Manor, and four miles to the west the old settlement of Scotch Seceders in Oxford. 2d. We have secured a very liberal charter, with every indication of kind feeling from our Legislature; and a good prospect that when other institutions of learning receive benefactions from the State, this will not be forgotten. 3d. We have obtained a hearing in some churches, and everywhere with the best prospect of success. Dr. Adamson is our only agent as yet in the field (with the exception of Mr. E. Mackay a few days around Princeton), and he has been very favourably received. A. G. Phelps promises him \$500 as a commencement. He spoke at a small meeting of the Grand Street Church, and they pledged \$500. His time has been mostly occupied in preparing the way for operations by giving information. He says (which we know from observation), that the public receive with interest information concerning Africa; and from his opportunity of twenty years there he will no doubt command attention. He will be at Buffalo, and means are taken to get him a hearing in one of the churches there. Nowhere did they give him a warmer reception than before the Third (N. S.) Presbytery of New York. 4th. Rev. D. Wilson is coming home from the Alexander High School in Liberia, and it is said will not return, showing the greater necessity for the Ashmun Institute.

Mr. Mackay will be out during the summer and we will put under contract three houses, viz., two professors' houses, and a centre building as a boarding-house and school-room to be finished in eighteen months, hoping to be in funds as they progress, and we do not fear that the churches will fail us. Now can we doubt that the light beginning to be kindled on this hill-top, will not shine as far and light as many on the two continents to a world of bliss as the two institutions which have so long been established between which it is placed?

Making apology for inability to rewrite this report, and thankful for your interest that asks for it, Very respectfully yours, &c.,

JOHN M. DICKEY.

COLLEGES.

The Presbyterian Church has now under its own ecclesiastical supervision *sixteen* colleges. Of these, nine may be considered as well established, whilst six are of recent origin, and are just organizing collegiate classes out of their preparatory departments. In addition to these sixteen, charters have been obtained for two others, which are expected to go into operation at no distant day. A very decided and important improvement has taken place during the year in the prosperity of the collegiate department of our Church. The Board will first give a general view of the state of the colleges under the care of the Synods of the Church, and then make some general remarks on the policy of the Church towards colleges managed by private corporations.

(1.) LAFAYETTE COLLEGE.

The endowment of *one hundred thousand dollars* has been com-

pleted, and an effort is now made to raise fifty thousand dollars additional. Out of this sum, various necessary contingent expenses are to be paid. The position this college has attained under the auspices of the Synod of Philadelphia is a strong plea in favour of Synodical supervision. The number of students last year pursuing the studies of the collegiate course was about eighty; and a considerable increase is anticipated at the commencement of the next term.

(2.) DAVIDSON COLLEGE, N. C.

No definite information has been received in regard to the state of Davidson College. The endowment is believed to have been accomplished, and the College to be in a condition of general prosperity.

(3.) OGLETHORPE UNIVERSITY, GA.

Oglethorpe University enjoyed during the year another season of refreshing from the presence of the Lord. A number of its students were brought to a hopeful knowledge of the truth, and more than one half of the whole number in the classes are professors of religion. A good proportion of these expect to study for the ministry.

The funds of Oglethorpe University are not in so good a condition as the importance of the institution demands. No college has won higher claims to the right of a complete endowment.

(4.) AUSTIN COLLEGE, TEXAS.

During the year, the Rev. Dr. M'Kinney resigned the office of President of Austin College, and the Rev. Dr. Daniel Baker was elected in his place. The faculty now consists of Rev. Dr. BAKER, President; Rev. A. E. THOM, Professor of Mathematics and Natural Sciences; Rev. N. A. PENLAND, Professor of Ancient and Modern Languages; and Rev. W. C. SOMERVILLE, Adjunct Professor of Languages. The following extracts are from a letter received from Dr. Baker:—

"The Synod of Texas met in Huntsville, on the 8th of April. Very pleasant was it to the brethren, coming from remote parts of that widely-extended state, to meet together, especially as the two preceding appointments for the meeting of that judicatory had proved failures. And another thing which added greatly to the interest of the occasion was, that the Synod held its sessions in the library room of *Austin College*! Our own loved and flourishing institution. When the report of the Board of Trustees was read, in open Synod, it was heard with great interest, and much pleasure, for it was of a most cheering character. In the Report, it was stated, that the spacious and beautiful edifice in which the Synod were assembled, was completed, at a cost of some *sixteen thousand dollars*,—that the institution had a President and three Professors, all at their posts; a fine Library, a splendid apparatus, a beautiful cabinet of curiosities, a roll of more than eighty students, all the collegiate classes formed, and landed and other property, amounting to some forty-four thousand dollars, and to crown the matter, NO FINANCIAL EMBARRASMENTS!—no debt, but what was amply provided for. In winding up, the report recommended that measures be taken to endow at least one Professorship.

The impression made upon the Synod by the reading of the report, was delightful. Another thing which increased the general interest, was this. By invitation of the Faculty, many members of the Synod attended, in the *college chapel*, the performances of the young men of the institution, who greatly distinguished themselves on the occasion. Moreover, the brethren of the Synod, besides examining the apparatus, and cabinet of curiosities, had the pleasure of hearing one or two lectures from the Rev. Mr. Thom, who, with great credit to himself, fills the chair of Mathematics and the Natural Sciences. His experiments were, to some, particularly interesting. But not to enlarge, I am free to say that, upon the whole, the impression made upon the Synod was most happy. You may judge of the feeling which prevailed, from the following incidents. One member remarked that he had heard of Austin College, and supposed that something had here been done; but he had no idea of seeing and hearing what he had seen and heard. 'Why, Moderator,' said he, 'this institution would do honour to any of the older states! And,' continued he, 'I will be one of one hundred to give two hundred dollars (making in all \$20,000), to endow the "Baker Professorship of Mathematics."' Upon this, another arose, and, after expressing his feelings of admiration at what he had seen and heard, gave in his name. Subsequently, by little effort of the agent, twelve additional names were added, on the condition that the endowment be secured by the first of January next. Believe me when I say the feelings which seemed to pervade the whole Synod were delightful! Tears were shed; and, under the influence of strong emotion, a member of the Synod proposed, that 'Synod return thanks to Almighty God for the signal prosperity which has crowned this noble enterprise.' The motion being carried by a unanimous vote, the venerable and much-beloved brother, Hugh Wilson, an old Texan, was called upon to lead in this act of worship. This good man, in appropriate language, poured out the warm feelings of a grateful and pious heart.

"Shortly after this act of humble and grateful acknowledgement, a new Presbytery was formed, out of the old Brazos Presbytery. The brethren, thus set off, retired into another room in the college edifice, and as soon as Brother Wilson, as Moderator (the same beloved brother) had offered up the constituting prayer, the first thing after, under the influence of strong emotion, said he, 'Brethren, let us vote Austin College five hundred dollars.' This motion, received with enthusiasm, was carried by acclamation! This shows the estimation in which this infant college, so kindly aided by the Board of Education of our Church, is held by those who, being present, are competent judges.

"The first commencement of our college is to take place on the last Wednesday in June next. If I mistake not, it will mark a new era in the history of Texas. The young gentlemen who compose this FIRST GRADUATING CLASS are few in number, but in scholarship and elocution would, I am sure, do credit to any institution in our land. We have two literary societies formed in the College,—'The Clay Union,' and the 'Philomathean.' At their joint invitation, a gentleman of East Texas, of high distinction, has been invited to address them on commencement-day. The occasion will be one of peculiar interest to many—a little jubilee to the friends of Austin College, and such, we trust, as will inspire confidence and confirm the hopes of the founders and patrons of this infant, but noble institution. Let it be remembered that the *Watchword* recommended to the students is, 'SCHOLARSHIP AND GOOD BEHAVIOUR,' and the *Motto*, 'EXCELSIOR, EXCELSIOR.'"

(5.) OAKLAND COLLEGE, MISSISSIPPI.

Considerable progress has been made in the endowment of Oakland College, and the losses which occurred several years ago, have been, to a good degree, repaired. The number of its students has been steadily increasing, and the College continues to be regarded as a strong tower of hope.

(6.) WASHINGTON COLLEGE, EAST TENNESSEE.

The advancing prosperity of this venerable institution, is one of the most hopeful signs in the collegiate operations of our Church. In addition to Dr. A. A. DOAK, the President, and the Rev. Mr. TADLOCK, Professor of Mathematics, the Rev. A. A. BLAIR has been appointed Professor of Languages. The number of students has risen to over seventy, and the Trustees have made some successful efforts to pay off debts, and increase the funds of the institution. A good day is dawning upon this important college.

(7.) CENTRE COLLEGE, KENTUCKY.

The number of students in Centre College, has been more than two hundred during the year, of whom about one hundred and fifty were in the College proper. Increasing prosperity attends the institution. The establishment of the Theological Seminary at Danville, will infuse new vigour into the College, and the relations of the two will be mutually advantageous. The endowment of Centre College is in a good state.

(8.) HANOVER COLLEGE, INDIANA.

The Board failed this year to receive a report from Hanover College. The new College building is understood to be under roof, but the pressure of funds will probably hinder its entire completion for another year. Some of the rooms, however, will be ready for use during the present season.

(9.) WASHINGTON COLLEGE, PENNSYLVANIA.

Washington College continues to enjoy the smiles of Providence. Professor WINES accepted the appointment of Professor of Languages, and has added much strength to the Faculty. The endowment is going forward with a good degree of success. The number of students in the College classes has been about seventy. A considerable increase is expected at the opening of the next session. The friends of this institution have every reason to anticipate a steady growth of prosperity.

(10.) M'DONOUGH COLLEGE, ILLINOIS.

The Synod of Illinois having refused to surrender McDonough College back to the Presbytery of Schuyler, and to establish a new College at Peoria, this institution continues to be the only Synodical one. During the year some progress has been made in its endowment; and there is good prospect that the number of its stu-

dents will increase. The hope is indulged by many members of the Synod, that a new College will be established at Peoria.

The Rev. ITHAMAR PILLSBURY has been elected President of McDonough College, and JAMES W. MATTHEWS, Esq., Professor of Mathematics. The number of students during the year has been fifty-five, chiefly in the preparatory department.

(11.) DES MOINES COLLEGE, IOWA.

The Rev. Dr. COWLES has been elected President of Des Moines College; and in the midst of many difficulties, its friends are persevering in their efforts in behalf of the institution. The ultimate issue must depend upon the developments of Providence. This College has already undergone many trials; and the future, so far as human vision can discern, is by no means free from embarrassing impediments to success.

(12.) ALEXANDER COLLEGE, DUBUQUE, IOWA.

The following notice of Alexander College has been received from the Rev. JOSHUA PHELPS, President of the Institution.

Dubuque, Iowa, April 3d, 1854.

REV. AND DEAR SIR—The third term in ALEXANDER COLLEGE having closed with an examination and exhibition of the students, on the 31st of March, it becomes my duty to report, through you, the condition of the institution, to the Board of Education, to whom we are indebted for very important and essential aid in establishing and maintaining our Synodical College.

The number of students on the roll for the last term was *sixty-eight*. *Three* of these were in the Freshman class, and the rest in the preparatory department. The proportion between the classical students and non-classical, has been about the same as the previous term, excepting that we have had several more irregular students, who attend only the winter session. For this reason we do not look for as many students next term as we have had this.

One of the students of the Freshman class, is a member of our Church, and looking forward to the ministry. Another has made a profession of religion during the past term, and united with the Methodist Church, as the family are all Methodists. Two of the young men who entered the preparatory department last term, are also professors of religion, and one of them is looking forward to the ministry. The influence of these young men on the deportment of the students generally, has been very good.

The last Thursday in February was observed with appropriate religious exercises, and with very marked beneficial results. The day was also observed by the Church, and a deeper interest awakened in the members for the cause of Christian education than had existed before. Since that day the young men have observed a prayer-meeting every Sabbath morning, the influence of which is exceedingly benign, both on themselves and others.

The Freshman class recite every morning in the New Testament. In the preparatory department, the Shorter Catechism is recited by all whose parents are willing, and a Scripture lesson by all. In this department of study, which we esteem the most important of all, and which is also the most difficult in such a heterogeneous mass as is found in our preparatory department, we hope to become more and more systematic and thorough every term; and our observation and experience thus far shows that this is the most effectual way of accomplishing the desired end.

Our income this term, including the amount we expect from the Board, will meet the current expenses of the College, and leave us nearly one hundred dollars towards paying what we fell behind the two previous terms. And if we are prospered another term, we hope to pay all that is behind, and thus close the year without any debt.

It is now nine months since we opened our Institution, and though some may still think it "an experiment," we see, as yet, nothing to discourage; but on the contrary the providence of God, so far as we can discover, indicates a future proportionately prosperous with the past. But in order to success, it will be absolutely necessary for us to have something of an endowment. The expenses of the College will never be *less* than this year, and it is very doubtful whether the income, at least for the next year will equal this, for the reason that we teach this year the year around without any vacation, making four terms instead of three, which it would neither be advisable nor practicable for us to do again. It is the expectation of the Synod and of the Trustees, that something will be done to raise an endowment during this coming summer. If we had some \$10,000 dollars, either in the way of scholarships or donation, it could be so invested here now as to bring in at least 15 per cent., and that would place us at once above the necessity of asking the Board for further assistance. A part of this can be raised within the bounds of our own Synod, and all of it ought to be. But after considering the matter carefully, I fear that not over one-half can be raised in Iowa. Almost every Church of any strength, is engaged in erecting or enlarging its house of worship, or just about commencing the work of erection. Then again, but very few of our Churches are self-sustaining. Under these circumstances, a few thousand dollars given to us by the friends of education at the East now, would be better for the College and for the cause of Christ, than double the amount one or two years hence. There is wealth enough in our Church to carry forward efficiently all the departments of benevolent operation in which she is engaged, were it but consecrated to God in the true spirit of that religion we profess. May the Lord give his Church abundantly of this Spirit! * * * *

JOSHUA PHELPS, *Cop. Sec.*

(13.) CARROLL COLLEGE, WISCONSIN.

A Freshman and a Sophomore class have been organized in Carroll College; and the general condition of affairs inspires much confidence. Dr. SAVAGE has visited the eastern Churches during the year, and has succeeded in raising *twelve or fifteen thousand dollars*, in all, for the endowment. About double that amount is needed, and will probably be secured with much toil.

(14.) WESTMINSTER COLLEGE, FULTON, MISSOURI.

Westminster College has been much favoured during the year. Its students have increased in number, and its endowment been much enlarged. The prospect of building up a flourishing institution in the centre of the State of Missouri is more encouraging than ever. The Rev. Dr. WM. L. BRECKINRIDGE has been elected President of the College, but has not yet signified his acceptance. The following letter from Professor VAN DOREN gives an interesting account of the College.

"The Synod of Missouri at its meeting in 1851, in view of the increasing demands for thorough instruction in our State, and the peculiar wants of the Presbyterian Church, resolved that the time had come to arise and build a College under its own control. A committee was appointed to select a suitable site or

sites and report at the next meeting of Synod. At the annual meeting in October 1852, Synod located their College at Fulton, Callaway County. To secure this location the citizens of the County, donated lands and buildings valued at 5,000 dollars, a cash subscription of more than \$15,000, and the charter and privileges of Fulton College.

"The Synod proposes one plan of securing an endowment by selling not less than 600 nor more than 1200 scholarships estimated at 100 dollars each, and appointed an agent Rev. R. J. Symington to enter upon this work. A charter was procured for Westminster College from the Legislature of 1852-53, liberal in its features. The Board of Trustees met in March, 1853, organized according to the charter, and appointed Wm. Van Doren the first Professor. He with an adjunct Professor, and other assistants, pushed forward the enterprise until during the second Session (now just ended) three regular collegiate classes were formed. The number of students in attendance during the last five months was 81, about one-half of whom were in College proper. The Board at its meeting in February last, elected a President and two additional Professors, viz., Rev. S. J. Laws, and Professor Thomas D. Baird, the two latter have already accepted. A complete faculty will soon be formed. The prospects are very flattering for building up a first-class College in Missouri.

"BUILDINGS, ETC.—The cash subscription of the citizens of Callaway has been devoted to the erection of a College edifice. It is three stories high, foundation of stone, walls of brick, sills and caps of stone. Having a portico 12 by 60 feet, with six pure Corinthian columns, base of stone, shaft of brick, and capitals of cast-iron. There are twelve rooms suitable for lecture, library, and recitation rooms, and society-halls. Also a chapel 60 feet square, and of proper elevation. A tower or observatory surmounts the whole, affording an extensive prospect over the adjacent town, and its benevolent Institutions, and the surrounding country. The building is put up in a workmanlike manner, and of most substantial materials, and when completed will be one of the most beautiful and convenient College-structures in the west. The main edifice is so constructed that additions can be readily made to it. The College property consists of this edifice, two professor's houses, and near twenty acres of land. The total value may be set down at 30,000 dollars, and free from debt. To this time about 300 scholarships or 30,000 dollars, have been secured towards the endowment. It is proposed that the President's salary be secured separately for a limited term of years, and something has been done for it. Also that one Professorship be immediately endowed, apart from the scholarships. We are also receiving small donations of money, and solicit contributions of books, from the benevolent for our Library. We have discovered, that first rate Colleges are not to be built in a day in Missouri. But a finer prospect of extensive patronage rarely ever before flattered a people so much. Our State is ripe for such an institution. Our Church imperatively demands it. We must go forward. We have asked no help yet from abroad. We wish to see what can first be done at home.

"The day recommended for prayer for Colleges, was observed with the Church in the village. The meeting of the Board of Trustees (without design on their part) occurred at the same time. Considerable interest was taken in the religious exercises, and a series of meetings for preaching and prayer was held. Out of twenty-five that united with the Church on the occasion were seven or eight of our students, and many young ladies of the female seminary. Some of these students will study for the ministry. The influence of this interesting occasion has been profitable upon the other students who were professors, by enlivening their hopes, encouraging them in their weekly prayer-meetings, and uniting them more closely in the bonds of Christian affection.

"We have as yet introduced no other religious exercises into our College, than the daily reading of the Scriptures and prayer, and a recitation from each class in the Greek Testament on Monday morning. The great majority, very nearly all of the students, are connected with Bible classes, or Sunday schools in the village, and are in the habit of attending preaching and prayer meetings with the families in which they board.—This is remarkable; and our opinion is that the dispersion of our young men among our pious Presbyterian families, will con-

tinue to have a most salutary effect upon the morals and piety of the students of our College.

"I have thus given you a statement of some facts pertaining to our Institution, which you will please make such use of, as will answer your purpose, or may be interesting to the Church.

"I am yours, &c.

"W. VAN DOREN.

"Westminster College,

"Fulton, Missouri, April 6th, 1854."

(15.) RICHMOND COLLEGE, MISSOURI.

Nearly thirty thousand dollars have been raised for the endowment of Richmond College, principally on the plan of perpetual scholarships of five hundred dollars each. The Presbytery of Upper Missouri have given their bonds personally for the remaining ten thousand dollars. This sum of forty thousand gives possession of eighteen thousand subscribed by the citizens of Ray County, for the building. A lot has been purchased in Richmond, and a charter obtained, but no organization effected as yet. The Trustees will meet shortly, to perfect their arrangements. Much credit is due to our enterprising brethren in Missouri for all that they have done the past year for collegiate education.

(16.) ARANAMA COLLEGE, TEXAS.

The history of Aranama College is interesting:—The town of Goliad offered to the Presbytery of Brazos, the ruins and site of the old Jesuit Mission, called Aranama Mission, for the purposes of a College. The Presbytery of Brazos accepted the offer, and located their college, since called Austin College, at this point. This was seven or eight years ago. At that time, however, the region of country bordering west and north of Goliad was subject to Indian depredations; which fact, taken with other embarrassments shortly occurring, led to the final establishment of the college at Huntsville, some *two hundred and forty miles eastward*. A small fund had been given by friends in the older States, conditional that the institution located farthest west, or nearest to Mexico, should receive its avails. To adjust this matter satisfactorily, it was agreed that if a Seminary of learning, of high character, should be established by the Old School Presbyterian Church, at any point *west* of the Colorado River, previous to the fall of 1854, then this fund should revert to that institution, otherwise it should belong to Austin College. The amount, about \$500, has been now paid over to the Presbytery of Western Texas for the benefit of the Aranama College.

The Presbytery of Brazos having relinquished the ruins and site back to the town of Goliad, a new arrangement has been since entered into with the Presbytery of Western Texas for the same purpose. The citizens of Goliad, in their corporate capacity, have donated to the sole use and benefit of this College, one entire

league (more than four thousand acres) of the unsold land and lots of the town—besides the twenty acres upon which the old Aranama Mission building (now occupied by the preparatory department of the College), at present stands. This bequest, however, has these conditions—that by the 12th of May, 1857, the Presbytery of Western Texas shall have expended, in buildings, library, and apparatus, the sum of \$10,000, and shall have a regular college, with the necessary professors and teachers.

“The town of Goliad is of Mexican origin, embracing a territory of four square leagues. It is one of the loveliest locations in all the West. The fertility of the soil, and its noted healthfulness, have made it the nucleus, around which, for the last two or three years, an unprecedented rush of population has poured, carrying settlements fifty to seventy-five miles westward of that point. The tide of emigration is still rolling over those wastes, that have hitherto been the haunts of predatory tribes. It may be safely estimated, that by the time stipulated on the part of the authorities of Goliad, for Western Texas Presbytery to fulfil its contract, the lands that will become the property of the College, will be worth \$25,000. Private individuals in Goliad have contributed nobly, according to their ability, both in money and in lands, for the undertaking. The moneyed donations offered as yet, however, by the friends of the enterprise at home, at the same time that they are individually small, are almost invariably by annual instalments. While, therefore, the Trustees have felt impelled to make a commencement in the way of building, and have already erected one commodious edifice, at an expense of \$5000, they have been compelled to effect this in part with borrowed capital; individual members of the Board becoming responsible.”

The new building is three stories high, and its dimensions are sixty feet by thirty-five. It is intended for dormitories, and will contain thirty rooms, or ten on a story. A hall, ten feet wide, runs through the building lengthwise. The materials for this building are taken from the old wall which surrounded the Mission premises. The wall is from ten to twenty feet high, according to the nature of the ground, and about three feet thick. After supplying materials for the edifice, the wall is sufficiently high for all the purposes of an enclosure.

The recitation rooms are for the present in the old Mission building, whose dimensions are about sixty by twenty-two feet in the clear. This building has two stories, and on each there are two recitation rooms. When the building for the College proper shall be erected, the old Mission premises will probably be reserved for the Preparatory Department.

The last Legislature of Texas granted a liberal charter to Aranama College, placing it under ecclesiastical supervision, and giving its Trustees power to hold property to an unlimited amount.

(17.) MAKEMIE COLLEGE, ARKANSAS.

Makemie College is projected for the educational wants of Arkansas. In conformity with the recommendation of the General Assembly to the Board of Education, Dr. JAMES WOOD visited Arkansas, and makes the following Report:

"A growing interest is felt in the cause of education. My visit there was intended to carry out an education scheme, committed by the last General Assembly to the Board of Education.—My announcement of this fact made me welcome wherever I had occasion to travel. Every facility which I could expect, under the circumstances, was afforded me, to enable me to accomplish the object I had in view; and substantial evidence was given that their interest was sincere and earnest.

"Little Rock, the Capital of the State, and beautifully located on the Arkansas River, had already embarked in a college enterprise, and pledged ten thousand dollars for grounds and buildings. Oakland Grove, some twenty-five or thirty miles northeast, offered the advantages of retirement and healthiness of location, together with an excellent academy as a nucleus, under the direction of the Rev. J. W. Moore, a valuable minister and a good scholar, besides two or three thousand dollars, probably, for building purposes. Searcy, a flourishing village, some thirty miles farther in the same direction, presented the inducements of a pleasant position, only a few miles from a navigable river (the Little Red), increasing wealth and prosperity in the town and country around, a good academy, already in operation, to provide materials preparatory to the college, and a considerable amount of funds for buildings. Batesville, farther on still, and about one hundred miles northeast of Little Rock, was regarded as possessing on the whole the strongest claims; and accordingly the trustees of 'Makemie College' have resolved to locate the institution in that place.—The village is pleasant and inviting, situated on White River, which is the best river for navigation in the State. It has a population of about twelve hundred, with good schools and churches. The country around produces wheat and other articles of living, which renders boarding comparatively cheap. It is considered to be as healthy as any of the other points named; and *thirteen thousand dollars* have been raised in good and available means, besides the donation of an *eligible site*. The citizens of that town and county have done themselves great credit for their zeal and liberality in this matter. A college building will be erected immediately, and, as soon as it can be completed, the institution will be commenced.

"An agent has been appointed, with the expectation of raising ten thousand dollars in the State of Arkansas, within twelve months, towards the endowment, besides some additional funds for library and apparatus; and the churches in the other States, it is confidently expected, will cheerfully contribute a second ten thousand dollars towards the same object. The ground of this expectation is, partly, that the object is one of vast importance to the people of Arkansas; and it is believed that the Presbyterian Church in this country, which has been distinguished for centuries as the patron of sound learning, will encourage her Arkansas brethren in their noble effort to plant in that State an institution which, by the smiles of a propitious Providence, will be, though in a higher and better sense, a *Christian* sense, what the ancient statute of Minerva was to the city of Troy—the Palladium of her safety—where, not vestal virgins, but devoted and intelligent Christians will keep continually burning the fire of true and heavenly wisdom.

"This expectation is also founded, in part, on the strong and earnest recommendation of the last General Assembly, which is as follows, viz.:

"*Resolved*, That the effort of the Synod of Arkansas to establish "*Makemie College*," within its wide and destitute bounds upon the frontier of population, is entitled to the special support of the friends of Christian education; and it is recommended not only to the Board, but to the efficient and liberal co-operation of all who have it in their power to render aid.'

"The several sums, above named, are only the beginning of what will be needed; but with these, two or three professors can be appointed, and the college commenced. The institution, once put into operation, under the direction of efficient men, will go forward, and the citizens of that State and elsewhere will contribute still farther aid until it shall be fully endowed. Without these, even a beginning cannot be made, and hence it is of the utmost importance that ten thousand dollars shall be raised in other States, during the time required for the erection

of a college building, when, it is believed, the institution can immediately open with not less than fifty students.

"Respectfully yours,

JAMES WOOD,

"Agent of the Board of Education.

"April 8, 1854."

(18). WESTMINSTER COLLEGE, N. Y.

No further measures have yet been taken with regard to this Institution. The Synod of Buffalo, however, entertains the hope of its speedy establishment.

In addition to these colleges under the care of Synods, there are four older institutions which have always held a prominent place in the affections of Presbyterians, and which are managed by members, or supporters of our Church. These are Princeton College, N. J., Jefferson, Pa., Washington, Va., and Hampden Sydney, Va. The Board take occasion to refer the Assembly to an extract from their last Report, as expressive of their views in regard to the relation between these colleges and those which have grown up under Synodical supervision :

[After giving the number of students at Princeton, Washington, and Hampden Sydney, Virginia, and Jefferson, the last Report goes on to say :]—"All the above Colleges teach religion, and are under the superintendence of religious instructors; and it is obvious, therefore, that the simple question of ecclesiastical supervision *ought not to disturb the harmony between these and strictly ecclesiastical institutions.* The earlier colleges in our Church were not so distinctly denominational as those more recently established, although their connection with the Church was closer than it is now. The policy which at present prevails in this country, is that of denominational colleges; and this policy is *believed to possess decided advantages over every other.* At the same time these supposed advantages create no necessity of warfare with religious colleges under other forms of management. On the contrary, their common basis of Christianity *imposes the obligation of peace.* All may freely co-operate in the great work of Christian education. *Our Church has never designed to interfere with any supervision that practically answers a good purpose, and that is in accordance with the local public opinion.* The great aim of our Church is *religious education*; and although ecclesiastical supervision has been considered the best means of securing and perpetuating it, *there ought to be no hostility, but harmony, between all institutions that inculcate true religion, whatever be the form of their charter.*"—*Annual Report, 1853.*

The Board beg leave to add a few remarks on this point, inasmuch as some misapprehension appears to exist in some parts of the Church, which it is believed may be removed by more full and explicit statements.

1. The position that the Church has *the right* to establish colleges for the better education of her youth, will be generally admitted. Comparatively few will exclude the Church from all official participation in the public training of her sons, under all conditions and circumstances. The abstract right to found and sustain colleges is believed to belong to the Church, but not exclusively there.

2. There may be circumstances to justify the exercise of this right on the part of the Church. The Presbyterians in Kentucky

felt compelled by the emergency of State action to establish an institution under the care of their own Synod, more than thirty years ago. This was the first ecclesiastical college belonging to our Church in the United States. The Synods in Mississippi, Georgia, North Carolina, and Indiana, were next in order, in judging that it was expedient to establish within their limits colleges under Church authority. Since that time, the Synods of Iowa, Philadelphia, Illinois, Wisconsin, Texas, Wheeling, Buffalo, Missouri, and Arkansas, have taken similar action, together with other Synods who are maturing action on the subject. Indeed, more than three-fourths of the Synods have practically declared that circumstances may arise in which it may be wise and necessary to exercise the right of rearing Synodical institutions.

3. There is a third proposition, which covers the remaining ground, namely, that where colleges, on a different basis, already exist under Presbyterian management, and in which religion is taught with sufficient prominence, it would be unwise to establish new colleges within their geographical limits, or to attempt to interfere with their plans of doing good. Vested interests must be protected, unless there is an abuse of trust. If the colleges under private corporations should fail to meet the views of the Synods, and if, after proper efforts, a reform seemed hopeless, then the Synods would be justified in exercising their rights and in establishing new institutions. Such exigencies do not happily exist in regard to any of the colleges mentioned; but, on the contrary, these institutions enjoy the general favour and confidence of the Synods within whose bounds they are located. There is, therefore, no ground of controversy with them. The friends of such colleges are of course at liberty to propose such modifications in their plans as they may deem best, as was done by the Synod of Pittsburg at their last meeting, and by the Synod of Wheeling at a preceding meeting. But the general principle still holds good, that institutions, which are doing their work to the satisfaction of the Church, ought to enjoy the privilege of doing it on their own foundation. And especially is it true, that neither the General Assembly, nor any of its agencies, ought, for the sake merely of an abstract principle, to aim at disturbing the basis on which such institutions have been established.

These views are not new with the Board; but they are the result of their deliberate conviction and experience. They are offered, not as a compromise between conflicting opinions, but as the simple truth acknowledged by all.

Some disaffection has arisen, indeed, on the part of some of the friends of Jefferson College, on account of the co-operation rendered by the Board of Education in the endowment of Washington College. The General Agent of the Board, however, it should be remembered, was officially invited by the Synod of Wheeling to assist in the endowment of their Synodical College, which was not a new institution, but had been in existence for nearly half a cen-

ture. In conformity with this ecclesiastical action, he laboured for a few weeks almost exclusively within the bounds of the Synod of Wheeling. The Board did not anticipate the disaffection that afterwards arose against their action, and regret that such a result followed from their honest intentions to do good. It is confidently believed that the misunderstanding, incident to the working of an untried plan, will be entirely removed during another year. The Board cherish the hope and belief that both of these institutions will flourish in Divine Providence, and do a great work for religious education in Western Pennsylvania and Eastern Ohio.

In regard to the other three Colleges, which are under private corporations, the two in Virginia, Washington and Hampden Sidney, enjoy a distinguished reputation, and have in prospect a career of increasing usefulness. It is not known that any movement has been made to change the basis of their management. The same remark holds true in regard to the College at Princeton, which is about completing an enlarged endowment, and has every indication of increasing numbers. All these institutions possess the confidence of the Synods, and when such confidence has been officially declared, they ought to be regarded as Presbyterian Colleges.

The Board of Education have always felt and expressed the most hearty good will towards these four institutions. It so happens that, at the present time, Jefferson and Princeton Colleges have now more students, under the care of the Board of Education, than at any period since the present Corresponding Secretary came into office. The Board has never undertaken to direct its students to one class of colleges rather than to another, or to any one college in either class. All that is required, is that the students should be under a good Presbyterian influence, and under a good course of instruction. The Board expect, with the Divine blessing, to assist in doing much to aid the cause of collegiate education in the Presbyterian Church during the coming year.

FUNDS FOR SCHOOLS, ACADEMIES, AND COLLEGES.

Receipts,	.	.	.	.	.	\$10,736 03
Balance of 1853,	.	.	.	.	.	1,998 46
						<hr/>
Total income,	.	.	.	.	.	12,734 49
Payments,	.	.	.	.	.	12,643 78
						<hr/>
Balance,	.	.	.	.	.	90 71

MISCELLANEOUS DEPARTMENT.

The operations of the Board in the "Miscellaneous Department" continue to be limited. Some increase in the number of young men aided has occurred. The principle is to afford aid to persons of character and promise, who have not the ministry definitely in view.

Thirteen young men have been thus aided during the year. Their general object is to secure an education. Some of them expect to be teachers; others are not prepared to decide upon their future profession. *Two* of these individuals have been hopefully converted to God during the year, and have decided to commence studying for the ministry. Such results are highly encouraging. Some of the young men are the sons of our ministers; and the Board would be very happy to have larger resources at their command, in order to expend them in this manner. No moneys are expended in this department except those specially contributed to it.

The receipts during the year, including a balance of \$28 42, have been \$408 42; the payments, \$403 25; leaving a balance of \$5 17.

The Board continue to keep before the Church the project of one or more NORMAL INSTITUTES, for the education of teachers. The following historical sketch is placed on record, with the hope that its perusal may enlist, in some quarter, an interest which may result in an effort to establish an institution of this character.

"Normal schools, or schools for the instruction and preparation of teachers of youth, although new to us, are not new in the history of the world. In several of the States of Europe, particularly in Prussia, schools of this character were found in operation more than a century ago. At a meeting of the friends of education, held at Halifax, in the county of Plymouth, in 1838, John Quincy Adams used the following language: 'We see monarchs expending vast sums establishing Normal Schools throughout their realms, and shall we be outdone by kings? In 1748 a private school was established for teachers, at Berlin, by Rev. John Julius Hecker, which in 1754 was raised to the rank of a royal school, under the patronage of the State. By the provisions of a royal ordinance of the year 1810, Normal schools are established in each of the ten provinces of the kingdom of Prussia, as a part of the school system. Saxony, Bavaria, Wurtemberg, Baden, and other German States have followed the example of Prussia. France, also, early adopted the plan, and at a later date, Holland and England. There are at present 264 Normal Schools in Europe, of which 97 are in France, 51 in Prussia, and 23 in England.

"The attention of the people of Massachusetts was first directed to the subject chiefly by the writings of the late James G. Carter, of Lancaster, who published several essays upon the subject as early as the years 1824-5. In 1830, a teachers' seminary was established in Andover, as a department of Phillips' Academy. Owing to a want of funds for its support, it was abandoned in 1842, but not until the state had made provision for other schools of a similar character. The name of Samuel Farrar is honourably connected with this project.

"Rev. Charles Brooks, of Hingham, took an active part in the labours which resulted in the establishment of the Board of Education and the Normal Schools. He commenced his efforts as early as 1835, and was unwearied in his exertions until his objects were accomplished. The Board of Education was established in 1837, and in its first annual report it called the attention of the Legislature to the subject of Normal Schools. During the session of 1838, a donation of \$10,000 was offered by Edmund Dwight, to be appropriated for the qualification of teachers, on condition that the State would provide an equal sum. The proposition was accepted, and Normal Schools were established at Barre, Lexington, and Bridgewater, the two first in 1839, and the latter in 1840.

The Lexington school was transferred to West Newton in 1844, a building for the accommodation of the same having been given by Hon. Josiah Quincy, Jr., of Boston. The school established at Barre has been removed to Westfield. The sum of \$5000, obtained by private subscription, was offered in 1845, on condition of a grant by the

State of an equal sum, for the purpose of erecting more commodious houses for the accomodation of the schools at Westfield and Bridgewater. The proposition was accepted, and the houses built.

The sum of \$7000 per annum is now allowed from the treasury for the support of these schools. Pupils of both sexes are taught at Westfield and Bridgewater, but the school at West Newton is designed for females.

Massachusetts was the first State in the Union to adopt the plan of Normal Schools. New York followed, and in 1844, a state normal school was established at Albany, and \$10,000 annually appropriated for its support. A spacious and handsome building for its use was erected in 1848, at an expense of \$25,000. Previous to the establishment of the Normal School for the education of teachers, New York had appropriated large sums to her academies for the same purpose, but without success.

In Pennsylvania there is a Normal School for female teachers, established in 1848 in Philadelphia, and supported at the expense of that city.

By an act approved June, 1849, provision was made for the establishment of a Normal School in Connecticut, and for its support. The public spirit of the inhabitants of New Britain, in order to secure the location of the institution in that town, raised about \$18,000 for its benefit, on a guaranty of its continuance for a period of only four years. The Principal of the school is Hon. Henry Barnard, for many years an active and devoted servant of the cause of popular education, and recently commissioner of common schools for the State of Rhode Island. The subject of Normal Schools was early agitated in Connecticut by Thomas H. Gallaudett, formerly Principal of the Deaf and Dumb Asylum. His efforts, in conjunction with those of Mr. Barnard, have at length been crowned with success, and we trust that the institution at New Britain will prove worthy of the long continued efforts that have been made for its establishment.

"The youthful State of Michigan has entered the field in competition with her elder sisters. In 1849, an act was passed to establish a State Normal School, and public lands appropriated as a fund for its support. In this school provision is made for instruction in the mechanic arts and agricultural chemistry. It is located at Ypsilanti, whose citizens contributed an eligible lot of land, and a subscription of \$13,500 dollars towards a suitable building, besides paying the salary of the instructor of the model school.

"We have enumerated above all the model schools now in operation in the United States.

"In the British provinces on this continent—at Toronto, in Upper Canada, and at St. Johns in New Brunswick, Normal Schools have been established on a scale of great liberality. That at Toronto was established in 1846, and last year the Provincial Legislature appropriated \$60,000 for procuring a site and erecting buildings. A beautiful site, containing eight acres, has been procured in the heart of the city, which will afford facilities for a botanical garden, and experiments in agriculture. Great progress has been made in the cause of education in Upper Canada within the past ten years."

REMARKS ON OUR EDUCATIONAL POLICY.

The Board present to the General Assembly some remarks in vindication and explanation of our present educational policy.

I. The *right* of the Church to engage officially in the work of education has been already argued in the Reports of the Board, and is the basis of all its operations. The subject is alluded to at the present time for the purpose of correcting some misapprehensions. 1. It has been inadvertently inferred that the claim of the Church to the right to educate, implies an *exclusive* right to educate. Such an inference, however, is not only believed to be illogical, but it is

expressly disowned by the advocates of ecclesiastical supervision. A divine right is not necessarily an exclusive divine right. Parents have a divine right to educate; but this does not interfere with the rights of the Church on the one hand, or of the State on the other. So the Church has the right to take care of the poor, but not to the exclusion of State arrangements and civil or private charities. All that the General Assembly has ever claimed is the right to educate, as *one* of the parties in the great work—not the only party and the exclusive party,—but simply *a* party and a true party.

2. Furthermore, it is a misapprehension to suppose that the maintenance of this right is equivalent to a determination every where to exercise it. There is a wide distinction between privilege and duty. It is the duty of the Church undoubtedly to see that all her youth have the opportunity of being trained up in the ways of piety and truth. But if adequate provisions already exist in the community, either through public or private institutions, the Church may wisely avail herself of such arrangements as coming up to the measure of her obligations. Under such circumstances, there is no necessity for the exercise of her supreme, reserved prerogatives. This is the condition of things in some parts of our country, where the Shorter Catechism may be freely taught in the public schools. And even where religion cannot be introduced into the public schools, every Church session may exercise its own Christian discretion as to the wisdom, policy, and practicability of setting up a school of its own. Public considerations in many cases may prevail over all other interests, and lawfully exert a supremacy. Although the Assembly has maintained a right to educate, it has never *enjoined* the churches to put in practice their unquestionable privileges; nor has it ever thought of censuring any of its Judicatories for not establishing schools or academies. The question whether, under all the circumstances, it is best for a session, or a Presbytery, or a Synod, to establish an institution of learning, is left to their own sound, Christian discretion. The right of education, and the duty or necessity of engaging in the work, are very different questions.

3. Furthermore, this right is not one that claims to compel parents to send their children to Church institutions, even where such institutions are established. The liberty of private choice is unimpaired. Our members generally would probably patronize our own institutions, but if they prefer others under private or public management, they stand or fall to their own Master. The right of the Church to interpose her authority over parents, who send their children to Papal or infidel, or openly vicious, institutions, will probably not be denied; but where the choice is simply between one suitable institution and another, even though one be the better, the parent has the right to choose in the fear of the Lord.

4. Furthermore, it is a mistake to suppose that the right of the Church to take part in education virtually depreciates all other agencies. This inference is only lawful on the assumption that the

Church is either the *only* agency, or in all cases the *best* agency. The great principle, which the Assembly has always held forth, is that the Church need not interpose unless circumstances require it. There is no ultraism in this position. All institutions that are on a religious basis are fulfilling the aim of the Church in commencing her present policy; and instead of being depreciated, are practically exalted. The question as to the comparative security of funds under ecclesiastical or political management, is one that is open to discussion. But the mere fact of preference in favour of ecclesiastical supervision need not and does not, prevent co-operation with institutions, whose financial securities may be different. Their securities may be *good*, although not the *best*. The friends of Church supervision might complain with equal propriety that the friends of private corporations depreciate all other agencies in all possible circumstances. The truth is, however, that, whilst each class may have its own preferences, neither need depreciate the other, but both may cordially co-operate on different plans in promoting the same great end.

With these limitations and explanations, the right of the Church in education is conceived to be conservative in theory, and, practically, greatly conducive to the public good.

II. The apprehension that Church supervision in education may bring too much business into our Judicatories, is one that depends very much on the form such supervision may assume. A certain degree of attention to the religious education of the young certainly harmonizes well with the general purposes of ecclesiastical meetings. To what extent Church supervision should be carried in its details may be left to the decision of experience. No rules can be laid down that will suit all Presbyteries and Synods. Some ecclesiastical bodies may prefer to exercise their supervision by the appointment of Trustees, who shall have power to elect the teachers and manage the institution, making an annual or semi-annual Report to the Judicatory. Others may prefer to elect the teachers and to keep the entire control in their own hands. The former method has the advantage of greater simplicity and efficiency, and would obviate to a considerable extent the objections referred to. This plan might include the right to approve, or disapprove of the election made by the trustees; and in either case, the supervision would virtually remain with the Judicatory. A large body cannot as well attend to the details of business as a small one; and if the great object of religious education can be equally answered by the direct and the indirect method of ecclesiastical supervision, that method will be likely to succeed best in the end, which leaves the general management to the Trustees. No rule, however, need be laid down, where there is room for so much difference of opinion.

III. The injury likely to accrue to the State schools from the

withdrawal of Presbyterian influence and support in establishing schools of our own, is a plea entitled to candid consideration.

1. It must be borne in mind that a considerable number of our youth already receive their education in private and select schools, and that a demand for such schools exists in almost all large towns and villages. The public schools, therefore, do not meet the entire educational wants of the community.

2. If the condition of common schools in any part of the country prevents religious parents from conscientiously sending their children to them, their withdrawal becomes a matter of simple Christian duty. Our obligations to educate our own children religiously are greater than our obligations to support a promiscuous system, that is deficient in a radical part. The advantages to be gained by taking good care of our own sons and daughters, are more than those to be derived from taking an inferior care of a greater number—at least in ordinary circumstances.

3. Religious schools are not exclusive schools, which segregate our own children from those of all other denominations. Experience shows that other denominations patronize our Church schools; and that children of different religious bodies meet together in them on terms of social equality and intercourse.

4. Wherever our own schools have been established, State schools have been improved both in their literary and religious character. In one of the towns of a neighbouring State, where the public school had long been under irreligious influences, the trustees were compelled to dismiss an infidel teacher on account of the public opinion formed by the establishment of a Presbyterian school. In another town, after a parochial school had gone into operation, the trustees of the public schools applied to the minister for religious teachers, from the necessity of conforming to the new and higher standard that had been established. The fact is that our influence in introducing religion into the public schools is probably greater through the practical operation of our own institutions than in any other form. It is a sort of testimony, which cannot be resisted.

5. In patronizing schools of our own, we do not necessarily withdraw our influence from the public schools. As electors, and Christian electors, we still exercise our rights in choosing trustees and superintendents; and in all the practicable methods of benefiting the condition of the schools, we still retain a rightful participation. Nor does a cordial interest in our own institutions prevent us from discharging our general duties to those of the State. One of our ministers, who has a flourishing parochial school in his church, was recently elected unanimously the school superintendent of the township, and in the double capacity of Christian pastor and State officer, has an oversight of all the schools. A cordial zeal for one class of institutions is entirely compatible with an enlightened support of those of another class. Our duties to our own children do not necessarily interfere with a desire to benefit the children of

others, and to improve their opportunities of education. Our deacons, who are charged with an oversight of the poor in the Church, do not exclude from their sympathies the poor in the community, who are outside of their Church. The true principle is for all the friends of education to consider as auxiliaries in the work all institutions of every sort and kind, not absolutely pernicious. On the whole, it is believed that the State system gains rather than loses by our present efforts.

IV. The Centralization of too much power in the Board of Education has been suggested. The reply is that, in the Presbyterian system, the power is with the Church Judicatories, and not with external agencies. When the great controversy was waged between the Assembly's Board of Education, and the American Education Society, in the days of Dr. John Breckinridge, the ground of the Presbyterian objections was that, in a Voluntary Society, the individual managers and agents had all the power, and thus our young men might be brought under dangerous influences. When it was retorted that the same objection rested against the Assembly's Board, the reply was that all the power was in the Presbyteries—who recommended the candidates, and had the entire control of them in all stages of their education. In like manner it may be stated that the Judicatories of the Church have the entire control over the institutions they establish. The Board of Education merely acts as an agent in supplying the feeble institutions with help. It has no share whatever in their internal management, nor has it an oversight in any form, except to see that those, who apply for aid, submit to the conditions established by the Assembly.

V. Another question has arisen in regard to the interference between the two departments of the Board, on the ground that objects so diverse cannot be wisely blended in the operations of one administrative agency. This is a question which the Board willingly and cheerfully leave to the decision of the General Assembly. A few remarks are added to throw light on the connection, theoretical and practical between the two departments.

There is obviously a very close relation between theological and collegiate education, or indeed education in any of the preparatory stages. So far as the use of means has influence in increasing the number of candidates, the character of schools, academies, and colleges has a very important bearing on the ministerial department. The same class of arguments, consisting of appeals to parental responsibilities, a regard to the welfare of the Church, and to the increase of the ministry, the general good of society, &c., are urged in the presentation of either subject. Although the nature of the two subjects does not necessarily require a union, they are still so closely related to each other that they need not be necessarily dissociated. As a matter of practical administration, some of the churches would

not take up collections for the two objects, if separated. In New England, the plan extensively prevails of taking up a collection one year for the American Education Society, and another year for the College Society; and a plan is now apparently approaching to a consummation, which has in view the union of the two Societies. With what success operations in our own Church could be conducted separately is an experiment, which the Board have no objections to see tried, if it be deemed desirable. There are several methods of carrying on operations in the department of schools and Colleges. 1. One is the present method of combining it with the other department. The advantages of this, especially in the infancy of the new department, are unity, simplicity, and economy. The disadvantages are diversion of attention from the original object of the Board, and increased labour in the office. The Corresponding Secretary has thus far conducted the correspondence in both departments; but the increase of labour is now fully one half of the whole, as originally appointed. It is, therefore, evident that some change must take place, either in the way of appointing a new Secretary to do co-ordinately the work in the Office, or in some other way.

2. This leads to a second method of conducting the operations, which is by the appointment of an associate Secretary to take exclusive charge of the new department. The advantages in favour of this plan are those of unity in the general, and of efficiency in the details. The operations in schools, academies, and colleges, are constantly enlarging, and are beginning to require the superintendence and undivided labours of one Secretary. In addition to this, there is every probability that, with God's blessing, the number of candidates will increase and that the other department will require more cultivation and toil than before; and indeed no one man can fail to devote his whole time to it advantageously. On the supposition of two Corresponding Secretaries, labouring together in each department, and yet co-operating with each other by general counsel and work, a decided advantage would be likely to accrue over the present mode of administration.

3. There is still a third mode—which is by separating the two departments from each other entirely, and erecting the school and college department into a new Board. This is the plan our New England brethren have been operating upon until lately, but which they seem about to abandon, on account of the practical difficulties of administering it. It is possible, however, that this plan, under an efficient officer and committee, and put into operation in harmony with the other department in the same Church, might eventually prove the most successful of any. Experience would decide. It is worthy of consideration, in case the plan of a separate Education Board should ever go into operation, whether the cause of Sabbath schools might not be advantageously incorporated among its objects. This cause at present seems scarcely to have a place among our

regular operations, except the supply of books for its benefit, which belongs to the Board of Publication.

The Board reiterate the expression of their opinions, made in 1847, when the department of schools and colleges was first committed to the Board.

"The Board of Education, however, wish it to be distinctly understood by the Assembly, that the suggestion of their own instrumentality is made only from a sense of obligation to the Church. The duties, cares, and responsibilities which primary schools would add to their existing burdens are not sought nor are they shunned. If the Assembly shall, on the whole, judge it best to commit these interests to their care, the Board will, with the divine blessing, labour faithfully and zealously to discharge their additional obligations. If, on the other hand, any other course shall be found better adapted to secure the successful commencement of the great work in view, the Board will most gratefully acknowledge the Providence which has opened a "more excellent way."

With this candid expression of sentiment, the Board refer the whole subject to the judgment of the General Assembly.

CONCLUSION.

The commencement of our educational plans has been on the whole, highly auspicious. There can be no doubt that great good has already been accomplished by our institutions directly and indirectly. So far as our plans are viewed in the light of an experiment, they are regarded with no little interest by other denominations of Christians. The influence of our schools, academies, and colleges in producing a more general conviction of the importance of religion as an element in education, is very considerable. Public opinion will continue to receive a salutary impression in proportion to the future success of our operations. If our Church were to falter now in her efforts to promote Christian education under her own care, infidelity would rejoice, and the men of the world exult over us. The pastor of the Church in which the General Assembly meets this year, uttered the following language at an educational meeting in Charleston, held during the sessions of the Assembly :

"The relation of the General Assembly and of our Board of Education to this subject is very important. The Presbyterian Church asserts the necessity of religion in a system of education. This is the old Christian principle. It is unpopular, we know. The world does not like God. Impenitent teachers do not relish religion, or care to teach it; and many Christians, alas! think their children need not learn about Christ at school. Public sentiment may be against us at the present time; and it may take years to engraft our views and opinions into the public mind. But *our testimony is priceless*. Our witness, before men and angels, is that a Christian man should educate his child in a Christian way, both in the family and in the school. This is faithful witness-bearing, and let us not recede from it. What! Is the child to live for ever, and shall he be trained only for time! God forbid that our Church should ever endorse such a delusion as that. Let us hold fast to our noble, our Christian position. This course of action is not only good for our own Church, but our example will tell upon the public mind. I have heard shrewd worldly men acknowledge that the Assembly was right."

Other denominations are exerting their strength in establishing educational institutions. The Methodists, Episcopalians, Baptists, and Presbyterians of different branches are doing much to promote the education of the young by Conference Academies and Colleges, Diocesan High schools and Seminaries, and Universities on a large scale. The wants of our own Church, like those of every other, are in the direction of Christian education. The world is advancing to a condition of critical and awful interest. All the appliances of religious training are needed to bring up the Church to its mighty work of executing, under God, His gracious purposes throughout the earth. *Preaching the Gospel* and *training the young* are the two most powerful of all instrumentalities that contribute to the world's conversion. The Board of Education feel that these two departments, committed in some humble measure to their agency, should be infused with new life and power; and that from General Assembly, through Synods, Presbyteries, Sessions, family circles, and Christian hearts privately and publicly, a new impulse should be imparted to the work of educating young men for the ministry and of training up youth in "the old paths" and the "good way."

In behalf of the Board of Education,

JAMES N. DICKSON,
President.

C. VAN RENSSELAER, }
WM. CHESTER, } *Secretaries.*

APPENDIX.

ACTION OF THE GENERAL ASSEMBLY ON THE REPORT OF THE BOARD OF EDUCATION.

1. *Resolved*, That in view of the greatness of the office of the Christian ministry, in its origin, its work, and its necessity in the divine economy of salvation, the diminution of candidates in our own and in other evangelical Churches for several years past is deeply to be deplored, especially as the signs of the times, at home and abroad, indicate an increased necessity for a greater number of wise, devoted, and amply qualified ministers. That this necessity is a providential enforcement upon the Church of the injunction of her Great Head, to pray—to pray in private, and in the sanctuary—to pray habitually that He will send forth labourers into the harvest.

2. *Resolved*, That the increase of new candidates during the year, demands our gratitude to God, who alone is able to turn the hearts of the sons of the Church from secular pursuits to the self-denying labour of preaching Christ and him crucified.

3. *Resolved*, That this Assembly, in view of the hopeful signs of increase in the number of candidates, enjoin upon Presbyteries the exercise of great vigilance, to guard against the introduction of the unworthy to a course of preparation for the sacred office; while, at the same time, the cheering hope of a continued increase should by no means cause a diminution of effort to enlarge the ministerial resources of our Church.

4. *Resolved*, That this Assembly approve of the recommendation of the Board to increase the appropriations to candidates, so that those in the academical course shall receive \$80; those in the collegiate, \$100; and those in the theological, \$120; with liberty, in special cases, of increasing the appropriations, on the recommendation of the Presbyteries.

5. *Resolved*, That the Assembly regard Christian training, at all periods of youth, and in all practicable methods, especially by parents at home, by teachers in institutions of learning, and by pastors, through catechetical and Bible classes, according to the injunction, "Train up a child in the way he should go," as binding upon the Church, and as having a vital connection with the increase of the number and the efficiency of the ministry, and of the stability and piety of the Church.

6. *Resolved*, That the efforts of the Presbyterian Church in behalf of schools, academies, and colleges, on a definite religious basis, and under her own care, have met with a success, important in present results and hopeful for the future; and that these operations deserve to be continued and enlarged, with an entire friendliness to all other educational efforts, not positively injurious in their tendency; and especially that institutions under the management of members of our own Church, either privately or in corporations not subject to ecclesiastical supervision, in which religion is duly inculcated, ought to be regarded as entitled to confidence.

7. *Resolved*, That the General Assembly, by affirming the Church to be one of

the parties in education, and by acting on that principle in accordance with the practice of all the Reformed Churches, has never denied the importance of State co-operation in this great work, however defective it may be in some parts of the country; but, on the contrary, rejoices in the general enlightenment of the masses under the public school system, and hopes that all Presbyterians, besides supporting their own institutions, will continue as heretofore, to be known as the sound friends of general education throughout the country, and as the advocates of the introduction of the Bible into the common schools.

8. *Resolved*, That the mode of conducting the operations of the Board in their enlarged scale, be referred to the Board itself, to take such action as may prevent either department from interfering with the other, and as may continue to keep prominently before the churches the education of pious and indigent young men for the gospel ministry.

9. *Resolved*, That the last Thursday of February next, be recommended as a day of special prayer and public instruction on Christian education, and especially with reference to the necessity of an enlargement of the ministerial resources of the Church, and of an outpouring of the Holy Spirit upon our congregations.

[For an account of a very interesting debate which occurred in the General Assembly on these resolutions, the reader is referred to the "*Home and Foreign Record*" of August, 1854.—*Cor. Secy.*]

ABSTRACT OF PAYMENTS.

*Abstract of Payments on account of the Board of Education from 5th May, 1853,
to 5th May, 1854.*

MINISTERIAL EDUCATION.

Expenditures on account of candidates, viz.:			
In their Theological Course,	-	-	\$11,627 60
“ Collegiate do.	-	-	9,880 00
“ Academical do.	-	-	4,191 06
			<hr/>
			\$25,648 66
African Fund,	-	-	25 00
Transferred to General Education Fund by consent of donor,	-	-	1,000 00
Patterson Estate Compromise, &c.,	-	-	588 88

GENERAL EDUCATION.

Expenditures on account of Schools,	-	-	\$3,667 50
“ “ Academies,	-	-	2,964 00
“ “ Colleges,	-	-	5,919 02
			<hr/>
			\$12,550 52
“ Miscellaneous or Teachers' Fund,	-	-	408 25

OFFICE DEPARTMENT.

Corresponding Secretary's Salary,	-	-	\$1,800 00
Treasurer's,	-	-	1,000 00
			<hr/>
			\$2,800 00

AGENCIES.

General Agent's Salary,	-	-	\$1,800 00
Balance due on last year,	-	-	125 04
			<hr/>
			\$1,925 00
Travelling expenses do.	-	-	431 58
Rev. James Wood, D.D., salary,	-	-	1,200 00
“ “ travelling expenses,	-	-	260 00
Rev. Adam Harris, salary for five months,	-	-	388 83
“ “ travelling expenses,	-	-	45 00
			<hr/>
			\$4,194 95

MISCELLANEOUS.

Rent of Rooms,	-	-	\$250 00
Printing Annual Report, Circulars, &c. Proportion to Ministerial Fund, \$167 26; to General Education Fund, 93 26,	-	-	260 52
Part printing Home and Foreign Record, \$164 61; Postages, \$182 00,	-	-	346 61
Care of Rooms, \$22; Stationary, \$39 50; Sundries, \$48 44,	-	-	\$109 94
			<hr/>
			\$987 07
			<hr/>
			\$48,177 78

Of which to Ministerial Education Fund,	\$35,130 75
“ “ General Education Fund,	13,047 03
	<hr/>
	\$48,177 78

TREASURY REPORT.

I. TREASURY AT PHILADELPHIA.

1864, May 6th.	To Cash paid Ministerial Education Fund,	\$59,700 92	1865, May 6th.	Balance in Ministerial Education Fund,	\$7,285 66
"	" General	12,943 74	"	" General	1,598 46
"	" African	26 00	"	" African	1,110 26
"	" Teachers	403 26	"	" Teachers	24 42
					\$10,362 90
Balance in Ministerial Education Fund,	6,169 70	\$43,871 96	Balance in Ministerial Ed. Fund,	30,104 06	
" General	60 71		" General	10,756 03	
" African	1,145 36		" African	60 00	
" Teachers	6 17		" Teachers	380 00	
		7 501 03			41,280 08
		\$41,672 96			\$61,672 96

The undersigned have examined the accounts of William Main, Treasurer of the Board of Education of the General Assembly of the Presbyterian Church in the United States of America, find them correct, leaving in his hands a total balance of seven thousand eight hundred and one dollars and three cents.

Penn., May 16, 1864

II. TREASURY AT PITTSBURGH.

1864, May 6th.	To Cash paid Ministerial Education Fund,	\$2,321 58	1865, May 6th.	Balance as per last report,	\$553 23
Balance,		1,922 63	Cash received during the year,	2794 18	
		\$3,345 41			\$3,347 41

III. TREASURY AT LOUISVILLE, KENTUCKY.

1864, May 6th.	To Cash paid Ministerial Education Fund,	\$1,991 26	1865, May 6th.	Balance as per last report,	\$250 02
Balance,		331 60	Cash received during the year,	2,063 03	
		\$2,323 05			\$2,323 05

The undersigned, Auditor of the Board of Education, having examined the accounts of the Treasurers at Pittsburgh and Louisville, as they appear on the books of the Board, find the balances as follows, viz: at Pittsburgh, one thousand and twenty-two dollars and eighty-three cents, and at Louisville, Ky., three hundred and forty one dollars and eighty cents.

ALEX. OSBOURN.

GENERAL RECAPITULATION.

	Balance, 1864.	Receipts, 1864.	Total Income.	Payments.	Balance, 1864.
Philadelphia,	\$7,260 60	\$30,104 06	\$37,360 71	\$30,790 92	\$6,569 79
Pittsburgh,	653 23	2,704 18	3,357 41	2,824 08	1,022 83
Louisville, Ky.,	260 02	2,063 03	2,323 25	1,991 26	331 80
1 Ministerial Education Fund,	\$,000 91	34,001 26	43,089 17	36,105 76	7,921 42
2 General	1,998 46	10,736 03	12,734 49	12,943 74	90 71
3 African	1,110 80	60 00	1,170 80	26 00	1,146 36
4 Teachers	26 43	600 00	606 42	403 26	6 17
	\$11,260 10	\$65,137 20	\$77,343 44	\$49,177 78	\$9,165 16

EXPLANATIONS 1. The sum of \$1,000, which was originally received into the Ministerial Fund, was transferred by the donor into the General Fund for schools and colleges. This transfer will diminish to that extent the true amount of receipts and payments of the Ministerial Fund, and also the appropriate receipts and payments.

2. The African Fund is a permanent fund, the income only of which is used. Of the balance of \$1,145 80, only \$145 80 can be used. This reduces the total of the balances in all the funds to \$8,166 16.

MEMBERS OF THE BOARD OF EDUCATION.

FIRST CLASS, ELECTED IN 1851.—TERM OF SERVICE WILL EXPIRE IN 1855.

MINISTERS.

Philip Lindsley, D.D.,
 David Magie, D.D.,
 George Potts, D.D.,
 A. W. Leland, D.D.,
 C. W. Shields,
 M. B. Hope, D.D.,
 Wm. W. Phillips, D.D.,
 Wm. Chester, D.D.,

LAYMEN.

Daniel McIntyre,
 Nathaniel Ewing,
 Thomas McKeen,
 Humphrey H. Levitt,
 Frederick V. Krug,
 Joseph Patterson,
 Wm. S. Ridgley, M.D.,
 James H. Fitzgerald,
 James Blake.

SECOND CLASS, ELECTED IN 1852.—TERM OF SERVICE WILL EXPIRE IN 1856.

MINISTERS.

John McCluskey, D.D.,
 S. K. Talmage, D.D.,
 S. Ramsey Wilson,
 J. McElroy, D.D.,
 Wm. L. Breckinridge, D.D.,
 S. Williamson, D.D.,
 Phineas D. Gurley, D.D.,
 Samuel D. Alexander.

LAYMEN.

Alexander Osbourn,
 Henry Potter,
 Samuel Hepburn,
 Thomas Henderson,
 J. D. Reinboth,
 Mark Hardin,
 Gilbert T. Snowden,
 Patrick Murphy,
 Grigsby E. Thomas.

THIRD CLASS, ELECTED IN 1853.—TERM OF SERVICE WILL EXPIRE IN 1857.

MINISTERS.

John Hall, D.D.,
 Nicholas Murray, D.D.,
 A. Macklin, D.D.,
 William S. Plumer, D.D.,
 W. B. McIlvaine,
 J. McDowell, D.D.,
 J. N. Campbell, D.D.,
 Francis D. Ladd,

LAYMEN.

Archibald Robertson,
 Singleton A. Mercer,
 Matthew Newkirk,
 Joseph B. Mitchell,
 William Harris, M.D.,
 William Nisbet,
 George Sharswood,
 Andrew Harris.

FOURTH CLASS, ELECTED IN 1854.—TERM OF SERVICE WILL EXPIRE IN 1858.

MINISTERS.

Francis Herron, D.D.,
 William Neill, D.D.,
 Joseph H. Jones, D.D.,
 E. P. Rodgers, D.D.,
 Francis McFarland, D.D.,
 Robert Watts,
 William H. Green,
 John Miller.
 C. Van Rensselaer, D.D., *ex. off.*

LAYMEN.

James Lenox,
 William Maxwell,
 James N. Dickson,
 Stephen Colwell,
 Jos. P. Engles,
 Eugenius A. Nisbet,
 James Dunlap,
 John J. Bryant,
 Wilfred Hall.

OFFICERS OF THE BOARD OF EDUCATION.

James N. Dickson, *President*.
 John McDowell, D.D.,
 James Dunlap,
 Wm. Harris, M.D., } *Vice-Presidents*.
 C. Van Rensselaer, D.D., *Corresponding Secretary*.
 Wm. Chester, D.D., *Associate Secretary and General Agent*.
 F. D. Ladd, *Recording Secretary*.
 William Main, *Treasurer*.
 Joseph B. Mitchell,
 S. A. Mercer, } *Auditors*.

The Board meet on the first Thursday of every month, at 4 o'clock, P.M.

EXECUTIVE COMMITTEE.

James N. Dickson, <i>Chairman</i> ,	James Dunlap,
William Neill, D.D.,	William Harris, M.D.,
C. W. Shields,	Alexander Osbourn,
Robert Watts,	Wilfred Hall,
F. D. Ladd,	George Sharswood,
C. Van Rensselaer, D.D., <i>ex. off.</i> ,	Joseph B. Mitchell,
William Chester, D.D., <i>ex. off.</i> ,	William Main, <i>ex. off.</i>

The Executive Committee meet every Thursday, at 8½ o'clock, P.M.

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies, and Colleges, &c., may be addressed to the Rev. C. VAN RENSSELAER, D.D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be addressed to WILLIAM MAIN, Esq., *Treasurer*, 265 Chestnut Street, Philadelphia.

Payments may also be made to Mr. Wm. Rankin, Jr., Mission House, New York; Messrs. Leech, McAlpine & Co., Pittsburg; Mr. A. Davidson, Louisville, Kentucky.

Addresses or Sermons on the subject of Education, *Reports* of State superintendents, of committees or of trustees of schools, academies, and colleges, *Catalogues* of literary, scientific, or theological institutions, or any *documents* bearing on this general subject, will be thankfully received at the Presbyterian Education Rooms, No. 265 Chestnut Street, Philadelphia. A suitable acknowledgement will be made, as far as possible, of all such favours.

RULES AND REGULATIONS OF THE BOARD.

Ministerial Education.

THE special attention of Presbyteries, Teachers, and Candidates, is called to these rules, which refer to the department of Ministerial Education, inasmuch as difficulties and delays, both in the reception and quarterly payments of students, as well as other inconveniences, sometimes occur through inattention to them.

I. ON THE RECEPTION OF CANDIDATES.

ART. 1. Every person looking forward to the ministry, is required to present the testimonials of a Presbytery before he can be assisted by the Board.

ART. 2. If any young man wishes to avail himself of the aid of the Board, he should make known his desire to his pastor, or some member of the Presbytery to which he would naturally belong, who, if he approves of it, shall make application to the Presbytery for his examination.

ART. 3. The examination shall be on his personal and experimental piety, on his motives for seeking the holy office of the ministry, on his attachment to the standards of the Presbyterian Church, in relation to his general habits, his prudence, his studies, his talents, his gifts for public speaking, his disposition to do all in his power to maintain himself, and his willingness to observe the rules of the Board.

ART. 4. An Education Committee, appointed by the Presbytery, may examine and recommend applicants during the interval of the meetings of the Presbytery; and the appointment of such a Committee has been found by many Presbyteries highly expedient, not only to meet exigencies that may arise, but especially for the purpose of corresponding with, and watching over the education of students.

ART. 5. If the examination be sustained, a detailed report shall be made to the Board by the Stated Clerk, or the Chairman of the Education Committee of the Presbytery, of the name of the applicant, his age, residence, church-membership, place of education, progress in his studies, need of aid, piety, promise, and whatever else may seem proper.

FORM OF THE REPORT OF A PRESBYTERY.

At a meeting of the Presbytery of _____ held at _____ on the _____ day of _____ 18____, the person whose name is given in the following report, having been examined in conformity with the plan submitted by the Board of Education of the Presbyterian Church, is hereby recommended to receive aid from its scholarships.

_____, *Stated Clerk.*

Name.	Age.	Residence.	With what church connected.	Stage of education.	Place of study.	Lowest amount required.	To whom appropriations to be sent, and to what place.

[When the Report is made by the *Education Committee*, the above form may be altered to correspond.]

ART. 6. No person shall be received by the Board unless he has been a member in regular and good standing in some Presbyterian church at least twelve months; and in addition to giving good evidence of his capacity for the acquisition of knowledge, he must have spent at least three months in the study of the Latin language.

ART. 7. Applicants will be received under the care of the Board at any of its regular monthly meetings; and, as a universal principle, the Board will refuse to receive no one who has been regularly recommended by a Presbytery, in conformity to these rules.

ART. 8. When a student, who has been pursuing, under the care of the Board, his studies preparatory to the ministry, shall be ready to enter the theological seminary, he must submit to an examination by his Presbytery on all the points required by the form of Government. And if such examination be sustained, he shall thenceforth, and not till then, be considered officially a candidate for the ministry.

Previously to entering upon theological studies, all young men who have the ministry in view shall be regarded simply as students on probation, under the general watch and patronage of the Presbyteries.

[The Board would respectfully say, that the recommendation of a young man is so solemn an event to himself, and involves so deeply the character of the Church and the success of the cause of Education, that it demands the most serious and deliberate consideration; and if the application be of doubtful expediency, it should be postponed till a full and satisfactory trial can be made.]

II. ON SCHOLARSHIPS AND APPROPRIATIONS.

The Board act upon the principle, that the Church is bound to make provision for the education of such of her sons as are called of God to the work of the ministry, and are in circumstances to require her aid; and also, that those who receive her aid shall, at stated intervals, prove themselves entitled to it. The Board desire to rest this relation between the Church and her sons on the ground of mutual obligation and responsibility.

ART. 1. The appropriations of the Board are made under the form of *scholarships*, with the purpose of bearing witness, on behalf of the Church, to the importance of high literary attainments in all who have the ministry in view, and to the necessity of possessing these attainments as a condition of securing and retaining the scholarships.

The scholarships are intended to express, on behalf of the candidates, the equivalent returned to the Church in the form of a adequate literary and theological preparation for the sacred office.

ART. 2. No student shall receive the avails of a scholarship, until the testimonials of his Presbytery are received by the Board; and new testimonials will always be required at the commencement of the theological course.

ART. 3. Every person on a scholarship, shall forward, or cause to be forwarded, quarterly, a report from his teacher, showing his standing for piety, talents, diligence, scholarship, prudence, economy, health, and general influence, and no remittance shall be made to any until such report is received.

ART. 4. Appropriations shall be made quarterly, on the first Thursday of February, May, August, and November. When any one is recommended by a Presbytery at a period intervening between the quarter-days, his first appropriation shall be a proportional part of the quarterly allowance.

ART. 5. The maximum of scholarships shall not, in ordinary circumstances, exceed one hundred and twenty dollars to theological students, one hundred dollars to collegiate students, and eighty dollars to academical students.

ART. 6. No payment shall be made in advance.

ART. 7. Tuition and boarding shall always be first paid out of the appropriations, and the Board will, in no case, be responsible for *debts* of students.

ART. 8. As the scholarships of the Board necessarily fall short of the entire wants of the students, or the friends of each, and the student himself will be expected to make all proper exertions in assisting to defray the expenses of his education.

III. GENERAL RULES AND REGULATIONS.

ART. 1. Every student shall be considered as under the pastoral care of the Corresponding Secretary of the Board, and of the Associate Secretary and General Agent.

ART. 2. Every student is required to pursue a thorough course of study, preparatory to the study of theology; and when prepared, to pursue a three years' course of theological studies.

ART. 3. If, at any time, there be discovered in any student, such defect in capacity, diligence, prudence, and especially in piety, as would render his introduction into the ministry a doubtful measure, it shall be considered the sacred duty of the Board to withdraw their appropriations. Students shall also cease to receive the assistance of the Board, when their health shall become so bad as to unfit them for study and for the work of the ministry; when they are manifestly improvident, and contract debts without reasonable prospects of payment; when they marry; when they receive the assistance of any other Educational Board or Society; when they fail to make regular returns, or cease, by a change of circumstances, to need aid.

ART. 4. If any student fail to enter on or continue in the work of the ministry, unless he can make it appear that he is providentially prevented, or cease to adhere to the standards of the Presbyterian Church, or change his place of study, contrary to the directions of the Executive Committee, or continue to prosecute his studies at an institution not approved by them, or withdraw his connection from the Church, of which this Board is the organ, without furnishing a reason which shall be satisfactory to the Executive Committee, he shall refund with interest, all the money he may have received of this Board.

ART. 5. When any student shall find it necessary to relinquish study for a time, to teach or otherwise increase the means of support, he shall first obtain the consent of the Executive Committee; and if he shall not be absent from study more than three months, his appropriations will be continued; but if longer, they will be discontinued, or continued in part, according to circumstances.

ART. 6. The periodicals of the Board shall be sent, gratis, to all students, who desire to receive them.

ART. 7. When the official relation between the student and the Board ceases, or is about to cease, he is expected to notify the Board in due time, stating the reason.

ART. 8. When a student has ceased, for a period longer than a year, to receive aid from the Board, he shall be required to present new testimonials from his Presbytery, or his Education Committee, before his name can be restored to the roll.

ART. 9. The reception of an appropriation by a student shall be considered as expressing a promise to comply with all the rules and requisitions of the Board.

ART. 10. As all intellectual acquisitions are of comparatively little value without the cultivation of piety, it is affectionately recommended to every candidate to pay special attention to the practical duties of religion; such as reading the Scriptures; secret prayer and meditation; attendance on religious meetings on the Sabbath and during the week; endeavours to promote the salvation of others; and the exhibition, at all times, of a pious and consistent example.

IV. ON AUXILIARIES.

ART. 1. Every Presbytery is considered an auxiliary to the Board, so far as that relation is implied by the transmission of an annual report of their Education operations to the Board, as the organ of the General Assembly. [This is according to a standing order of the Assembly, of long continuance, and is made with the view of embodying in the Annual Report to the Assembly, all that is done by the Church on the subject of education.]

ART. 2. Those Presbyteries which co-operate directly with the Board by the adoption of these regulations and in the collection of funds for the general treasury, shall be entitled to claim aid for all the candidates regularly received under their care, however much the *appropriations* necessary may exceed the *contributions* of said Presbyteries.

General Christian Education.

UNDER the following rules and regulations, the aid extended by the Board to institutions of learning, shall, in all ordinary cases, be applied to assist in making up the deficiency in the salary of the *instructors*.

I. PRIMARY SCHOOLS.

ON THE ORGANIZATION OF THE SCHOOL.—1. Every school applying for aid to the Board of Education, must be under the care of the Session of a Presbyterian Church; and be subject to the general supervision of the Presbytery.

2. In addition to the usual branches of elementary education, the Bible must be used as a text-book for daily instruction in religion, and the Shorter Catechism must be taught at least twice a week.

3. The teacher must be a member in good and regular standing of the Presbyterian Church.

4. The school must be opened with prayer and reading of the Bible; and singing, as far as practicable, must be taught in the schools, and united with the other devotional exercises.

ON APPLICATION FOR AID.—1. All applications must be approved by the Presbytery, or its Education Committee.

2. Such applications must state to the Board of Education what amount has been raised, or is expected to be raised, for the purposes of the school; and what amount is needed from the Board. Also the number of scholars in the school.

3. The application must be renewed through the Presbytery annually, if aid is needed.

APPROPRIATIONS.—1. The maximum of appropriations from the Board, shall not, in ordinary cases, exceed \$75 per annum, and it is expected that in many cases a less amount will be sufficient.

2. An annual deduction will be made on the amount of the appropriation according to the prosperity of the school.

3. Appropriations shall be paid semi-annually on the reception of a report from the session of the church, giving the statistics and stating the financial and general condition of the school.

II. ACADEMIES.

The above rules shall apply, *mutatis mutandis*, to academies under the care of Presbyteries. The amount of appropriations to academies shall be determined by the Executive Committee, according to the circumstance of each case.

III. COLLEGES.

1. Every College applying for aid to the Board of Education, must have an ecclesiastical connection with the Presbyterian Church: and the Bible and the standards of the Presbyterian Church must be used as books for instruction in the truths and duties of religion.

2. Appropriations shall be paid semi-annually on the reception of a report from the Trustees, giving the statistics and stating the financial and general condition of the College. The amount of appropriations shall be determined by the Executive Committee, according to the circumstances of each case.

IV. MISCELLANEOUS AND TEACHERS' DEPARTMENT.

When the aid of the Board is desired for *students* in schools, academies, or colleges, *not having the ministry definitely in view*, it shall only be granted on HIGH TESTIMONIALS from two ministers and an elder of the Presbytery. 1st, of previous religious training; 2d, of moral character; 3d, of intellectual capacity; 4th, of diligence and desire of knowledge. The rules of the Board relating to persons who have the ministry in view, shall apply to these cases, so far as the difference of circumstances will admit. The amount of aid usually granted in this department, is \$50 per annum.

CIRCULAR, PREPARED FOR THE DAY OF SPECIAL PRAYER, 1854.

A DAY of *special prayer* has been appointed by the General Assembly, in reference to the *increase of candidates for the ministry*. The following is the resolution, recommending the observance of the day :

“*Resolved*, That the lamentable dearth of candidates in the Church, while the call both from the Home and Foreign fields is becoming more frequent and pressing, is the subject of serious alarm ; involving great responsibilities on all concerned, and demanding in the most urgent manner the immediate and particular attention of ministers, elders, parents, and pious young men ; and the Assembly express the opinion that constant and earnest prayer should be made to the ‘Lord of the harvest,’ both in public and private, until a gracious answer is given in His holy providence ; and that the last Thursday of February next, be recommended as a day of *special prayer* and public instruction on this subject in all our churches.”

On so solemn an occasion, and on so important a subject, a few thoughts may be acceptable to our brethren. May God give them efficacy in arousing attention, and in awakening a sense of personal accountability !

I. The NECESSITY of a day of special prayer is obvious from the circumstances of our low estate.

The statistics of our candidates for the ministry summon the Church to the mercy-seat, with an urgency of appeal, which no intelligent and zealous Christian will resist. The number of theological students in our different seminaries for the last ten years, has been as follows :

1844	.	.	.	244	1849	.	.	.	250
1845	.	.	.	257	1850	.	.	.	241
1846	.	.	.	255	1851	.	.	.	254
1847	.	.	.	258	1852	.	.	.	267
1848	.	.	.	246	1853	.	.	.	240

The average for these ten years is 251.

The number for the *present year* is substantially thus :

Princeton, New Jersey,	.	.	.	.	.	.	108
Alleghany, Pennsylvania,	.	.	.	.	.	.	53
Union, Virginia,	.	.	.	.	.	.	25
Columbia, South Carolina,	.	.	.	.	.	.	38
New Albany, Indiana,	.	.	.	.	.	.	4
Danville, Kentucky,	.	.	.	.	.	.	23

Total for 1854, 251

It will be seen that, although the number is a little better than last year, there is no decided and substantial increase ; that there still continues to be a lamentable lack of service on the part of our pious youth ; and that the number for 1854 is but up to the average of the last ten years. During this period of stationary statistics, there has been an increase of at least six millions to our home population, with greatly increased difficulties in evangelizing it ; and the developments in the foreign field have been unparalleled. Awful as this calamity is, in relation to the unfulfilled work and duty of the present generation of Christians, its influence will pass on from year to year, entailing woe and evil on a still wider and more fearful scale. It is obvious that there are strong reasons to justify the Assembly in calling upon the churches to *pray* in a special manner to the Lord of the harvest.

II. The NATURE of special prayer partakes of the qualities of true prayer in the general. The very observance of a special day for a special object implies, however, prayer *more earnest* than common. A great aim demands the whole heart

—the warm, compassionate, enlarged struggles of a soul very earnest in the presence of the All-seeing. Lukewarm supplications are out of place in an emergency. Special prayer must be vehement prayer. It should be also *more prolonged* than ordinary prayer. Why appoint a time and a season, unless to “seek the Lord and His strength” with supplications, frequent, prolonged, persevering? Although length of prayer is of itself no warrant of an answer, yet when joined with fervour, it shows an intenseness of purpose which the Lord loves to recognize in his saints. Special prayer is, of course, more *definite* than ordinary prayer. It has a singleness and directness of desire which characterizes all its upward glances and utterances. One burden rests heavily upon the heart; and in the present case, how great the burden! The Church of Christ is suffering from the want of holy, consecrated youth, to fill the ranks of her ambassadors. “Help, Lord, for the godly man ceaseth; the faithful fail from among the children of men.” Here is burden enough to seek relief from God. “The harvest truly is great, but the labourers are few.” The one chief, prominent petition is, that “the Lord of the harvest would send forth labourers into his harvest.” Special prayer should also awaken *more penitence and contrition of spirit*. The more earnest, persevering, and definite petitions are at the throne of grace, the more will they ordinarily excite grief in the humbled soul—grief for past insensibility, inadequate views of duty, neglect of performances, general want of fidelity, and special deficiency in prayer and service about the work in question. More *dependence* belongs to special prayer. Faith is the essence of acceptable supplication. When a great public want summons the Church to the throne of the heavenly grace, confidence in God should be in strong exercise. Unbelief is a great sin, and never a greater one than when defiling the worship of the soul in the act of special prayer.

III. The OBJECT of the recommended observance is to secure the outpouring of the Holy Spirit upon our youth. The *want* is the lack of candidates; the *remedy* is in the grace of God. The object of invoking the descent of the Spirit is to secure renewing and sanctifying grace for the rising generation; and in particular, that many may be called into the ministry. God alone can do the work to be done. There may be, and there must be, planting and watering; but the increase must come from a greater than Paul or Apollos. The number of youth in American colleges is, in round numbers, 25,000; in academies, 250,000; and in schools, 4,000,000. This immense aggregate of human mind in a formative state, needs the power of God to baptize it into eternal life. Without this holy omnipotence, it must become corrupt, and be a source of corruption; itself dying and smiting others dead. The hope of our youth is in *converting grace*. But beyond this, the Church seeks another baptism for many of them, even that which will inaugurate them into office of the ministry of reconciliation. This high display of the divine prerogative is made in answer to prayer. The Lord of the harvest, who causes immortal mind to become ripe for heavenly gathering, will send forth reapers, when his saints obey the appointments of his word. It is in vain to employ incidental instrumentalities—well ordered though these be—unless the Spirit comes down upon our youth and claims them for God, the Church, and the ministry. The great object, therefore, in the approaching season of special prayer, is to invoke the *presence of the Spirit* in our institutions of learning and at our firesides, in order that our youth may be renewed in the image of God, and many of them designated to serve him in the sanctuary.

IV. The HOPEFULNESS of special prayer is an encouragement to the Church to engage in the duty. Has not our blessed Lord so worded the precept, as to imply that the right kind of prayer for labourers will insure his sending them into the harvest field? That glorious text in Matt. ix. 38, like the Urim and Thummim, is the very oracle of God, giving a response of light to every consolation of faith, and distinctly intimating both duty and reward to every adoring believer. The Bible has never given plainer and more direct instruction on any subject than on this very one, the increase of the ministry. His own declaration assures us that prayer for labourers is according to his will; and our hope of an answer is through “the confidence that we have in him, that if we ask anything according to his will, he heareth us.” The gifts of the Spirit are communicated with a munificence of condescending love, unknown to the exercises of all human experience; for “if

ye, being evil, know how to give good things unto your children, *how much more* shall your Heavenly Father give the Holy Spirit to them that ask him." Observe, the *gift* is the glorious one of the Spirit; the *willingness* with which it is given, is "much more" than that of parental love, and it is given to them that "*ask*" him. Can any followers of Christ, looking at the Scriptures, doubt? "O ye of little faith, wherefore do ye doubt?"

But the providence of God accords with the word of his grace. Many a pious father and mother have had their petitions answered in the conversion of a beloved son, and in his call to the gospel ministry. Special prayer has abounding memorials of God's rich grace. Hannah, a pattern of mothers, has had in Divine Providence, many mothers to follow her example of consecration, and God has given, through them, many Samuels to his Church.

The instances of answer to the special prayers, offered in behalf of young men in Colleges, &c., have been very numerous, and very marked and wonderful. Revivals of religion have followed the observances of this particular day in a manner that confounds unbelief. It has been estimated that nearly one-half of all the ministers in some of the New England States have been converted in College revivals. Outpourings of the Spirit have frequently commenced in the midst of the public religious services. The reader is referred to an article in the fourth volume of "*Home, School, and the Church*," just issued, and to preceding volumes, for a few details, which will repay perusal. The hopefulness of prayer for the increase of the ministry receives its sanction from the word and the ways of God. Scripture and Providence are its glorious witnesses.

V. The DUTIES connected with special seasons of prayer, deserve a pious remembrance. We shall mention three. One is, the duty of *continuing to pray* after the particular season of special prayer is over. If the object sought is sufficient to justify the observance of a particular day for the common and united supplications of the churches throughout the length and breadth of the land, surely it ought to have a place in the daily heart-prayers of individual Christians. There are times of emergency on this and all subjects; but the duty of praying to the Lord of the harvest has claims upon the regular and affectionate devotions of the closet. At any rate it will not be questioned that every Christian in the land should continue to pray for the specific object before us, *at least* until the present emergency has ceased, and "until these calamities be overpast." It is to be feared that too many content themselves with feeble, or it may be strong, petitions to God on the particular day designated, and then abandon or intermit the remembrance of our Church's wants, and of our Saviour's precept. Brethren, will it be, can it be, denied that to *continue in prayer* is one of the implied duties growing out of the very observance of the specially appointed season? Let us "continue instant in prayer."

Another duty devolving upon the Church, in view of the present emergency, is the duty of *labouring for the cause*, which is the subject of our anxieties and prayers. The petition "Give us this day our daily bread," implies the obligation to use all the means in our power to procure subsistence. To pray for an increase of ministers, and to do nothing that tends to promote it is an inconsistency of Christian practice which religion cannot sanction. Among the things that may be *done*, are such as the following:—Instruction of the people from the pulpit, on the great topics relating to the Christian ministry; attention to the young on the part of ministers, with a view to the selection of promising youth for an education; the consecration and training of children for the glory of God and usefulness in the Church; the collection of funds for indigent candidates under the care of the Board of Education; public provision for the education of our youth in religious institutions, where their minds may become imbued daily with divine truth; in short, the use of all means tending to exalt the ministry, and awaken the conscience and energies of the Church in reference to its perpetuation, flows directly from "the assembling of ourselves together" in special prayer to the Lord of the harvest. The zealous labours which accompany prayer, are the best proofs of the sincerity of Christian devotion.

Watching for results is another of the duties of a prayerful spirit. "Continue in prayer, and watch in the same," is an injunction of divine wisdom. A carelessness about results shows an indifference to the object asked. "Watch and pray." "Praying and watching thereunto with all perseverance." There is

deep meaning in patient waiting, in the workings of faith looking for results, in the anxieties of a soul that seeks an answer in the outpourings of grace, and in the developments of Providence.

Brethren in the ministry and in the eldership; fathers and mothers at the heads of households; pious youth ready to enter upon the active scenes of life; this subject has solemn responsibilities to us all. How great an interest did our Lord and Saviour Jesus Christ take in it! He was himself a minister. He called, and taught, and prayed for, and sent out ministers. Among his last messages of comfort and love, were the sweet words to his apostles, recorded in the sixteenth and seventeenth chapters of John. His last command before leaving the world, contemplated the preaching of the gospel "to every creature;" and, as if still more to magnify the ministerial office, he enumerates pastors and teachers among the ascension gifts bestowed upon the Church from the throne of his glory.

May the Spirit of all grace enable the Church to bear upon its heart the *perpetuation of the ministry of reconciliation*, and to labour to train it as to character, in all piety, wisdom, energy, and self-denial, and as to numbers, to send forth a band, in God's name, sufficient to conquer the world unto righteousness!

THE DAY OF SPECIAL PRAYER—may its results be held in everlasting remembrance! "Pray ye the Lord of the harvest, that He will send forth labourers into His harvest!"

A PASTORAL LETTER TO CANDIDATES FOR THE GOSPEL MINISTRY.

Issued by the Board of Education of the Presbyterian Church.

PRESBYTERIAN EDUCATION ROOMS, PHILADELPHIA.
February, 1854.

DEAR BROTHER:—Allow us, in the discharge of official duty, and with the freedom and affection of Christian intercourse, to direct your meditations for a short time, to a subject which might claim a discourse, rather than a letter—CHRIST, THE MODEL AND HELP OF THE CANDIDATE FOR THE MINISTRY.

Halyburton, on his dying bed, exclaimed, "Oh! that the ministry of Scotland may be left from destroying the kirk of Scotland!" The best security of the Church in every age, is to have her candidates and ministers imbued with the spirit, grace, and power of Christ.

1. Christ is the model and help of the candidate, in the primary work of PERSONAL RELIGION. "He was holy, harmless, undefiled, and separate from sinners." Perfect holiness, like a divine effulgence, shone through his human nature. Made under the law, he obeyed its requirements, and fulfilled all righteousness. His unspotted life is the practical standard of moral excellence, and a perpetual plea for holiness in all his disciples and ministers. Official rank in the Church, or the prospect of soon possessing it, confers no exemption from self-examination or holy concern; but, on the contrary, urges to it. A man who preaches salvation to others, may be, alas! himself a castaway. Pardon and acceptance are found only in the Mediator between God and man. "Being justified freely by his grace, through the redemption that is in Christ Jesus." Christ is necessary to the candidate, in securing, in retaining, and in confirming the evidence of a gracious state. For it is "through Him that we have access into his grace wherein we stand, and rejoice in hope of the glory of God."

Piety begun, will, if genuine, increase in vigour; but only in virtue of a union to Christ. Sanctification is the work of the Spirit, but of the Spirit working within those who receive their title in the Redeemer of God's elect. "Ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God." All true religion, since the fall, has been nurtured by faith. It is one of the worst evils of "philosophy falsely so called" to remove Christ from the daily workings of religious experience, and to tempt the soul to rely upon itself, instead

of divine power. Christ is the believer's righteousness and sanctification. Each and all, candidates and ministers, should strive to make him their model and their hope in the religious life, exclaiming with Paul, "Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Then would salvation be written on the walls of the sanctuary, and praise upon its gates.

II. Christ is the model and help of the candidate in HIS CALL TO THE MINISTRY. Our blessed Lord was commissioned from heaven, in the counsels of eternity, to carry on the covenant work of redemption. He came, in accordance with the divine decree, "Lo, I come; in the volume of the book it is written of me, to do thy will, O God." At his public inauguration into office, by the baptism of John, a voice from heaven declared, "This is my beloved Son, in whom I am well pleased." The divinity of his call was the glorious sanction of his work. And all who follow him in proclaiming the gospel, must possess, as their authority, a divine commission. Piety, although an indispensable qualification for the sacred office, is not the only passport to an entrance upon its functions. Accompanying all gifts and graces, there must be the inward conviction that the individual is divinely designated to this particular calling. It not unfrequently happens that the question of personal duty is of no easy solution. Even after it has been once settled with apparent satisfaction, difficulties and temptations occur to reopen its discussion with painful perplexity. To whom can the candidate look, in his doubts and fears, but to his Saviour? "The Lord of the harvest" alone has the right to "send forth labourers into his harvest;" and his sovereign authority over this high subject he will not, any more than his omnipotence, delegate to a mortal. He invites his disciples always to him in their difficulties. Prayer must be offered; rational self-examination be instituted; and the indications of Providence and grace reviewed with care. In such an exigency, there is no friend like Christ. "When he ascended up on high, he led captivity captive, and gave gifts to men;" and he gave apostles, prophets, evangelists, pastors, and teachers. He exercises exclusive control in commissioning ambassadors, as among the prerogatives of the King of Zion. It is of infinite moment to the student to have an assurance of being in the path of duty. "A divine call to the ministry is *everything* to the candidate. Let him, therefore, not move a step without it; else he may damage his reputation, involve himself in extreme difficulty, and embitter the whole of life, and above all, sow his dying pillow with thorns! Let your appointment to the Christian ministry be *divine*, not human, and originate, not from earth, but from heaven. Then 'God will bless you and make you a blessing; you will walk in the light by which the blessed Redeemer himself surrounds you, and be the highly-favoured instrument of conveying divine light to others.'

III. Christ is the model and help of the candidate in HIS PREPARATIONS FOR THE SACRED OFFICE. Our Saviour took time—with reverence be it spoken—in qualifying himself for his great work. He grew in wisdom and in favour, with God and man. His human nature was developed by meditation, self-discipline, prayer, and mature preparation. Instead of hastening into the public functions of his office, he abode his time; and can it be doubted that that time was spent in diligent mental and moral advancement, preliminary to the great work of redemption? O, that all students would learn to know the grace, as well as the wisdom of *waiting*, and that they would look to Christ as the model of mature attainment and thorough preparation!

Christ is the "Prophet" of his people. It is his office-work to teach, to lead the mind into truth, to communicate right moral discernment and to fortify against error. Doddridge used to affirm that he never studied to such advantage, as when refreshed by communion with Christ. Is not this the experience of every pious student in our colleges and seminaries? There is no aid in the acquisition of true knowledge like that afforded by the Spirit of God. The right *temper of mind* in conducting investigations, especially theological, is derived from intercourse with Him, who was "the way, the truth, and the life." The great end of learning is most effectually retained in the soul by thoughts of the Redeemer. *Clearness of intellectual vision* is secured, in reference to the knowledge of the Bible. "Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?" *Diligence* in pursuing our studies, and in "redeeming the time," is inculcated by the precepts of the religion of

Christ. In short, if there be any occupation which needs the sympathy and aid of the Master, it is that of the student preparing for the work of the ministry.

Literary pursuits are snares to piety, and the heart must keep a watch over them. The errors and heresies in the Church have been the offspring of unsanctified learning. And no period, since the Reformation, requires more vigilance than the present, in order to prevent the contamination of students by the teachings of crafty philosophers and open errorists. To look to Christ as your model, and to rely upon him for conforming to it, will be your best security, dear brother, for the sanctification of your attainments, and the consecration of your intellect to the glory of Him, who hath called you.

IV. Christ is necessary to the candidate in REGULATING HIS INTERCOURSE WITH OTHERS. The character of Christ illustrates every grace. Meek, patient, condescending, sociable, kind, instructive, loving, the complete circle of virtues irradiated his presence, and the majesty of his mission flashed forth from the centre-glory for them all.

Many eyes are directed towards the young student on account of the prominence of his profession, and the censoriousness natural to corrupt human nature. How important for him to study Christ as a perfect model of social intercourse. To say nothing of intercourse with the world, the example of a candidate for the ministry among his fellow-students and companions needs the careful regulation of Christian principle. A College, or a Theological Seminary, affords severe tests of character. Temptations exist everywhere. Young men, in the glow of ingenuous years, are often liable to injury—all unconsciously—from the influences of unguarded social intercourse. Without entering into particulars, we will only say, that the best protection from all such dangers is to live near to Christ. He is our great exemplar. In following Him, we shall not only avoid injuring others and being injured ourselves, but our whole intercourse may be precious and edifying in its influence.

V. Christ is the help of the candidate in TRIALS AND SORROWS. Whilst preparation for the ministry opens many sources of true delight, it does not reverse the decree of Providence, that man's inheritance is "full of trouble." Inward grief and outward trials are the allotment of our earthly condition. Most candidates have to endure hardships, even in securing the means of subsistence during their preparation for the ministerial office. But how less severe than those of Christ himself, in his mission of love! "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head;"—distinctly intimating that his mode of life was precarious, and far from possessing the comforts or the certainties of a regular maintenance. "The women," who followed him, "ministered unto him of their substance." Our Lord had all kinds of sorrow, the sorrows of sin excepted, in greater abundance than any of his disciples and servants. The scoffs and jeers of Pharisee and Sadducee; the rejection of his claims as Messiah; the comparative unprofitableness of his ministry; the stupidity and ingratitude of the people in view of his miracles and teachings; the agony and bloody sweat—the trials—the buffetings—the crucifixion! "He was a man of sorrows, and acquainted with grief." And every sorrow was sanctified to the perfect discharge of the office of Mediator. "Though he were a son, yet learned he obedience by the things which he suffered." Great moral purposes are likewise secured by the sufferings of every candidate and of every minister. Glory be to the name of Christ, he loves to sympathize with his faithful servants! "In all their afflictions, he is afflicted." He invites them to rest their burden upon his own Almighty arm. He is the sure support and stay of all that put their trust in him. Says Melancthon, "Trouble drives me to Christ, and Christ drives away trouble." The Apostle Peter says, "Casting all your care upon him, for he careth for you." Lord, be thou our model in suffering, and thou our help in enduring!

VI. Christ is necessary to the candidate in INSPIRING HIM WITH COMPASSION FOR THE SOULS OF MEN. One of the pre-eminent traits in a Christian ministry is an interest in the eternal welfare of others. The world knows nothing of this spirit. Philosophy cannot teach it, and hypocrisy can but feebly imitate it. It is the "unction from the Holy One," the baptism from on high, that alone can call forth the gracious exercise of spiritual sensibility. Our Lord "came to seek and to save that which was lost." Salvation was the great purpose of his life and death. He preached salvation to all classes, especially to the poor. He was ever

intent on the objects of his mission of mercy. He taught and he wrought for the welfare of souls—of immortal souls. So must the Christian minister ever do. He must be “as one that serveth.” The master-passion of the heart, in all official work, must be the good of others. He must be ready to exclaim with Paul, “God hath committed unto us the ministry of reconciliation. Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you, in Christ’s stead, be ye reconciled to God.” This spirit of compassion for sinners ready to perish, is the product of faith in the Lord Jesus Christ, and it must be nurtured and invigorated by faith. Communion with, and dependence upon, the Saviour, is the great method of imbibing his love, and of doing his work. A Church must wither away and perish, that encourages any to enter her pulpits with hearts unconcerned for the destiny of immortal souls. Where else but in the life of Christ, and at the foot of his cross, can spiritual zeal repair its wastes, and be continually reinvigorated for holy service?

VII. Christ is the model and the help of the candidate in living to glorify God. The ruin which sin has made in the world is visible in the exaltation of the creature above the Creator. Grace, in re-establishing God’s dominion in the soul, still has to contend with lingering corruption, which tempts and taints all our desires, and aims, and motives. In contrast with this degradation, Christ exhibits human nature aspiring with ceaseless love after the glory of the King of heaven. “Not my will, but thine be done,” was the witness of the Saviour’s life. Every word spoken, every miracle performed, every prayer offered, every trial and agony endured, bore relation to the glory of his heavenly Father. “I have glorified thee on earth; I have finished the work thou gavest me to do.” How important for a candidate and a minister to learn of Christ “the chief end of man,” and to strive to glorify God, whether in life or in death! And as Christ is the model of this holy attainment, so is he our help in making it our own. May the Saviour’s grace mortify the self-seeking, and the low, sinful ambition of the human heart, and imbue all candidates and ministers with an earnest longing to promote the glory of God in all that they do or suffer!

In concluding this pastoral letter to our young brethren in the Lord, we pray that each, in particular, may duly consider its contents; and exalt Christ as a model and a help in preparing for the office of the gospel ministry.

We are affectionately,

Yours in Christ,

C. VAN RENSSELAER,

WILLIAM CHESTER.

In behalf of the Board of Education of the Presbyterian Church.

HONORARY MEMBERS

BY THE CONTRIBUTION OF FIFTY DOLLARS OR UPWARDS.

THE General Assembly in May, 1837, authorized the Board of Education to make persons Honorary Members on the payment of Fifty Dollars. Since that time the following persons have been constituted Honorary Members by the payment of fifty dollars or upwards, either by congregations, or by individuals, or by themselves where not otherwise indicated.

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V.

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Vermile, Rev. A. G., Little Falls, N. Y.

W.

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Walker, William, New York.
Wallace, William, New York.
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Williams, Rev. W. H.
Williamson, Rev. Moses, Cold Spring, N. J.
Wilson, Rev. J. C., Tinkling Spring, Va.
Winn, Rev. John, Savannah, Geo.
Wylie, Rev. William, Newark, Ohio.

The foregoing list of Honorary Members, although defective, is as complete as the records in the office can now make it.

Any person who may discover errors or omissions, will confer a favour by making them known at the Office of the Board, No. 265 Chestnut Street, Philadelphia.

CHARTER OF THE BOARD OF EDUCATION.

To all to whom these Presents shall come :

Know YE, That whereas the General Assembly of the Presbyterian Church in the United States of America have a *Board of Education*, composed of Ministers and Laymen, members of the Presbyterian Church, the design of which is to afford aid to poor and pious young men of good talents, to procure a liberal education, as preparatory for the Gospel ministry in the Presbyterian Church; and whereas, the aforesaid Board of Education labours under serious disadvantages, as to receiving donations and bequests, and as to the management of funds intrusted to them for the purpose designated in their Constitution, and in accordance with the benevolent intentions of those from whom such bequests and donations are received.

Therefore, Matthew L. Bevan, Stephen Colwell, Joseph B. Mitchell, Joel Jones, Alexander W. Mitchell, John McDowell, Francis McFarland, Henry A. Boardman, and Thomas L. Janeway, citizens of the United States, and of the Commonwealth of Pennsylvania, and their successors, are hereby constituted and declared to be a body politic and corporate, which shall henceforth be known by the name of "*The Trustees of the Board of Education of the Presbyterian Church in the United States of America*;" and, as such, shall have perpetual succession, and be able to sue and be sued in all courts of record and elsewhere; and to purchase and receive, take and hold, to them and their successors for ever, lands, tenements, hereditaments, money, goods, and chattels, and all kinds of estate which may be demised, bequeathed, or given to them, and the same to sell, alien, demise, and convey; also to make a common seal, and the same to alter and renew at their pleasure; and also to make such rules, by-laws, and ordinances, as may be needful for the government of the said Corporation, and not inconsistent with the Constitution and laws of the United States and of this State: Provided always, that the clear yearly value of the real and personal estate held by the said Corporation shall not, at any time, exceed the sum of two thousand dollars.

The Trustees above named shall hold their offices for one year from the date of this incorporation, and until their successors are duly qualified to take their places, who shall be chosen by the aforesaid Board of Education, at such times, and in such way and manner, as shall be provided by the said General Assembly of the Presbyterian Church in the United States of America: Provided, that not more than one-third of the Trustees shall be removed in any one year.

The Trustees hereby incorporated, and their successors, shall, subject to the direction of the said Board of Education, have full power to manage the funds and property committed to their care, in such manner as shall be deemed most advantageous, not being contrary to law.

Pennsylvania, ss.

Enrolled in Charter Book No. 6, pages 442, 443. and 444, containing a record of acts incorporating sundry religious, literary, and other charitable institutions.

Witness my hand and the seal of the said office at Harrisburg, this 18th day of February, A.D. 1841.

(Signed)

Secretary's Office.

FRANCIS R. SHUNK,
Secretary of Commonwealth.

AMENDMENT TO THE CHARTER.

2. That the Trustees of the Board of Education of the Presbyterian Church in the United States of America be and they are hereby authorized and empowered to take, receive, and hold to them and their successors for ever, lands, tenements, hereditaments, moneys, goods, and chattels, and all kinds of estate which may be devised, bequeathed, or given to them, for the purpose of aiding Schools, Academies, and Colleges, or the cause of Education generally: Provided, that the clear yearly value of the real and personal estate held by the said Corporation shall not, at any time, exceed the sum of five thousand dollars.

Approved, the tenth day of April, A.D. one thousand eight hundred and fifty-two, as the same remains on file in this office.

In testimony whereof I have hereunto set my hand and caused the seal of the Secretary's office, to be affixed at Harrisburg, the second day of August, A.D. one thousand eight hundred and fifty-two.

E. S. GOODRICH,
Deputy Secretary of the Commonwealth.

[SEAL.]

"The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest that he will send forth labourers into his harvest."—MATTH. ix. 37, 38.

THIRTY-SIXTH
ANNUAL REPORT
OF THE
BOARD OF EDUCATION
OF THE
PRESBYTERIAN CHURCH.
1855.

"Train up a child in the way he should go, and when he is old, he will not depart from it."
PROVERBS, xxii. 6.

C. CHERMAN & SON, PRINTERS,

PHILADELPHIA.

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THIRTY-SIXTH

ANNUAL REPORT

OF THE

BOARD OF EDUCATION

OF THE

PRESBYTERIAN CHURCH

IN THE

UNITED STATES OF AMERICA.

PRESENTED TO THE GENERAL ASSEMBLY, MAY, 1856.

PHILADELPHIA:
PUBLISHED BY THE BOARD.
1855.

C. SHERMAN & SON, PRINTERS,
19 St. James Street.

ANNUAL REPORT.

THE THIRTY-SIXTH ANNUAL REPORT of the Board of Education is submitted to the General Assembly, with a discussion of various topics connected with the operations of the Church, in this department of Christian benevolence and enterprise.

The First Part of the Report relates to MINISTERIAL EDUCATION; the Second Part to CHRISTIAN EDUCATION IN SCHOOLS, ACADEMIES, AND COLLEGES. Besides a detailed account of the operations of the year, the two topics, belonging to the two departments, which call forth the chief examination of the Report, are THE CHURCH'S CARE OF THE MINISTRY through her candidates, and THE CHURCH'S CARE OF HER CHILDREN AND YOUTH IN GENERAL.

1. Ministerial Education.

THE CHURCH'S CARE OF THE MINISTRY.

Our blessed Lord exercised much personal concern in the perpetuation of the Christian ministry. He, Himself, called the Apostles, trained them for their work, shared with them its toils and duties, and encouraged them with the promise of His presence "to the end of the world." The ministry is His own ordained agency for bringing mankind to the knowledge of the truth. The Church, for whose advancement the ministry has been constituted, is, from the nature of the case, under the most solemn obligations to do all in her power to maintain the ministry, in its purity and efficiency, and to use all Scriptural means for the increase of its numbers. The Presbyterian Church in this country, true to her standards, her character, her history, her spiritual interests, and the honor of her King, has exercised an affectionate and Godly concern in this great department of her ecclesiastical work—a concern, which, if deficient in quality and in degree, has been sincere and dutiful in its aims.

I. The care of the Presbyterian Church, in the perpetuation of the ministry, is seen in her views of THE NATURE OF A CALL TO THE SACRED OFFICE.

A misconception of the doctrines and polity of the Presbyterian Church on the subject of a call to the ministry, has led occasionally to the insinuation that our candidates were educated for the ministry, rather than called of God into it. Probably no Church on earth, more than our own, exalts the headship of the Lord Jesus Christ, or lays more stress on the spiritual, above the merely moral or formal. The tendency of all our doctrines, from that of the divine sovereignty to man's inability and depravity, is to impress upon the souls of our candidates their entire dependence upon God. "No man taketh this honour unto himself, but he that is called of God, as was Aaron." The call must come from God. This is the first position, fundamental to the superstructure of a spiritual and useful ministry. Jesus Christ, when He was upon the earth, claimed and exercised the power of appointing His Apostles and Evangelists. His disciples were directed to "pray to the Lord of the harvest to send forth labourers into His harvest." And the whole tenor of the instruction of the Scriptures establishes the great truth that the Holy Spirit not only calls out of the world into the Church the elect of God, but designates by the same sovereign authority all public officers to their ecclesiastical functions. "There are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord. And there are diversities of operations; but it is the same God which worketh all in all." Where the ministry is sought from unworthy motives, or where entrance upon its sacred functions, instead of being referred to the decision of God, is practically thrown open to the unrenewed and careless, the Spirit will not give the promise and the seals of His presence. The necessity of a divine designation to the office of the ministry, is the great idea of the Scriptures upon the subject.

2. Another point, illustrative of the nature of a call to this office, is, that the individual must have satisfactory evidences in his *own consciousness and gracious experience* that he is called to devote himself to the work. Fanaticism has no scope amidst the soberities of sound Presbyterian doctrines and practices. To a person appointed to the ministerial office under the authority of the Spirit, the rational evidences of such designation will appear in the workings of his mind, and heart, and conscience. On this principle, our Book of Discipline propounds to the candidate for ordination, the question, "Have you been induced, as far as you know your own heart, to seek the office of the holy ministry from love to God, and a sincere desire to promote His glory in the gospel of his Son?" The spiritual affections, proper to the vocation, must be in lively exercise. Ignorance deludes itself with high and presumptuous visions, and formalism brings its dead works to the altar of the sanctuary; but God requires an intelligent conviction of the under-

standing, the outgoing of gracious affections, and the appropriate fruits of a self-denying and devoted life. No one is expected to become a minister in our Church, without an *enlightened persuasion* that it is the will of God that he should preach the Gospel of his Son, just as no one is expected to join the communion of the Church, who is destitute of the evidences of his being a Christian. The spirit calls to the ministry; but the Spirit calls through the inward and rational testimonies of the believer's soul.

8. A third point, illustrative of the nature of a call to the ministry, and conservative of the glory of the office, is that *the Church should concur in the appointment*. God is the Sovereign of order. Miraculous interposition having ceased; He has delegated to the Church the power to judge of the gifts and graces of her candidates. No one has a right to go, unsent by ecclesiastical authority. The Holy Spirit gives to the Church the wisdom necessary to perpetuate her own existence, and especially enjoins the duty of committing to faithful men the ministry of the word. This action of the Church in determining the practical question of a call to the ministry is of the nature of a privilege to all sincere inquiries after the divine will, whilst it is an authoritative guard of the spiritual rights and interests of the body in general.

These are, briefly, some of the views entertained by the Presbyterian Church on the subject of a call to the ministry. TURRETINE, among our writers, particularly and earnestly insists upon the concurrence of the three elements recited. The prosperity of our Church depends much upon the scriptural character of the views, which pervade our families and churches, relating to the ministry. And the Board of Education have faithfully endeavoured, according to their opportunity, to advocate the true Presbyterian doctrine and practice, as testimonies of the Church's care over her candidates. The call must come from God; it must be witnessed in the believer's soul, and with such evidences as to satisfy the Church.

II. The care of the Church over her candidates is seen in **HER ZEAL FOR THEIR QUALIFICATIONS FOR THE SACRED OFFICE**, and in the establishment of institutions for their theological training.

The Apostles, although they were called by Christ into the ministry, underwent a preparatory training before entering upon their work. A divine designation to the office, implies the duty of securing the qualifications necessary to the discharge of its functions. Hence the Presbyterian Church has always required of her candidates, in addition to piety, the possession of intellectual endowments and a training of a high order. It is an interesting fact in our annals, that the first record of our ecclesiastical affairs consists of the examination of a candidate.* Our earliest history is thus

* The first page of the Record Book of the old Philadelphia Presbytery is lost. The second page begins—"De regimine ecclesie, which being read, was approved of and sustained. He gave in also his *thesis* to be considered of against next *adversus*," &c.

associated with thorough ministerial preparation. As far back as the year 1712, when application was made to the mother Presbytery to dispense with the strictness of the rule in behalf of a missionary for one of the Welsh settlements, the Presbytery refused to set an example of relaxation. The old Scotch practice, descended from the Reformation, became the basis of our own; and from that day to this, the Presbyterian Church has maintained a standard of ministerial education, suited to the nature of the office and the importance of its work. Ministerial ignorance has no place in our communion. Our form of government imperatively demands a regular course of study, in connection with piety, so that the workman may be thoroughly furnished for his work. The character and number of our Theological Seminaries evince the zeal of our people in behalf of theological education. Our six institutions, located in different sections of our extended territory, are generally well endowed, furnished with libraries and the appliances of efficient teaching, and have arrangements adapted to the wants of at least five hundred students. Twenty of the ablest divines in the Church are engaged in giving instruction to her candidates, and in moulding their character for the service of their glorious Master. By common consent, the term of theological study has been enlarged to three years, in order to afford ample time for mental discipline, the interpretation of the scriptures, the study of theology, and the knowledge of ecclesiastical history and other topics of importance to the public spiritual teachers. The existing zeal of our denomination in the department of theological education is worthy of her best days; and although there is still room for improvement, our grateful acknowledgments are due to God, and under him, to our steadfast people, for the position now occupied by us on this great and interesting subject. The Board of Education have endeavoured to resist occasional tendencies on the part of students to shorten the theological course. There can be no doubt, that when our candidates enter upon the duties of their office, and learn by experience the severe demands for high intellectual qualifications, they appreciate, more than ever, the care of the Church in making thorough provision for their theological instruction.

III. The Church's care of her candidates is further exhibited in **THEIR COMFORT AND SUPPORT IN TEMPORAL THINGS**. Our Book of Discipline, by authoritatively enjoining upon all candidates an extensive course of studies, virtually imposes upon the Church the obligation of assisting those whose pecuniary resources do not allow them to comply with the requirement. From time immemorial, the Presbyterian Church has cheerfully availed herself of the privilege of aiding her faithful sons in their preparatory course. The first academy, or theological school, established by church authority in 1743, adopted the broad principle of giving a gratuitous education to all its students. The Presbyteries always made provision, from time

to time, for the benefit of the more indigent class of candidates. In 1806, the General Assembly adopted a systematic plan of general operation, by which all the Presbyteries were required to collect funds, and to report their doings to the General Assembly. In 1819, the Board of Education was organized on a basis, still better adapted to accomplish the benevolent purposes in view. The advantages of a general co-operation by all the Presbyteries, through a common fund, have become more and more apparent in the progress of years; and our candidates may now depend with reasonable certainty on receiving their appropriations with regularity. It certainly is to the credit of the Church that, in no instance, has the appropriation, due to a candidate, remained unpaid since the organization of the Board; and during the last eight years no resort to temporary loans has been necessary.

1. The tender care of the Church in making these provisions for her candidates, is founded upon a right principle, namely, that it is the Church's duty to aid her sons in indigent circumstances, who feel called of God to preach the Gospel. Our Assembly has always taken high ground on this delicate subject. It early renounced the system of making the appropriations in the form of *loans*, because this view lost sight of a great principle of equity, was that of a mere business transaction, and it embarrassed the student in the prospect of repayment. The fact is, that our young ministers are educated, not as a personal favour to them, but for the service of the Church; and the Church owes it to herself and to her God, to assist in their education. In the words of the late Dr. Alexander, "while the Church is educating these youth, she is preparing ministers for her own use, and whose services are necessary to her prosperity. If the state need skilful officers and expert engineers for her defence, she finds it expedient to institute military schools for the education of such as are willing to turn their attention to the military profession: and no question is asked about their wealth or indigence, because the good of the country is the object in having them thus educated. This is right; and no one ever thinks that any disgrace attaches to those young men, who are thus educated, at the public expense. And if the Church were able, it would be but justice for her to educate all, of whatever external circumstances, who were qualified to do her service. But this is not demanded; all that she is requested to do is, to support, or aid such young men as are unable to furnish the means of their own education." Acting on this principle, our Church offers aid to her students for her own glorious purposes; and instead of entering into business relations with them in the form of loans, or on the other hand of degrading them into beggars upon the public bounty, she elevates them to the rank of her own standard-bearers, who, in preparing for a great public service in the name of her King, are entitled to an honourable competence.

2. The Church is also discriminating in the *amount of aid* offered to her students. The sum is not so high as to become a pre-

mium to self-indulgence, nor so low as to operate to the discouragement of true self-reliance. The Church deems it best, under present circumstances, to make the appropriations sufficiently large to relieve the student from want, and to secure his temporal comfort, in connection with other aid from his friends or from his own industry. The last General Assembly increased the appropriations * in conformity with the changed circumstances of the times, and gave to the Board of Education power to add still further to the appropriations, according to the exigency of particular cases. On the whole, our position is such that no student, however indigent, need feel precluded from the opportunity of obtaining a complete education.

3. The spirit of administration ought to be of the most affectionate and confiding character; and the Church has ever aimed at regulating her intercourse with her students on the terms of a courteous and Christian friendship. Instead of embarrassing these operations with odious names, the rules of the Board of Education carefully exclude all epithets and expressions which might give pain to sensitive minds. The rules, indeed, are intended to guard the Church from unfaithful and unworthy candidates; and, from the nature of the case, the ideas of proper authority on the one hand, and of due subordination on the other, are necessarily implied. Such ideas, however, are inherent in all administrations of this nature, and proper in themselves. The officers of the Board have always sought to win the confidence of the students, and to treat them as fellow Christians and heirs of the same immortal hopes; and rarely has anything occurred to disturb this relation of mutual regard. The Presbyterian Church has never descended to the practice of requiring her students to exhibit an account of their daily expenses, and of prying into the details of their personal economy; but, whilst she expects a Quarterly Report of their general character, including economy, she has the magnanimity to trust them as prudent men, as gentlemen, and as Christians, until fair proof is exhibited of their delinquency. Every system of benevolence has some friction; and although the Board is far from claiming perfection for the one under the charge of the General Assembly; it may be confidently affirmed that the care of our Church for the comfortable support of her candidates, is one of principle, of wise discrimination, and of parental affection, and is thus adapted to the great end in view.

IV. The care of the Church over her candidates is seen in **THEIR SUPERVISION AND OVERSIGHT DURING THE PREPARATORY COURSE.** Ecclesiastical authority is one of the familiar ideas of Presbyterianism; equally removed from the extremes of prelatic despotism, and of erratic insubordination. All candidates need to realize that they are under the government of the Church, which assumes the

* The increase amounted during the year to an aggregate of about \$5,000.

responsibility of training them for her public officers. A faithful supervision over her future ministers during the progress of their preparatory studies is demanded by her own spiritual interests, the good of the candidates, and the nature of the relation instituted in the name of her King.

Among the methods, which the Presbyterian Church employs to exercise a salutary influence over her students, the first in order is the agency of the *pastors* and sessions of the Churches to which the students belong. The pastor is naturally the spiritual adviser and friend of a young man who has the ministry in view. He becomes acquainted with his religious character, his capabilities, his adaptations, his youthful desires and struggles, his mental and moral peculiarities; and thus is in a position to render him valuable counsel. Indeed, it were highly desirable that our pastors sustained a close intercourse with the students of their congregations. Young men are usually susceptible to the kind influences of those, who are over them in the Lord; and few can gain so familiar access to them and are likely to benefit so much their general character, as the pastors whom they confide in and love.

Next in order are the *Presbyteries*, who are officially charged with the oversight of all candidates, taken under their care. These bodies are able to exert a happy influence over their candidates, by the solemnity of the exercises and examinations, which occur from time to time, throughout the preparatory course. The Education Committees of the Presbyteries sometimes have it in their power to interpose their counsel at periods requiring special consultation. Some of the Presbyteries adopt the excellent rule of requiring their candidates to appear before them in person, at least once every year, and to send a written statement of their progress, and of their general views at the other Presbyterian meeting, if absent from it. The care of the Church through the Presbyteries ought to be exercised with zeal and perseverance. It is a great practical error to commit the oversight of students to any quarter outside of the Presbyteries, in a way that interferes with regular Presbyterian supervision. According to our form of government, the Presbyteries are the source of all authority in the matter; and the Church can never wisely lodge the practical administration of this authority in other hands, not in strict subordination to its own.

Professors in Seminaries and Colleges, and *Teachers* in Academies assist in carrying on the work of superintending candidates. The nature of their vocation brings them into contact with the students, and they enjoy peculiar opportunities of discovering their characteristics and of promoting their improvement. The religious influence of the instructor is highly important in nurturing the piety of candidates; and there is no class of young men who are more ready to derive benefit from the faithful efforts of religious zeal. It will be a happy day for the Church when religious instruction and pastoral intercourse shall go hand in hand with mental development

in all our institutions of learning. Great improvement has taken place in this respect within a few years, but there is much room for further progress. The Church has always depended upon the teachers of her candidates to supervise their mental and moral discipline, and to give the requisite information of their progress or shortcomings to the proper ecclesiastical authorities.

The *Board of Education* is also employed by the Church in cultivating an acquaintance with candidates for the ministry, with a view to the public interests as well as their own edification. The officers of the Board endeavour to form an acquaintance with the students, as opportunities occur; and this intercourse has almost uniformly been productive of mutual benefit and satisfaction. Visiting from room to room, engaging in direct religious conversation, praying with the students, and affectionately exhorting them on the nature of their duties and responsibilities, have been followed by the most decided and useful results. The Board hope that this opportunity of doing good to the candidates, and of strengthening the bands of love between the two parties, will develop more and more the power of efficient Christian supervision.

In these various ways of private and public co-operation, the Church expresses to her candidates her efforts to do them good, by watching for their souls as they that must give an account.

V. The Church's care in the perpetuation of the ministry is manifested IN THE USE OF SCRIPTURAL EFFORTS TO INCREASE THE NUMBER OF CANDIDATES.

Divine sovereignty, instead of discarding human agency, freely employs it in the execution of its heavenly purposes. The Spirit uses the truth in the regeneration and sanctification of the soul; and in calling ministers into the service of the Church sanctions means adapted to the end. The injunction to "pray to the Lord of the harvest" implies, not only that prayer is a means to the end, but that all other instrumentalities, involved in sincere prayer, are divinely sanctioned and commanded. Prayer for daily bread without working for it, is no more unscriptural than prayer for candidates, unaccompanied by appropriate efforts to secure their increase.

Prayer must ever be regarded as the most important instrumentality that bears upon this subject. Our Saviour's injunction and his practice enforce this duty upon the Church. Prayer brings the soul into communion with God: realises the exultation and glory of the spiritual kingdom: magnifies the importance of the petition offered in the name of Christ: seizes the promises with the enthusiasm of living faith: and supplies the soul with motives and with strength to labour with God and for God in supplying ministers to Zion. Frequently has the Church set apart a day of special prayer throughout her whole communion, summoning all her pastors and people to plead for the accession gifts of Christ. Prayer secures the answer, through abounding grace and infinite love.

The Church urges upon parents the duty of consecrating their children to God, of training them up with a view to their personal piety and their becoming instruments for the conversion of the world in any way that God will deign to use them. Without parental consecration and instruction, prayer can scarcely expect the fulfilment of its petitions.

The Church *encourages pious and indigent men*, who may be called to preach the Gospel, to rely upon obtaining means to secure an education. Many of these youth would otherwise be prevented from turning their attention to the ministry. The fact that the requisite education was beyond their reach would necessarily dispose of the question in the negative, without a divine interposition more special than either the Scriptures or Providence authorizes them to expect. The Church, in her concern for the multiplication of ministers, offers to all classes of her pious youth facilities to procure the proper mental qualifications for the office. Multitudes have been thus made available to the Church, who would otherwise have turned aside to other professions and avocations. The sovereignty of God, in the progress of the execution of His decrees, calls for agencies which are ordained as effectual second causes; and among these inferior instrumentalities bearing a relation to the increase of the ministry, is the opportunity of possessing the qualifications which are implied in the call to the work.

The Church, *by increasing the number of literary and theological institutions*, has assisted in the increase of candidates. It is known to the Board that a number of youth have already availed themselves of recently founded Academies and Colleges to commence their course of studies for the ministry, who would not otherwise have looked forward to this profession. Every new Academy and College is an instrumentality to aid the Church in securing a pious and learned ministry. The policy of establishing Theological Seminaries in different parts of the country accomplishes a similar result. With six Seminaries under the superintendence of able men, the Church will obtain more candidates, in the ordinary course of Providence, than with one, two, or five institutions. Dr. Buchanan, of Glasgow, remarked in a recent speech that there were six or eight young men who would study for the ministry, if there were a Theological Hall in that city, who would be prevented from going to Edinburgh by circumstances beyond their control, and who would therefore be compelled to seek other professions. It has always been so. Geneva and Wittenburg brought multitudes into the ministry, by the grace and power of God, through the institutions where Calvin and Luther gave their instructions. In like manner, Princeton and Allegheny, and Union, and Columbia, and New Albany, and Danville, will each be the means of increasing the number of Presbyterian ministers—not as human institutions, independent of the divine decrees, but as institutions ordained for that very purpose in the counsels of eternal wisdom. The policy of

our own Church is well settled in favour of a plurality of Theological Seminaries; and among other advantages is the unquestionable one, in our position, of that of an increased ministry. By prayer and other correlative means, our Church has always shown her care for the sanctuary.

VI. The Presbyterian Church exhibits her care for the ministry in THE LICENSURE AND ORDINATION OF HER CANDIDATES.

The Church, in commissioning men to preach the Gospel, merely acts in subordination to the divine command, and sends forth those only who possess hopeful evidences of a previous call of the Holy Spirit. The ecclesiastical designation to the office pre-supposes the divine. The Church, therefore, uses great caution in setting apart her candidates to the holy office; and, in order that "weak or unworthy men" may not intrude upon its functions, she guards the entrance with ecclesiastical and public examinations and trials.

1. *Licensure* is according to the theory of our Church government, an experiment of the gifts and graces of the candidate. Its object is to give the Churches "an opportunity to form a better judgment respecting the talents of those by whom they are to be instructed and governed," and, "in order that this sacred office may not be degraded by being committed to weak or unworthy men." The tests, which a candidate undergoes before licensure, are numerous and searching. In addition to the original testimonials of character and Church connection,—and the close and particular examination before the Presbytery, on experimental religion and his motives for seeking the ministry, he must present certificates of having passed through a regular course of Academical studies. He must also have "studied divinity at least two years, under some approved divine, or professor of theology." The Presbytery, moreover, tries every candidate, by its own examination, on his knowledge of the Latin, Greek, and Hebrew language, on the arts and sciences, theology, ecclesiastical history, the sacraments, and Church government. "And in order to make trial of his talents to explain, and vindicate, and practically enforce the doctrines of the Gospel, the Presbytery further requires a *Latin exegesis*, an *exercise in sacred criticism*, a *Lecture* on some verses of Scripture, and a *popular Sermon*." After the Presbytery has "obtained satisfaction of the candidate's piety, literature, and aptness to teach in the churches," the licensure is granted. All these proceedings, however, constitute merely an experiment; and licensure only transfers the "candidate" into the relation of a "probationer." He is not yet a minister, clothed with the full functions of the sacred office. Ordination, except as an evangelist, cannot take place until the probationer shall have preached so much to the satisfaction of a congregation as to receive a call from them, to be their pastor. Further, "when a licentiate shall have been preaching for a considerable time, and his services do not appear to be edifying to the

churches, the Presbytery may, if they think proper, *recall the license.*"

2. *Ordination* presents the occasion for the last test the Church has it in her power to make, as the careful and anxious guardian of ministerial prerogatives.

When the probationer, or licentiate, has received a call from any church to become its pastor, the Presbytery allows him to signify his acceptance or refusal of the same; and if the answer is in the affirmative, he must "submit himself to the usual trials preparatory to ordination." These trials "consist of a careful examination as to his acquaintance with experimental religion, as to his knowledge of philosophy, theology, ecclesiastical history, the Greek and Hebrew languages, and such other branches of learning as to the Presbytery may appear requisite; and as to the knowledge of the constitution, the rules and principles of the government and discipline of the Church, together with such written discourse, or discourses, founded on the word of God, as to the Presbytery shall seem proper. The Presbytery, *being fully satisfied with his qualifications for the sacred office*, shall appoint a day for his ordination." Such are the ceremonies and safeguards, accompanying an investiture with the ministerial functions in the Presbyterian Church.

These various methods, enumerated and imperfectly and briefly illustrated in this Report, show that our Church has a tender, jealous, and earnest care over candidates for the sacred office.

This care must be displayed in outward action as well as in her standards; and in an action that looks to higher and higher results every year. The Church is God's witness. She speaks through her Courts to her children; and at a period of the world when organized error is collecting more powerful resources than ever against the truth, it becomes the Church to array herself with all the heavenly armour, and to appoint officers and standard-bearers for the conflict, who shall "quit themselves like men" in the day of battle. But the Church must forbear placing her dependence upon human resources, if she would obtain the victory by her armies. It ever will, and must be true, from age to age, that we must look away from the things that are seen. "And to whom are we to look? To the life-giving one—Jehovah! And pleading his promise to his Son, in the might of faith we are not to cease until Jerusalem becomes a praise, and until he has given his instruments strength in his loving gaze on them. "The Lord looked on Gideon, and said, Go in this thy might."

CANDIDATES.

The total number of candidates under the care of the Board is 364, an increase of 22 over the number of last year. The number of new candidates is 125, which is an increase of 21 over last year

This is much the largest number of new candidates received in any one year, since the division of the Church. In this essential element of prosperity, the operations of the Board have been, with God's blessing, highly successful. The Church may send upward thanksgivings and praise to the Lord of the harvest for His merciful remembrances. It is a great point gained in an important and vital enterprise, to find that success is accompanying prayer and laborious work. The Holy Spirit, the source of the Church's hope, has been poured out on a number of our congregations, and literary institutions; and the attention of many young men has been directed to the work of the ministry. This is a department of ecclesiastical effort which demands the incessant watchfulness and zeal of the people of God. Increase of numbers is a result of incalculable moment, but not so much so as advancement in the piety and other qualifications of our candidates.

As regards an increase of numbers, our pious young men need more definite instruction on the nature of the office, the necessity of unreserved consecration to God, the duty of self-denial, and the wants of the world. As religion itself could not be kept alive on earth, without a constant reiteration of its claims as a divine system, so the perpetuation of the ministry requires the aid of urgent and persevering appeals to the understanding and conscience. Many a young man, who long resisted the call of the Spirit, has finally yielded to the divine summons, after earnest inward struggles.

Piety, as well as numbers, and piety above and beyond numbers, as quality exceeds quantity, is another of the perpetual topics of the ministry of the Church. God usually works in conjunction with ardent piety, in the conversion of men and the advancement of his cause in the earth; and although, in His infinite condescension, He makes use of a low degree of piety, and even of lukewarmness and, more wonderful—of unregenerated nature itself, still the promises of His presence are with them that fear him. The divine blessing upon the labours of men of God, has been displayed in the case of two of our ministers, one living and the other dead, the particulars of which have come to light during the year. The results of a half-century ministry on the part of one,* were the hopeful conversion of nearly 1800 souls; whilst the seals of a shorter ministry, on the part of the other,† were nearly 800. No fact is plainer than that devout consecration, unwearying self-denial, and earnest prayer, are the most hopeful qualifications for the Christian ministry.

AGENCIES AND OFFICERS.

Since the last meeting of the General Assembly, the Board have appointed the Rev. JAMES WOOD, D.D., as Associate Corresponding Secretary, and in all respects standing on an official equality

* John McDowell, D.D.

† Ichabod S. Spencer, D.D.

with the other two Secretaries of the Board. The last General Assembly, it will be remembered, referred, for the action of the Board itself, the question as to the best mode of conducting the operations of the two departments under its care. The Board have judged it to be expedient, at least, for the present, to manage their concerns on the same general principles, which had secured a good degree of prosperity in former years ; but the addition of another Corresponding Secretary seemed to be imperatively required by the enlarged work of both departments. Dr. WOOD was selected in view of his excellent qualifications for the office, his tried and approved Christian character, his long experience in conducting educational measures, and his acquaintance with all parts of the Church, especially the West, where the Board have had much to do in establishing institutions and in aiding candidates. Dr. Wood entered upon the duties of his office, on the first of August last.

It is due to Dr. Wood and to the other Secretaries, to state that the increase of the Secretaries from two to three is not attended with any increase of expenditure for salary. The election of a third Secretary furnished a suitable occasion for the Corresponding Secretary to carry into effect a purpose, previously formed, of rendering his services to the Board gratuitously.

The Rev. Dr. CHESTER, the Associate Secretary and General Agent, has continued his unwearied efforts in both departments of the work. He has travelled extensively at the East, and at the West, and his abundant labours have been eminently successful in spiritual results, as is believed, and in pecuniary collections, as is known.

The Rev. Dr. McCLUSKY, has cultivated the Pittsburgh field in a way that, with God's blessing, has brought in a goodly harvest, in an unfruitful season. His efforts were exclusively in the ministerial department. Dr. McClusky has deemed it his duty to retire from the service of the Board ; but before resigning his office, he made an extensive tour in the West, outside of the particular field of his agency, and visited some of our institutions with great acceptability. The Board regret exceedingly the loss of the services of so efficient and successful a co-labourer.

The Rev. THOMAS CASTLETON was appointed in the autumn, an Agent for the South and Southwest, but resigned his agency at the end of six months, for the purpose of entering upon the pastoral office, in the Church at Baton Rouge. Few men ever did more than he accomplished for the Board, in the short period of his connection with it ; and a grateful recollection of his devoted and successful labours will always be associated with his official relation.

STATE OF THE TREASURY.

The receipts of the Board exceed those of last year, by a small sum. In the fund for candidates, the excess over last year is about \$700 00. The total receipts in all the departments, were \$46,207. The receipts in the ministerial department, were \$35,702. The expenditures for candidates have been far greater than any year since the division of the Church.

The Board will require a decided increase of funds to meet the demands of the next year, owing to three causes, first, the increase of new candidates; secondly, the increase in the amount of the appropriations given to the candidates, which increase is of itself about \$5000, in the aggregate; thirdly, the small balance in the Treasury, at the beginning of the next year, the balance last year being \$7,900; and this year, only \$1,900 00. Owing to these causes, the Board will need an addition of \$6,000 or \$8,000, to the ordinary average receipts of the last ten years, in the ministerial department. The Board bring this fact distinctly to the notice of the Assembly, in the hope that this knowledge will be the means of enlisting additional effort in securing the necessary funds for our candidates. The Board have made no special appeal to the Churches for some years; but the time has now come for calling attention to the subject. Unless there be an increase in the fund for candidates, it will be impossible for the Board to continue the appropriations to candidates, on the scale recommended by the last Assembly. The large balance of last year was the only basis of allowing an increase of appropriations; but the balance of this year being too small even for successful operations on the former scale of appropriations, it is now absolutely necessary to raise \$6,000 or \$8,000, additional, or to diminish the appropriations. The Board hope that this simple statement will assist in awakening the zeal and effort required by the emergency.

As it is useful to possess a condensed view of the finances of the Board in all its departments, the following tabular view is here added. The particulars will be found in the APPENDIX.

1. CANDIDATES' FUND.

Receipts,	\$35,766 71
Balance,	7,924 42
Income,	\$43,691 13
Payments,	41,751 91
Balance,	\$1,939 22

2. SCHOOL FUND.

Receipts,	\$9,934 51
Balance,	90 71
Income,	\$10,025 22
Payments,	9,964 65
Balance,	\$60 57

3. MISCELLANEOUS FUND.

Receipts,	\$430 00
Balance,	5 17
Income,	\$435 17
Payments,	415 41
Balance,	\$19 76

4. AFRICAN FUND.

Receipts,	\$70 00
Balance,	1,145 36
Income,	\$1,215 36
Payments,	
Balance,	\$1,215 36

Total receipts for the year, \$46,201 22; total income, \$55,366 88; total payments, \$52,131 97; total balances, exclusive of the permanent African Fund, \$2,234 91.

2. General Christian Education.

Schools, Academies, and Colleges.

PRIMARY OR PAROCHIAL SCHOOLS.

A NUMBER of Parochial Schools have been added to our former list since the last meeting of the Assembly, and many more might probably have been commenced, if the efforts of the Board had been more particularly directed to that object. But this has not been done, first, because they regard it as devolving more properly on pastors and church sessions to decide upon the expediency of the measure, and (if called for) take the incipient steps for their organiza-

tion ; and secondly, because they do not consider it wise to encourage efforts to commence these schools, where there is not a reasonable prospect of permanency. Moreover, it was not anticipated that these schools would become very numerous, until considerable time and opportunity were afforded to test their value to the Church ; when, if the experiment should be favourable, no doubt was entertained that the scheme would in due season be more generally adopted ; but, if otherwise, that it would as readily be abandoned. The Board have the satisfaction of reporting that the plan thus far, with some difference of success in different places, promises on the whole to be highly beneficial, and ought, in their judgment, to be prosecuted still further and on a more extended scale. This may be done with great benefit to the children in many localities, without interfering at all with existing schools.

The generous donation of \$5000, made last year to aid parochial schools, has been continued for another year by the same individual ; but by his own request his name is withheld from the public. Such examples of unostentatious liberality are worthy of special commendation, and they will be openly rewarded on the last day. The Board are happy to report that from most of these schools communications have been received, showing an encouraging degree of prosperity. Already is the precious seed, which has been sown, beginning to produce in some instances a golden harvest.

PRESBYTERIAL ACADEMIES.

The Susquehanna Presbyterial Institute, at Towanda, Pa., though mentioned in a former report, was not fully opened till the year past. The zeal and liberality of the citizens in providing the requisite funds for grounds, buildings, and endowment, are highly creditable, and the number of pupils in attendance during the first six months of its instruction was 170.

The Bethany and Geneseo Academies, N. Y., have enjoyed revivals of religion. In the former, *twelve* pupils give evidence of having experienced a change of heart. The number in the latter is not reported, but the writer states that among its fruits are two young men who design to enter the ministry, and adds the following interesting remark, viz., that "these are but the continued fruits of that system of Christian education, which, with God's blessing, has resulted in the hopeful conversion of nearly one hundred pupils since the institution came under Synodical direction, ten at least of whom are now anticipating a life devoted to the preaching of Christ crucified." The catalogue of this Academy for the past year, ending January 1, 1855, contains 176 male students, and 121 females, total, 297. Several other Academies have been visited with the effusion of the Holy Spirit, but from which no particular reports

have been received ; and others still which have not been favoured with any unusual religious interest, report a very encouraging degree of general prosperity.

The Board are happy to add to the list of academies the following, which have been commenced, reorganized, or projected since the last meeting of the Assembly.

1. West Jersey Academy, at Bridgton, N. J., under the care of the West Jersey Presbytery. On a beautiful site of 12 acres, a commodious and tasteful building has been erected, costing with its furniture and apparatus, about \$16,000; and 60 or 70 students have been in attendance. Its prospects for permanency and usefulness are highly gratifying.

2. Wilkesbarre (Pa.) Female Institute, under the care of the Luzerne Presbytery. This school is in successful operation, has an edifice costing \$10,000, beautifully located on the Susquehanna River, and is conducted in such a manner as to entitle it to the confidence of the Church.

3. Presbyterial Academy, at Dixon, Ill., under the care of the Rock River Presbytery. This Academy has just been determined upon by the Presbytery, and is located at Dixon in consideration of a pledge made by the citizens to raise \$15,000, for the grounds and buildings ; which pledge, it is understood, has been already redeemed, and the school is to be commenced immediately.

4. Desperes Institute, St. Louis Co., Mo., under the care of the St. Louis Presbytery. This Academy has been in operation for several years under private management, and with considerable success. During the year past it has been visited with a precious revival of religion. At the time of our latest intelligence, nearly all the students were either indulging a hope, or seriously inquiring the way to Christ.

5. Washington Academy, at Washington, Mo., under the care of the St. Louis Presbytery. This school was commenced a few months ago, and the number of pupils has not been large. But by persevering efforts, and the blessing of God, ultimate success may be calculated upon.

6. Lindenwood Female College, at St. Charles, Mo., under the care of the St. Louis Presbytery. A female boarding-school was kept there for a considerable time by Mrs. Maj. Sibley, and both she and her husband desired to make it a permanent literary institution ; with a view to which their beautiful and inviting grounds, extensively known by the name of Lindenwood, have been conveyed, as a donation, to a Board of Trustees, under the supervision and control of the Presbytery, and the institution is to be carried on as a Presbyterial Female Seminary.

7. Female High School of the Synod of Nashville, at Florence, Ala. This Institution, already in operation, and with a good patronage, was transferred a few months ago, by its proprietors and

guardians, to the Synod of Nashville, including property valued at \$10,000, and a subscription by the citizens of Florence of \$10,000 more. An able Principal has been obtained, and the institution opened under its new regimen, with the highest prospects of success.

8. The Presbyterian Collegiate Institute at Pontotoc, Miss., under the care of the Chickasaw Presbytery. The buildings are advancing rapidly to completion, and are considered to be admirably adapted to the purpose. The school is in a flourishing condition, and is "warmly recommended by the trustees to the patrons of female education."

9. Delaware Female College, under the care of Marion Presbytery, Ohio. No particular information can be communicated concerning this Institution, except what has been published in the public prints; from which it appears that its condition and prospects, both as to pupils and funds, are very encouraging. The Presbytery have cordially commended it to their churches, with an expression of their belief that the interests of the kingdom of Christ in their midst are in an important sense identified with its prosperity.

THE ASHMUN INSTITUTE.

The establishment of an African Academy is still occupying the attention of our brethren of the Newcastle Presbytery. The site purchased by the trustees is regarded as eligible, and measures are in progress for the erection of suitable buildings. The Rev. A. HAMILTON, D.D., has been appointed general agent of the Institution, and both himself and his object are cordially recommended to the confidence and co-operation of our churches. The African race have strong claims to our Christian sympathy, and this can be manifested in no way so effectual for their good as in efforts to improve their minds and hearts by a sound literary and religious education.

COLLEGES.

(1.) LAFAYETTE COLLEGE, PA.

The expectation expressed in the last report of the Board that the number of students would be increased, has been realized, and some progress has also been made in completing the endowment by the additional sum of \$50,000.

(2.) DAVIDSON COLLEGE, S. C.

DR. WILLIAMSON lately resigned the Presidency, after serving the College for 15 years; and it is due to this venerable ser-

vant of Christ to say that few men could have shown more devotion to its interests, or done more for its prosperity. The Rev. DRURY LACEY, D.D., has been elected to the Presidency of this Institution, under whose auspices, with God's blessing, the Church cherishes ardent hopes of greatly increased prosperity. The munificent sum of not less than \$200,000 has been bequeathed to the college, by MAXWELL CHAMBERS, Esq., of Salisbury, N. C., lately deceased, of which about \$50,000 will be immediately available. Col. ALEXANDER W. BRANDON, of Salisbury, N. C., has left in trust to the college the sum of \$8000, to be applied in aiding the education of meritorious young men, of whatever profession in life.

(3.) OGLETHORPE UNIVERSITY, GA.

The Synod of Alabama, at their last meeting, resolved to raise \$8000 towards a fourth professorship. The South Carolina Professorship, amounting to about \$26,000, has been completed during the year. Georgia is aiming at endowing an additional Professorship, with a zeal which, often tried, never tires.

(4.) AUSTIN COLLEGE, TEXAS.

This college is reported to be "in a very flourishing condition," and "more students in attendance than ever before." Its President, the Rev. Dr. Baker, performed a successful agency for the Institution during a part of the last year, mostly in South Carolina, where he obtained in cash and land some five or six thousand dollars.

(5.) OAKLAND COLLEGE, MISS.

Mrs. Grafton, of Port Gibson, Miss., has lately given \$10,000 towards the endowment of Oakland College, raising the subscription to 70,000 of the \$100,000 which the friends of the college determined to raise. It is thought the other \$30,000 will soon be obtained. Our brethren in the Southwest seem to be determined to sustain their college, and are going to work in the right way to do it. Under God, the future prosperity of Presbyterianism in that region depends more upon their success in that enterprise than in any other in which they are engaged, except the direct work of preaching the gospel. A native ministry trained upon the soil, other things being equal, is always more efficient than one brought from abroad.

(6.) WASHINGTON COLLEGE, TENN.

This Institution is gradually advancing, and pursuing the even tenor of its way. Though not placed as yet above want, it is hoped this will be the case in a short time.

(7.) CENTRE COLLEGE, KY.

Centre College at Danville, Ky., is in a firm and vigorous manhood; and is among the well-established and permanent colleges in our land.

(8.) HANOVER COLLEGE, IND.

Though this institution has been without a president during the past year, the number of students has not diminished; and very considerable progress has been made towards completing the endowment. A number of its friends have recently made very liberal pledges for this object. The new college building is almost completed.

(9.) WASHINGTON COLLEGE, PA.

The Synod of Ohio, at their last meeting, adopted resolutions "approving the effort to raise a sufficient fund within their bounds to endow a professorship in that Institution,—subject, however, to withdrawal, should that Synod establish a college of their own at any time hereafter." The introduction of the Bible, as a regular college study, is spoken of by the president as being highly beneficial to the students. The College still labours under pecuniary embarrassments, but progress is making in its endowment.

(10.) M'DONOUGH COLLEGE, ILL.

The number of students during the past year, has been 65, and an endowment of \$15,000 has been secured. The prospects of the Institution are deemed encouraging by its friends.

(11.) DES MOINES COLLEGE, IOWA.

This College is still undergoing severe trials. Nothing very encouraging can be reported concerning its prospects; but its local friends, under the guidance of its revered president, and with their faith in God, persevere in their assiduous exertions.

(12.) ALEXANDER COLLEGE, IOWA.

The reports from this Institution exhibit a persevering and vigorous prosecution of this important undertaking. Its great necessity is the want of funds, for securing which an agent has been appointed, and hopes are entertained that it will ere long receive an adequate endowment.

(13.) CARROLL COLLEGE, WISCONSIN.

An addition has been made to the Faculty, and an agent has

been engaged a part of the year in raising funds ; but owing to the financial embarrassment of the country, this work was postponed till a more favourable period.

(14.) WESTMINSTER COLLEGE, MO.

The number of students has been good, and the instruction is thorough. The Trustees hope to complete the endowment during the next year.

(15.) RICHMOND COLLEGE, MO.

This Institution is expected to commence its exercises next fall. The Rev. J. L. YANTIS, D.D., has been elected President, and has accepted the appointment.

(16.) ARANAMA COLLEGE, TEXAS.

Aranama College is conducted by competent teachers, but no regular College classes have yet been formed. This, however, will be done as soon as the students are sufficiently advanced. The college is regarded as of great importance to that part of the State.

(17.) MAKEMIE COLLEGE, ARKANSAS.

From the want of men to devote themselves to this work, no progress has been made in the undertaking, since the last Assembly. Negotiations recently entered upon to procure suitable men, it is hoped may prove successful.

(18.) WESTMINSTER COLLEGE, N. Y.

This College is not yet organized ; and the Synod of Buffalo has suspended action in reference to it, for the present.

(19.) LAGRANGE COLLEGE, TENN.

The Synod of Memphis, at their last meeting, resolved to establish a College at Lagrange, Tenn. The following circular letter from the Rev. Dr. J. H. GRAY, President of the Board of Trustees, will show the circumstances which influenced the Synod in deciding upon this location, and also the plan adopted for its endowment.

The Synod of Memphis at its last annual meeting, very harmoniously resolved to establish a college at La Grange, Tennessee, under its ecclesiastical control.

The right of the church in its distinctive capacity to take part in the work of education cannot be successfully controverted. The question of denominational schools is definitely settled. The leading denominations in this country have already established colleges and secured for them very ample endowments.

We have not been induced to enter upon this work from any unkind spirit to other churches, or of opposition to State institutions ; but because we think the interests of our children require this effort at our hands. While this college will

be under the supervision and auspices of the Presbyterian church, and we chiefly look to them for its endowment and patronage, yet its doors will be open, and its immunities available by all who may desire to attend upon its course of instruction. There is no sectarianism in science. The classics and mathematics, literature and philosophy have no denominational bias.]

The college is located upon a beautiful elevation east of the village of La Grange, the site being donated by the liberality of the citizens. The peculiar advantages of the location are its centrality, accessibility, and its established reputation for health, and the intelligence and morality of its citizens. When we say *centrality*, we mean its position in reference to the bounds of the Synod.

The Synod of Memphis includes all that portion of the State of Tennessee lying west of the Tennessee River, and all the northern part of the State of Mississippi, and, together, makes an area equal to many of the States in the Union. La Grange is very nearly the geographical centre of this territory.

This region is densely populated by an enterprising, intelligent, and virtuous community.

From the last annual statistics, this Synod numbered forty ministers, and had 79 churches, 865 families, 4,124 communicants under its care, and contributed the last year \$37,889 to the various objects of benevolence. This fact of itself will prove both the *ability* and the *will* to endow a college, which shall be a blessing to our children and to the whole community.

To demonstrate its *accessibility*, it is only necessary to state that the two great railroads, the Memphis and Charleston and Mississippi Central, intersect near this point.

The Masonic fraternity of La Grange, who had commenced the establishment and endowment of a college at this place, and had secured seventy-five or eighty scholarships of \$500 each, learning the purpose of the Synod to embark in a similar enterprise, very generously offered to us the site and transferred all the scholarships. The Synod also appointed two of their ministers, men whose praise is in all our churches, the Rev. P. R. Bland and the Rev. L. B. Gaston, to travel throughout our bounds and raise an endowment of \$100,000.

The Board of Trustees have authorized these agents to raise the endowments, either by direct contribution, or by the sale of scholarships, on the following conditions:

- 1st. Subscriptions of \$100 or less, to be paid in one year.
- 2d. The payment of \$1,000 or more, to be paid in ten years, at the option of the subscriber, provided he pay the interest annually in advance. If the interest be not paid after thirty days' notice, then the principal shall be collected immediately.

SCHOLARSHIPS.—The Board have established only two grades of scholarships:

- 1st. The payment of \$100 shall entitle the subscriber to the tuition of one son or ward, for four years, at such times as he may choose. This scholarship to be paid in one year.

- 2d. The payment of \$500, in annual instalments of one hundred dollars, shall entitle the subscriber to a perpetual scholarship. The principal to be paid in five years, and the interest on the principal unpaid, to be paid annually in advance. This scholarship may be transferred or devised by will.

- 3d. Any individual or association of individuals, or congregation, who shall pay into the Treasury of this College \$500, shall also be entitled to a perpetual scholarship, to which the party or parties may send any pupil, he or they may think proper.

All scholarships shall be for the college proper, and not for a preparatory school or department.

All students sent to this college upon any of the scholarships shall be subject to the regulations and discipline of the Institution.

And now, respected sir, we commend the Institution to your patrons, and our agents to their cordial and earnest co-operation.

J. H. GRAY,
President of the Board of Trustees.

J. N. COCKE,
Secretary.

(20.) PEORIA UNIVERSITY, ILL.

During the last meeting of the Synod of Illinois, and in reply to an overture from the Presbytery of Sangamon, a committee was appointed to visit Peoria for the purpose of ascertaining whether an endowment or what portion of an endowment, for a Synodical College, could be obtained from the citizens of that place, provided such an institution should be located there.

A Peoria correspondent writes as follows :

"The committee met here in December, and were sufficiently encouraged to proceed as they had been directed by the Synod, in case of success. They obtained a charter for the 'Peoria University,' and notified the trustees to meet in this city on the 6th of March. This meeting was held accordingly, and arranged matters that demanded immediate attention, as necessary to an early opening of the University.

The Board of Trustees organized with the following officers :

President, Rev. James Smith, D.D., of Springfield.

Vice-President, J. K. Cooper, Esq., Peoria.

Treasurer, J. P. Hotchkiss.

Secretary, R. P. Farris.

It was resolved to request Dr. Smith to act as an agent, for three months, or for such time as will suit his convenience. He has consented to act in this capacity, provided his church give him leave of absence."

The citizens of Peoria, it is understood, have pledged \$40,000, or more, for this object ; and a portion of the Synod are strongly in favour of this point as the location for a Synodical College.

(21.) PROPOSED COLLEGE BY THE SYNOD OF CINCINNATI, OHIO.

The following action of the Chillicothe Presbytery will show what has been done by this Synod towards establishing a College in their bounds, and also the views of that Presbytery with regard to its location.

On the subject of a College to be established by the Synod of Cincinnati, and which has long occupied the attention of brethren, Presbytery unanimously adopted the following paper, viz. :

"Whereas, the Synod of Cincinnati, at its last meeting, at Oxford, appointed a committee to consider the expediency of establishing a College within the boundaries of said Synod, and to make report at the next meeting of Synod ; and, whereas, the late Benjamin H. Johnson, of Hillsborough, O., appropriated, by his last will and testament \$10,000 to the benefit of any incorporated college for young men, which should be in successful operation in the town of Hillsborough, at the end of six years from the time of his decease :

"And whereas, the citizens of Hillsborough, desiring to see Mr. Johnson's wish realized, would be willing to contribute liberally to said enterprise ; and, this being a location, in many other respects, eminently adapted to such a purpose, therefore,

"Resolved, That this Presbytery do hereby recommend Hillsborough, Ohio, to the consideration of Synod, as a suitable site for said College."

OTHER PRESBYTERIAN COLLEGES.

Princeton, N. J., Jefferson, Pa., Washington, Va., and Hampden Sidney, Va., which are all Presbyterian Colleges, though not under the control of Synods, are in a prosperous condition. Nassau Hall at Princeton, has been consumed by fire, but will be rebuilt, and all the students are accommodated with rooms for the present in other buildings. The endowment of Hampden Sidney has been completed during the year; and that of Jefferson is auspiciously advancing to the same condition. Princeton College has also succeeded in increasing largely its endowment. Washington College, Va., is well endowed and prospering.

MISCELLANEOUS DEPARTMENT.

This department is designed to aid young men of high promise who have not the ministry in view, or who have not decided the question of duty in this particular. Sixteen have been aided from this fund, during the past year, being an increase of two on the preceding year. One of them has resolved to seek the Gospel ministry, and has accordingly been transferred from the miscellaneous to the ministerial fund. Several others are seriously considering this question, and are reported to be willing to devote themselves to the sacred office, provided they obtain satisfactory evidence of a divine call. The amount contributed for this department is very small, and further applications must be declined unless the contributions are increased.

THE CHURCH'S CARE OF HER CHILDREN AND YOUTH.

The Church, in conducting the work of Education, may be properly called to consider some of the first principles which control her action in regard to the young, and some of the methods employed for the effectual exercise of her guardianship.

By the constitution of nature, children come into the world in the most helpless and dependent condition, both as mortals and as immortals. A system of religion that made no provision for the training of the rising generation, and had no sympathies with it of heart and of life, could scarcely expect to maintain an existence in the world. Simply preaching to the adult population, would be to pass by vast portions of the human race, at the most hopeful and formative period of life. Preaching, indeed, must always be exalted as God's great instrumentality for bringing mankind to the knowledge of the truth; and, where the Gospel is duly proclaimed and received, other instrumentalities are set in operation, whose influ-

ences pervade all the relations of society. Christianity has special condescension to two classes—the young, and the poor. It says of children, “Of such is the kingdom of Heaven,” and of the poor, that “the Gospel is preached” unto them.

I. The Church's care for children and youth is exhibited IN THEIR BAPTISM AND CONSECRATION TO GOD.

The covenant, made with Abraham, included his children, and consisted of the promise of a spiritual blessing. “I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee.” The external condition of the covenant; enjoined upon Abraham, was the rite of circumcision; the performance of which was declared to be the “token of the covenant” between God and Abraham. This covenant, which preceded the Old Testament economy under Moses, rules the administration of grace under the New Testament; for “they which are of faith, the same are the children of Abraham,” and “the promise is unto you and to your children.” The seal of the covenant is changed in the commission to “*baptize* all nations.” Baptism is, therefore, the ordinance which proclaims, as from heaven, God's unchanging purpose to fulfil His gracious covenant with His people and their seed, in their generations.

If this view be correct, the importance of baptism, as a sacrament to which the children of believers have a title, cannot be over-estimated. The Presbyterian Church duly exalts this sacrament in her doctrinal standards, and in its form of administration. “Baptism is a sacrament ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church; but also to be unto Him a sign and seal of the covenant of grace,” &c. “Not only those that do actually profess faith in, and obedience unto Christ, but also the infants of one or both believing parents are to be baptized.” “Baptism is usually to be administered in the Church, in the presence of the congregation.” “Before baptism, let the minister use some words of instruction, respecting the institution, nature, use and ends of this ordinance, showing,” &c.

Baptism is thus made by our Church a memorial of covenant truths, a remembrance of covenant duties, and a pledge of covenant blessings.

The admission of children into the visible Church, and their consecration to God, have much to do with their salvation. He, who appointed sacraments, has connected them with the administration of his grace. Aside from the mysterious workings of the Divine Spirit, which faith sees to be true without attempting to explain, there are other clear testimonies to the value of the ordinance in relation to the young. One is, that the sacrament becomes a powerful means of stimulating and enforcing the obligations of parents.

A second is, that baptized persons may be made to feel in a peculiar manner, their duty to take upon themselves the vows of their baptismal consecration. And the third, is the fact, that the great mass of those who profess faith in Christ, were baptized in their infancy.

It is one of the practical excellencies of our Church system that it urges upon believing parents the duty of affixing the seal of the covenant to their children. During the last year reported in the Minutes of the Assembly, more than 10,000 infants were baptized in the name of the Father, Son and Holy Ghost. This number, although relatively large when compared with some other Protestant churches, is probably considerably below what parental obligations require. There are always deficiencies in outward, as in inward duties. A Church's prosperity depends upon her obedience of divine commands; and among the ways of showing her love to the Saviour, and her care of His little ones, is to bring them in covenant faith, to be baptized before His altar. The true exaltation of the sacrament of baptism is one of the precious privileges and obligations of the Church, and secures through the grace of the New Testament dispensation, spiritual blessings upon our youth from generation to generation.

II. The Church exercises her care over children and youth, in attention to their DOMESTIC RELIGIOUS TRAINING.

The work of bringing up children belongs by divine authority to parents. The Church may co-operate, but not *interfere*, except where parents neglect their obligations. Instruction in parental duties belongs to the preaching of the Word in the sanctuary, and to the exhortations and admonitions of pastoral intercourse. Christian parents sustain a relation to the Church, which is within the reach of her ministrations, her ordinances, and her discipline; and a great public and social end is accomplished when the power of the Gospel is felt in the active piety of households.

The family is a divine institution, coming down, like the Sabbath, with the glorious hopes and memories of Paradise. Its relations to private, social, and public happiness, are incidental to its chief aim of advancing the kingdom of God. It is an institution, pre-eminently religious in its nature and duties. God, alluding to his commandments and ordinances, says, "These things which I command thee this day, shall be in thy heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as a frontlet between thine eyes. And thou shalt write them upon the posts of thy house and on thy gates." The great end of families is to fulfil the covenant which God made with parents and children, and to secure divine blessings from generation to generation.

God gives to domestic training a great advantage in its *early*

opportunities. The true season for parental effort is childhood and early life. The constitution of nature, which perpetuates the race through the birth of babes and the growth of childhood and youth, has at least one of its mysteries solved in the influences which religion can early and systematically bring to bear upon human destiny. There is hope for the development of religious life, through the means and methods of Christian nurture. Family instruction, family government, family example, and family worship, all pervaded by the spirit of private prayer, have been efficacious under God, in making the sons and daughters of earthly households "the sons and daughters of the Lord Almighty."

Home is the most glorious of all the training places of earth. There, love and natural affection dwell. There, the light of the covenant shines. There, the arrangements of nature give power and life to spiritual instrumentalities. There, God loves to abide. There, are centred the hopes of State and of Church; and the destinies of eternity are, for the most part, decided there.

Among the things needed to render household training more effective in the bounds of our Church, is

1. *Scriptural instruction by parents themselves.* The duty of teaching religion to children belongs to the father and the mother. Instruction comes best from their own lips. The presence of the parent is a sweet and impressive testimony to the value of the lessons taught. There is some danger lest the opportunities of the Sabbath School be substituted for those of the family circle. The families of the Church need warning on this point, at the present day. It is enough for *infidelity* to transfer social duties to other spheres, outside of the divine institution, and thus to overturn the foundations of society. Let not Christianity unconsciously and unwittingly join hand with social scepticism in this work of delusion and wrong. Instruction in Bible truth is the inalienable privilege of parents in the Lord; and it is enforced as a duty in our standards. Our Directory for Worship says, "Let the heads of families be careful to instruct their children and servants in the principles of religion. Every proper opportunity ought to be embraced for such instruction," especially on the Sabbath after worship. May the ancient honour of the Presbyterian Church, as a Church whose parents daily teach the Bible to their children, be unimpaired until time shall be no longer.

2. *Training*, as well as teaching, is a great principle in making household influences effective to salvation. Training is practical teaching. It implies the formation of habits; it reduces to life the precepts of truth, and puts the young child in "the way he should go." Training leads him to the practice of the moral duties of obeying his parents, speaking the truth, acting honestly, treating others with respect and subjection, seeking to do good; and also familiarizes him with his duties towards God, and, as far as possible, sees that he practises secret prayer, reads the Scriptures, examines

the depravity of his own heart, and learns what it is to trust the Lord Jesus Christ for salvation. Many can teach well, but few can train well. It presupposes an observing mind, an affectionate concern, tact at government, and persevering effort. A well-trained child is the honour of his parents, and has God's promise of the life that now is, and of that which is to come.

3. *Example* goes a great way with all, and especially with children. A heathen writer has said "Longum iter est per prœcepta, breve et efficax per exempla." (Seneca.) One of our own writers has truthfully illustrated the same thought in our own language. "Long before the child has reached an age suitable for formal education in school, it has been susceptible to the impressions of home example, and the thousand trivial influences of affectionate intercourse with parents, brothers, sisters, and friends. Every kind word, every affectionate smile, every sympathetic tear, is a means of education to the infant mind and heart. And before we have thought of it as possible, the child, reared amid the sunny influences of a loving home, may have received the rudiments of that most important of all learning, which is the foundation of the character as an affectionate, confiding, devoted being. The first lessons are not given in words, but in looks, in smiles, in tears, in gestures, which the infant of a few weeks may understand. Let us never overlook this truth in our families. Let us remember that the beginnings of character and destiny are laid in silence and in the unspoken teachings of example at home."

4. *Faith* in the grace of God for *ultimate success*, is an element of mighty power in household efforts for the salvation of children. The faith that sustained Abraham in his journey from Mesopotamia, and throughout the trials of his changing life, is necessary to sustain parents in journeying with their children to the other side of Jordan. The discouragements of domestic education vary with the peculiarities of youth; but, under the best conditions of outward docility and morality, they are great, when the work to be done is that of preparing a naturally depraved child for heaven. The supports of religion are constantly necessary, and, above all, such as a cheerful faith supplies. No grace like faith so much assists in putting forth daily exertions in little things, in giving "line upon line, and precept upon precept," in watching for the right opportunities, in bearing with patience the disappointments of thwarted hopes, and in plying with zeal the means of difficult adaptation and often of imperceptible efficacy. Faith, like an angel of God, is the parent's ally in the household—yea, it brings the presence of God himself with parents and children.

Domestic nurture, in its true spirit and principles, demands and receives much attention in every well-ordered Church. It is not sufficient that the true doctrines of Christ are preached from our pulpits on the Sabbath, and on the evenings for lecture, and that other appropriate efforts are used to enforce the claims of religion

on *individuals*. The Church should also look to her households, and see that family duties are discharged within the sacred precincts of domestic life. The erection of the family altar should be insisted upon universally among the families of the Church. There would be hope for the young, if every minister could say what Baxter said of Kidderminster, that, when he left, he could go through streets where prayer was once unknown, but in which almost every house now had a family altar, and the social influences of true piety.

III. The Church displays her care over her youth in *her own efforts* for their conversion by CATECHETICAL AND BIBLE CLASSES, BY SABBATH SCHOOLS, BY PREACHING AND BY PASTORAL INTERCOURSE.

1. Among the good old customs of Presbyterian descent, was that of *catechizing the children* in public, weekly or monthly, as opportunity offered. "Catechizing" is declared in our form of Government to be among "the ordinances of the Church." If so, it is the duty of ministers to catechize, as well as to preach the Gospel, or to administer the sacraments. The great advantage of a public catechetical exercise is, that it secures the doctrinal instruction of the young. And there is no substitute for doctrine. Religious history is good, and the precepts of religion are good, and general religious knowledge is good; but doctrine is not only good, but it is better, and it is best. Doctrine is the substance of history, of precept, of all religious knowledge. Children, brought up on religious doctrine, are of more mature growth, better able to comprehend the preaching of the word, and thus in a position more favourable to salvation; and when regenerated, they are more likely to continue steadfast in the faith, and to "adorn" their calling. Attention to the Catechism by the pastor, promotes its study at home, and at the day and Sabbath schools. At no distant period in the past, the Catechism was disused in many of our Sabbath schools, and influences were at work to depreciate its time-honoured truth, expressed in "the form of sound word." The present interval of ecclesiastical security invites us to practice our youth still more, behind the ramparts of impregnable doctrine, and to arm them against the insidious wiles of an evil day. Our Church has a Catechism, framed with inimitable skill. Its answers are independent theological propositions, expressed in clear and terse language, challenging the greatest intellect, whilst sufficiently level to the understanding of children. The Church does a great work for her children, when she authoritatively and zealously instructs them in such a Catechism of doctrine and practice.

2. *Bible classes* are instrumentalities of approved advantage in the edification of youth. Those pastors of our Church are the wisest who lay out the most strength in teaching the young persons of their charge. The text-book, generally used for the lesson of

the week, is the Bible; but sometimes, other books, as Hodge's Way of Life, Bunyan's Pilgrim's Progress, Baxter's Saint's Rest, are advantageously made the basis of biblical instruction. There is scarcely a more promising mode of benefiting the young than such an exercise. Our most experienced pastors have wonderful revelations to make, of the favour of God towards pastoral work of this character. Those who have most tested the plan of Bible class instruction, are the most encouraged to persevere in it.

A pastor in Ohio recently published a statement, that, out of 195 persons who attended his Bible class during the last five years, more than three-fourths were brought into the Church, and that so closely were means and end connected, that the converted were almost uniformly from those who attended regularly, whilst those who attended irregularly, or seldom, were rarely affected by the teaching.

3. *Sabbath schools* have been much blessed among the young. Their original design was to give religious instruction to neglected and ignorant children; but the favour of God towards them was so great that their range has been enlarged to include all the children, who could be brought within their instruction. If Bible truth be owned and blessed of God at home, and in classes under the pastor's immediate management, there is reason to believe that it would be blessed to children on the Sabbath. The interval of one hour in the week, is, indeed, a short time. But it must be remembered that at least another hour is frequently spent by the pupils in studying the lesson, and this would give 104 hours a year, equal to three entire weeks devoted to the study of the Bible, or one whole year in every seventeen. Some of the teachers are young, and from want of experience, not perhaps the most apt to teach. These disadvantages are compensated by calling out much of the unoccupied talent of the Church, in the useful and important vocation of religious instruction. Great good may be accomplished in this new field of labour. The evils to be guarded against are principally these, viz., 1st. The neglect of Biblical instruction at home by parents. 2d. The disuse of catechetical instruction by the pastor. 3d. The banishing of the catechism from the school. 4th. Substituting attendance on the Sabbath school for attendance on the worship of God. 5th. Establishing an ecclesiastical authority outside the session. 6th. A too general use of story books, especially for Sabbath reading. And 7th, a tendency to excuse the exclusion of religion from week-day schools, by considering Sabbath school instruction a sufficient substitute. A liability to perversion ought not, however, seriously to impair our faith in the general advantages of Sabbath schools. A large amount of the piety and intelligence of the Church is enlisted in their support; and as evangelistic institutions under the government of the church sessions, they are adapted to benefit all classes in the congregation. A Sabbath school presents a sweet spectacle to men and angels. A company of pious

men and women, assembled for the purpose of teaching God's truth, and sitting in the midst of listening and learning children, is surely a sight of interest and of hope. God has condescended to bestow His rich blessing upon many scholars; thus taught the knowledge of his ways; and many sacred ties bind the Sabbath school, with love and prayer, to pastor, teacher, parent, and worshipper.

4. *Preaching* is another public method for the conversion of the young. Richard Baxter used to say that, if parents were faithful at home with their children, few would date their conversion to preaching in the sanctuary. It is certain that the condition of fidelity, thus indicated, is very far from being attained by the Church at the present day; and even if it were, there is a power in preaching which must ever be efficacious in salvation. The most religiously educated often receive a pungency of conviction through the preached word, which secures, by the grace of God, the conversion of the soul. Sermons ought generally to have some adaptation to the young, some application of affectionate and pointed interest, some allusions to awaken youthful attention. The habit of preaching sermons occasionally to the young, as a class, has much to commend it, especially in the ordinary course of pastoral duties.

5. *Visiting, and conversing with the young*, is another of the modes of doing them good, included under the ordinary public agencies of the Church. There is a charm in social intercourse which wins its way into the heart, and assists in carrying the truth to the understanding. The pastor, who is on terms of affectionate religious communication with the young of his congregation, possesses a power, unknown to the recluse, however eloquent. Social influence is one of the gifts of God, which, like others, may be cultivated to His glory, or renounced to His dishonour. For what higher purpose can it be given, than to lead mankind to the cross of Christ? "Run, speak to that young man," is a suggestion of the Spirit, which, if oftener obeyed, might produce the most blessed results. Many a young man and maiden has been led to embrace the Lord Jesus Christ, through the exhortations and admonitions of pastoral intercourse, sanctified by the Spirit.

Catechetical and Bible classes, Sabbath schools, preaching and pastoral communion, thus grouped together, are Church agencies of blessed power in the conversion of the young.

IV. A fourth agency, more exterior to direct, ecclesiastical action, but lawfully within its compass, is the ESTABLISHMENT OF CHRISTIAN INSTITUTIONS FOR THE PUBLIC EDUCATION OF THE YOUNG.

Public education is a *powerful* agency in moulding the character of the young. The Schools, Academies, and Colleges of the land are mighty in their influence, for good or evil. The daily contact of youthful minds with teachers and text-books is often sufficient to control their destiny.

Public education is *auxiliary to home training*. The necessity

of public institutions grows out of the inability of the domestic circle; and parents, in search of the required supplement to their work, naturally employ institutions which are the best adapted to unfold the household aim. Neither the State, nor the Church, has the right to use compulsion or discipline, except in extreme cases, which involve self-defence, or the protection of the public interests. Schools, Academies, and Colleges, whether under private, State, or Church management, are expedients to supply home wants, and are auxiliary to the execution of parental purposes in forming the character of youth.

Public education is, in its nature, *adapted to the inculcation of religion*. Its processes are analogous to those of private education, being merely extended on a higher scale, and removed to a different place, or sphere. The same principles and aims govern education, whether carried on at home, or in the common School, or in the Academy, or in the College. The public institution has opportunities to exercise a religious influence of a very decided character. The two great conditions required are, first, religious teachers, and secondly religious teaching. There can be no such thing as adequate religious teaching without religious teachers; and religious teachers, without the privilege of giving definite religious instruction, labour under serious disadvantages. It is readily admitted that a religious teacher may by his spirit, his example, and his incidental allusions, be highly influential in recommending religion to his scholars; but to maintain that definite religious instruction is of no use in public institutions is to exalt Christian example at the expense of Christian truth, or rather to dishonour the latter in comparison with the former. The true view is to employ both, and to teach God's truth (in connection with secular learning), by God-fearing men. Under such conditions, public institutions are hopeful places for the nurture of our youth in knowledge, both secular and divine. Experience abundantly testifies to this point.

The question now arises, whether the Church ought to assist in founding institutions of this religious character, if the wants of her households require it? The question is not, whether the Church has the exclusive authority to take part in public education, nor whether it is bound, under all circumstances, to exercise that authority. But it is simply, whether in the absence of the required institutions to carry forward the education of her youth, the Church may not, through her judicatories, see that Christian institutions are established in sufficient numbers to meet her wants. This question has been settled historically again and again, with the utmost unanimity. The Reformers were all of one way of thinking. In Geneva, France, Holland, and Scotland, the Church established institutions of learning, and kept their control within her own judicatories. In our country, the mother Synod founded an Academy under ecclesiastical supervision, more than a century ago. Every Synod of the Church has since that time acted upon the

same principle, or recognized its truth. The two Academies of the old Hanover Presbytery, which have since grown up to Washington and Hampden Sidney Colleges in Virginia, were established and supervised by the Presbytery. So was the old Canonsburg Academy, now Jefferson College. Princeton College never could have obtained a charter from the Royal government as a Synodical institution; but although its administration was committed to a private corporation, the Synod had for many years, a much closer connection with it than now. At different times, the Synods of Albany, Buffalo, New York, New Jersey, Philadelphia, Pittsburgh, Wheeling, Ohio, Cincinnati, Indiana, Northern Indiana, Illinois, Wisconsin, Iowa, Missouri, Kentucky, Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi, Texas, Memphis, Nashville, Arkansas, California, and Northern India—every Synod of the Church—(except the two formed last year), have acknowledged the lawfulness of Church supervision. The General Assembly of the Presbyterian Church has repeatedly done the same thing, with but few dissenting voices. The question is, therefore, historically settled, if there is any value in precedent.

Our Church has never advanced the theory—much less adopted it—that secular teaching alone, unconnected with the religious, is a work she may discharge under her own supervision. Such a labour, under such circumstances, she neither seeks nor practices. Her theory is that she has a right to teach religion to her youth in every stage of their education; and as the development of the mind goes on with that of the heart and conscience, the two being naturally united, her officers may lawfully educate the mental as well as the moral powers. The chief end in these efforts, is the salvation of the soul. Religious instruction is the main and prominent object; the other instruction being incidental to, and inseparable from the former. The Church establishes her institutions now on the same principle, and for the same purposes, that the old Hanover Presbytery founded its illustrious Academies. These institutions were deemed essential to the best interests of the Church: and therefore, she founded them.

The Board have so often referred to this subject in their Annual Reports, that no further comments seem necessary on the present occasion.

It is clear that the Church is taking a great interest in the public religious education of her youth. Our Presbyterial Academies are now, more than fifty in number, and the Synodical Colleges are about twenty. Multitudes of youth, in the advanced stages of education, are reaping the benefits of Christian nurture. Other institutions, such as the private religious Academies throughout our bounds, and the Colleges founded in the olden time, as Princeton, Washington, Va., Hampden Sidney, and Jefferson, are rich in similar opportunities, although under different supervision. A few of our State Colleges are also under healthy evangelical influence. All such

institutions, whether under ecclesiastical jurisdiction or otherwise, are co-operating for religious ends, and are testimonies more or less direct, of the Church's care of the public education of her youth.

V. The Church shows her interest in the young, by PROVIDING A SOUND LITERATURE FOR THEIR EDIFICATION.

The human mind is active, and needs proper subjects to direct and engage its thoughts. The curiosity of children, and their thirst for knowledge are marvellous. In the eager pursuit of intellectual gratification, they are, unfortunately, often without the requisite discernment. It is one of the calamities of the times that a literature of vicious tendency, is both abounding and popular. The Church, in counteracting this injurious influence, of course relies upon the inculcation of virtuous tastes and habits in the training of children, and above all, upon their regeneration by the Holy Spirit. Her interest in the young, however, leads to the adoption of a system of publication, whose object is to furnish a healthy, edifying, literature, both general and religious. The Board of Publication has libraries for ministers, for churches, for general readers, and for children and youth. Many of these volumes are attractive and edifying to the young, and likely to make a permanent impression for good.

The Presbyterian Church, in undertaking to publish books under her own authority, does not ignore other agencies, outside of her courts, which are co-operating to the same great end. Some of her own elders, communicants and adherents, are doing effective service to the cause of literature and religion. As in education, so in publication, the Church welcomes all to the work, but chooses to do a part of the work herself. And it is a work of immense magnitude and importance, bearing upon the interests both of time and eternity. If the aged disciple needs suitable books to mature his character, and satisfy the longings of his soul, how much more do children in years, or babes in Christ, or our youth in general, require the aids of a pure, various, and life-giving literature.

As this subject belongs to another Board, the Board of Education do not dwell upon it, but merely recognize its importance, in this brief allusion, as auxiliary to the work of training the young.

VI. The Church exhibits her concern for her children and youth in a PARENTAL INSPECTION of their conduct, in appropriate acts of DISCIPLINE, and in inviting them to partake of the LORD'S SUPPER, when they have sufficient knowledge to discern the Lord's body.

Our standards, in the four-fold division of Confession of Faith, Catechism, Form of Government, and Directory for Worship, all teach that children are members of the visible Church. The CONFESSION OF FAITH says, "The visible Church consists of all those throughout the world that profess the true religion, together with

their children." The larger CATECHISM says, "The visible Church is a society made up of all such as in all ages and places in the world, do profess the true religion, *and their children.*" Our FORM OF GOVERNMENT says, "The universal Church consists of all those persons, in every nation, *together with their children*, who make profession of the holy religion of Christ, and of submission to his laws." Our DIRECTORY FOR WORSHIP says, "*children, born within the pale of the visible Church*, and dedicated to God in baptism, are *under the inspection and government of the Church.*"

These views of the Presbyterian standards not only authorize the Church to take part in the public education of her youth, but they devolve upon her the duty of inspecting their moral conduct, of disciplining them for offences, and of affectionately exhorting the worthy to make a profession of religion.

The doctrine of infant church-membership, is a fundamental principle in the organization of the Presbyterian Church. To recognize it in baptism, and then to disown it in practice, is to treat with dishonour the covenant made with Abraham. There is reason to apprehend that this great doctrine of infant church-membership, receives far too little practical acknowledgment by the Church, through its officers, parents, and communicants.

1. The duty of "*inspection*," referred to in our standards, requires the Church to have an oversight of her baptized youth and infant church-members, similar in general character to that exercised over adult communicants. The pastor and elders should be acquainted with the children and youth under their care; and from time to time should make inquiry as to their conduct and progress. A disregard of this kind of inspection on the part of Church officers, is inconsistent with the covenant made at baptism, and with the spirit of Christ's tender concern for the lambs. Our gracious Lord took little children in his arms and "blessed them." His sympathies were enlisted in their behalf; and had His ministry been confined to one locality and extended over a series of years, who can doubt that He would have watched with a tender eye these children, as they grew up, and would have acted towards them on the avowed principle, "Of such is the kingdom of heaven?"

This inspection of the conduct of children and youth, has the effect to make the officers of the Church acquainted with its infant members, of creating a church attachment, of giving power to the preached Gospel, of reacting upon the efforts of parents at home, of preventing offences and scandal, and of promoting edification and religious improvement.

2. *Appropriate acts of discipline* are implied in the idea of church-membership. All members of the Church are under its "government," and subject to its authority. Of course, disobedience to God's commandments must be followed by some sort of discipline. Two questions of some moment here arise, first, *what kind of disobedience demands discipline*; and second, *what is the nature*

of the discipline proper to be administered? On these two points, the Board would merely remark that the decisions of the General Assembly do not bear very definitely on the subject, nor is the practice of the Church *active* enough to establish any general conclusion. The passive and the common practice is to consider infant church members, who violate God's laws, or who decline to make a public profession of their faith, as virtually excluded from the Church by their own act. No record, however, is made of the fact, and there is virtually no discipline; for self-imposed discipline, if any discipline at all, is not ecclesiastical discipline.

The Board, without expressing an opinion on unsettled points, suggest that the character of the discipline and the general circumstances of its administration deserve the examination of our higher judicatories, and especially the General Assembly; and that a reformation on this subject, or a practical agreement to give more effect to our doctrinal views, would be an important measure in preserving our ecclesiastical consistency, in impressing upon our youth their relation to the Church of God, and its consequent duties, and in promoting the cause of true piety throughout our bounds.

The duty of making a *public profession of religion* is particularly enjoined upon infant church-members, when they have arrived at years of discretion, and possess sufficient knowledge to discern the Lord's body.

Our Presbyterian organization assumes that baptized children are *already members* of the visible Church. Admitting them to the Lord's supper at the proper time, does not admit them to the Church, for they are already in it. Partaking of this sacrament confers upon them the privileges of full church communion, but they are already in the visible Church, through baptism. The Lord's supper is an advance in their spiritual and external privileges, not the beginning of their recognition of members.

Again. Our standards assume that baptized children will *ordinarily be led by the grace of God, to profess their faith in the Lord Jesus Christ*. The whole spirit and letter of the chapter "Of the admission of persons to sealing ordinances," assume that those who seek the privilege of coming to the Lord's table, have ordinarily been baptized in infancy, into a public covenant relation, and been instructed in the things of their peace. The statistics of our Church prove the truth of this doctrine. The great mass of our communicants were dedicated to God in infancy, by parents of Abraham's faith.

Our Church further assumes that many, who apply for participation in the Lord's supper, will be entitled to that privilege *early in life*. Our Directory alludes to "*years of discretion*," as the suitable time—a time which must vary with circumstances, and whose determination is left to the eldership, but which may arrive early under the guidance of the Holy Spirit. Out of the mouth of babes and sucklings, God perfects praise. Youth has given some

of the most lovely and precious exemplifications of piety the world has ever seen. In a flourishing state of the Church, it cannot be doubted that large accessions to her communion will be made from persons, just arrived at "years of discretion," or, as they are elsewhere termed "*young Christians*."

4. Our Church prescribes *true piety* as the qualification of admission to the Lord's supper. Our Book so candidly and openly assumes that her infant members will become members in full communion, that it has been sometimes objected that our Church takes loose views on the subject. Very far from it. The Directory for worship requires "knowledge to discern the Lord's body," a knowledge obtained only through the illuminating and converting power of the Holy Spirit. "Knowledge and piety" are the equivalent terms, indicative of the attainments her infant members are expected to possess as requisites of worthily communing at the Lord's table. Besides this, our Book requires an examination by "the officers of the Church," in order that evidences may be afforded of the work of God's Spirit on the heart. "Those who are to be admitted to sealing ordinances shall be examined on their knowledge and piety." Nor are these conditions of membership a dead letter. Few churches exercise more care in admitting to sealing ordinances than our own. So strict are our requirements, that fanaticism on the one hand, and formalism on the other, receive little encouragement to their unscriptural applications.

5. Our Church *uses means to bring into the full communion of the Church* her infant members, who possess the requisite spiritual qualifications. The Directory says that when they have arrived at years of discretion and possess sufficient knowledge to discern the Lord's body, "they ought to be informed it is their duty and their privilege to come to the Lord's supper." This information, or instruction, devolves not only upon parents, but upon the officers of the Church, under whose "inspection and government" they have been growing up. It is too much the custom for young Christians to postpone the period of partaking of the Lord's supper. From want of adequate instruction, they sometimes undervalue the importance of the ordinance, or conceive that their obligations to honour it are suspended at pleasure. The true view is that its observance is both "*a duty and a privilege*." Information is therefore to be imparted to them at this critical period of their spiritual course, in order that its favourable opportunity may not be postponed. Faithful pastors, watching over their infant church-members, and, after due inspection, beholding signs of Christian character when they arrive at years of discretion, might preserve them from many temptations and spiritual losses, by instructing them in the duty and privilege of publicly professing themselves, without delay, to be on the Lord's side.

Such are some of the methods in which the Presbyterian Church expresses her care over the children and youth within her bounds.

The Board of Education have ventured to bring them to the consideration of the General Assembly, from the conviction that our *present measures of education* are in precise accordance with the *sound doctrines of our standards* in regard to the training of the young, and need the influence of our Church principles to give them due favour with our people. The religious institutions of learning, established under the authority of the General Assembly, are co-operating in the accomplishment of the Church's great work. All these institutions are identical in aim with the ordinances of God's house, are evangelical and covenant-loving in their nature, lawful in their plans, and full of hope for the fulfilment of the promise, "I will be a God to thee and to thy children after thee, in their generations."

All which is respectfully submitted.

JAMES N. DICKSON,
President.

C. VAN RENSSELAER,
WILLIAM CHESTER,
JAMES WOOD, } *Secretaries.*

APPENDIX.

ACTION OF THE GENERAL ASSEMBLY ON THE REPORT OF THE BOARD OF EDUCATION.

Dr. KREBS moved that the resolutions be taken up and adopted *seriatim*, which motion prevailed, and the resolutions, seven in number, were adopted, as follows:

Resolved, That the Assembly has heard with emotions of fervent gratitude to God, of the prosperity which has attended the operations of the Board during the past year; that our joy in view of the increased number of candidates for the ministry, is proportioned to the sorrow felt in former times, at the smallness of the numbers reported as seeking this holy office, and that we offer solemn thanksgiving to the Head of the Church for these gracious tokens of his favour.

Resolved, That while all suitable scriptural efforts should be made to enlighten the young men of the Church on the nature and importance of the Christian ministry, and to direct their thoughts to that field of labour, yet our Presbyteries ought to use great care in requiring of their candidates such gifts of intellect, learning, piety, and aptness to teach, as give reasonable assurance of usefulness in the sacred calling.

Resolved, That as the knowledge of God is almost the only knowledge that men cannot do without, so religious instruction is almost the only kind of instruction that may not be excluded from our schools, it being the end of learning "to repair the ruins of the fall by teaching to know God aright, and out of that knowledge to love Him and obey Him;" that, therefore, the General Assembly reaffirms its approval, so often expressed in former years, of the policy of the Board in reference to the establishment of Christian schools, academies, and colleges.

Resolved, That this General Assembly, in recommending the establishment of institutions under its own care, has never intended to depreciate truly Christian schools, academies, or colleges, under private, corporate, or State management, but cordially acknowledges and welcomes them as co-partners in a great work, and invokes the blessing of God upon their instructions. And, although the public schools are far from being what they ought to be in respect to religious teaching, yet, instead of the withdrawal of Presbyterians from the support of the public system, the General Assembly recommends the putting forth earnest efforts, wherever practicable, to improve its condition, especially by keeping in the public schools the Bible, as the great text-book of human instruction.

Resolved, That the Presbyteries be reminded of the increased wants of the Board, and the necessity of increasing contributions to meet them, and that they be requested to adopt such measures for the accomplishment of the end in view, as to them may seem proper.

Resolved, That the General Assembly has a high appreciation of the importance of infant baptism, as an ordinance of God and means of grace, and enjoins it upon the pastors and elders of our churches to enlighten Christian parents on their duty and privilege and to use all proper means to induce them to dedicate their offspring to God in this holy sacrament. Further, the Assembly earnestly calls the attention of the lower judicatories, to the relation of baptized children to the Church, and recommends to church sessions to maintain a Christian watchfulness over these lambs of the flock, and to use faithful and affectionate efforts to bring them to the communion of the Church.

Resolved, That the Assembly has full confidence in the efficacy of prayer, and therefore, while it would exhort the members of all the churches under its care, to "pray without ceasing," that "the Lord of the harvest would send forth labourers into his harvest," it appoints the last Thursday of February, eighteen hundred and fifty-six, to be observed as a day of special prayer, for the outpouring of the Spirit on our baptized children and youth, more particularly those who are under instruction in our various institutions of learning, and recommends that public services be held in all our churches on that day.

ABSTRACT OF PAYMENTS.

*Abstract of Payments on account of the Board of Education, from May 6th, 1854,
to 5th May, 1855.*

MINISTERIAL EDUCATION.

Expenditures on account of Candidates, viz. :

In their Theological Course,	\$13,840 00	
“ Collegiate “	13,922 05	
“ Academical “	5,812 70	
	<hr/>	\$23,574 75

GENERAL EDUCATION.

Expenditure on account of Schools,	\$3,096 25	
“ “ Academies,	2,600 00	
“ “ Colleges,	4,188 40	
	<hr/>	\$0,884 65
“ Miscellaneous and Teacher's Fund, . .		415 41

• OFFICE DEPARTMENT.

Corresponding Secretary,	\$450 00	
Associate “ salary for 9 months, . .	1,350 00	
Treasurer, “	1,000 00	
	<hr/>	\$2,800 00

AGENCIES.

General Agent's salary,	\$1,800 00	
“ “ travelling expenses,	331 96	
Rev. James Wood, D.D., salary as Agent, . .	300 00	
“ “ travelling expenses,	140 46	
Rev. John McClusky, D.D., salary,	1,000 00	
“ “ travelling expenses,	215 08	
Balance paid on salary of Rev. Adam Harris, dec'd,	66 67	
Rev. Thomas Castleton,	450 00	
“ “ travelling expenses,	206 85	
A. Davidson, Treasurer, Louisville, Ky., for 2 years,	50 00	
	<hr/>	\$4,561 02

MISCELLANEOUS.

Rent of rooms,	\$250 00	
Printing Annual Report, \$161 57; to General Education, \$80,	241 57	
Part printing Home and Foreign Record,	192 75	
Care of Rooms, \$30; Stationary, \$10; Postages, \$161 82; Sundries, \$10,	211 82	
	<hr/>	\$896 14
		<hr/>
Of which to Ministerial Education Fund, . .	\$41,751 91	
“ General Education Fund,	10,880 06	
	<hr/>	\$52,181 97

TREASURY REPORTS.

I. TREASURY AT PHILADELPHIA.

1855, May 6th.	To Cash paid Ministerial Education Fund,	\$35,563 58	1854, May 6th.	Balance in Ministerial Education Fund,	\$45,669 79
"	" " General	9,964 06	"	" " General	90 71
"	" " African		"	" " African	1,145 36
"	" " Teachers'	415 41	"	" " Teachers'	5 17
Balance in Ministerial Education Fund,		\$45,942 64	1855, May 6th.	Cash received for Ministerial Ed. Fund,	\$7,801 03
" " General		1,450 79	"	" " General	30,453 88
" " African		60 57	"	" " African	9,934 51
" " Teachers'		1,215 26	"	" " Teachers'	70 00
		19 76			430 00
					40,888 09
					\$48,689 12

The undersigned has examined the accounts of Wm. Main, Treasurer of the Board of Education of the General Assembly of the Presbyterian Church of the United States of America, finds them correct, leaving in his hands a total balance of two thousand seven hundred and forty-six dollars and forty-eight cents.

PHILADELPHIA, May 9th, 1855.

II. TREASURY AT PITTSBURG, PA.

1855, May 5th.	To Cash paid Ministerial Education Fund,	\$4,597 67	1854, May 5th.	Balance as per last Report,	\$1,022 83
Balance,		31 67		Cash received during the year,	3,806 51
					\$4,629 34

III. TREASURY AT LOUISVILLE, KY.

1855, May 5th.	To Cash paid Ministerial Education Fund,	\$1,591 66	1854, May 5th.	Balance as per last Report,	\$341 80
Balance,		456 76		Cash received during the year,	1,706 62
					\$2,048 42

The undersigned, Auditor of the Board of Education, having examined the accounts of the Treasurers at Pittsburg and Louisville, as they appear on the books of the Board, find the balances as follows, viz.: at Pittsburg, thirty-one dollars and sixty-seven cents, and at Louisville, four hundred and fifty-six dollars and seventy-six cents.

May 9th, 1855.

GENERAL RECAPITULATION.

	Balance, 1854.	Receipts in 1855.	Total Income.	Payments.	Balance, 1855.
Philadelphia,	\$6,559 79	\$30,453 58	\$37,013 37	\$35,563 58	\$1,450 79
Pittsburg, Pa.,	1,022 83	3,806 51	4,829 34	4,597 67	31 67
Louisville, Ky.,	341 80	1,706 62	2,048 42	1,591 66	456 76
1. Ministerial Education Fund,	7,924 42	35,766 71	43,691 13	41,751 91	1,939 22
2. General	90 71	9,934 51	10,025 22	9,964 06	60 57
3. African	1,145 36	70 00	1,215 36		1,215 36
4. Teachers'	5 17	430 00	435 17	415 41	19 76
	\$9,165 66	\$46,201 22	\$55,396 53	\$52,131 97	\$3,264 51

MEMBERS OF THE BOARD OF EDUCATION.

FIRST CLASS, ELECTED IN 1852.—TERM OF SERVICE WILL EXPIRE IN 1856.

MINISTERS.

John McCluskey, D.D.,
 S. K. Talmage, D.D.,
 S. Ramsey Wilson,
 J. McElroy, D.D.,
 Wm L Breckinridge, D.D.,
 S. Williamson, D.D.,
 Phineas D. Gurley, D.D.,
 Samuel D. Alexander.

LAYMEN.

Alexander Osbourn,
 Henry Potter,
 Samuel Hepburn,
 Thomas Henderson,
 J. D. Reinboth,
 Mark Hardin,
 Job Johnson,
 Patrick Murphy,
 Grigsby E. Thomas.

SECOND CLASS, ELECTED IN 1853.—TERM OF SERVICE WILL EXPIRE IN 1857.

MINISTERS.

John Hall, D.D.,
 Nicholas Murray, D.D.,
 A. Macklin, D.D.,
 William S. Plumer, D.D.,
 W. B. McIlvaine,
 J. McDowell, D.D.,
 J. N. Campbell, D.D.,
 Francis D. Ladd.

LAYMEN.

Archibald Robertson,
 Hugh L. Hodge,
 Matthew Newkirk,
 Joseph B. Mitchell,
 William Harris, M.D.,
 William Nisbet,
 George Sharswood,
 Andrew Harris.

THIRD CLASS, ELECTED IN 1854.—TERM OF SERVICE WILL EXPIRE IN 1858.

MINISTERS.

Francis Herron, D.D.,
 William Neill, D.D.,
 Joseph H. Jones, D.D.,
 E. P. Rodgers, D.D.,
 Francis McFarland, D.D.,
 Robert Watts,
 William H. Green,
 John Miller,

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 James N. Dickson,
 Stephen Colwell,
 Jos. P. Engles,
 Eugenius A. Nisbet,
 James Dunlap,
 John J. Bryant,
 Wilfred Hall.

FOURTH CLASS, ELECTED IN 1855.—TERM OF SERVICE WILL EXPIRE IN 1859.

MINISTERS.

Elisha P. Swift, D.D.,
 W. W. Phillips, D.D.,
 M. W. Jacobus, D.D.,
 M. B. Hope, D.D.,
 Wm. Chester, D.D.,
 Wm. Blackwood, D.D.,
 Wm M. Paxton,
 C. W. Shields,
 C. Van Rensselaer, D.D., *ex. off.*

LAYMEN.

Silas Holmes,
 James Blake,
 Luke Loomis,
 Nathaniel D. Ewing,
 T. G. Bailey,
 Morris Patterson,
 Thomas McKeen,
 J. Schoonmaker,
 Joseph Patterson.

OFFICERS OF THE BOARD OF EDUCATION.

James N. Dickson, *President*.
 John McDowell, D.D.,
 James Dunlap,
 Wm. Harris, M.D., } *Vice-Presidents*.
 C. Van Rensselaer, D.D., *Corresponding Secretary*.
 Wm. Chester, D.D., *Associate Secretary and General Agent*.
 James Wood, D.D., *Associate Corresponding Secretary*.
 F. D. Ladd, *Recording Secretary*.
 William Main, *Treasurer*.
 Joseph B. Mitchell,
 Alexander Osbourn, } *Auditors*.

The Board meet on the first Thursday of every month, at 4 o'clock, P.M.

EXECUTIVE COMMITTEE.

James N. Dickson, <i>Chairman</i> ,	James Dunlap,
William Neill, D.D.,	William Harris, M.D.,
C. W. Shields,	Alexander Osbourn,
Robert Watts,	Wilfred Hall,
F. D. Ladd,	George Sharswood,
C. Van Rensselaer, D.D., <i>ex. off.</i> ,	Joseph B. Mitchell,
William Chester, D.D., <i>ex. off.</i> ,	William Main, <i>ex. off.</i>
James Wood, D.D., <i>ex. off.</i> ,	

The Executive Committee meet every Thursday, at 8½ o'clock, P.M.

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies, and Colleges, &c., may be addressed to the Rev. C. VAN RENSSELAER, D.D., Corresponding Secretary, or to Rev. JAMES WOOD, D.D., Associate Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be addressed to WILLIAM MAIN, Esq., *Treasurer*, 265 Chestnut Street, Philadelphia.

Payments may also be made to Mr. Wm. Rankin, Jr., Mission House, New York; Messrs. Leech, McAlpine & Co., Pittsburgh; Mr. A. Davidson, Louisville, Kentucky.

Addresses or Sermons on the subject of Education, *Reports of State superintendents*, of committees or of trustees of schools, academies, and colleges, *Catalogues* of literary, scientific, or theological institutions, or any *documents* bearing on this general subject, will be thankfully received at the Presbyterian Education Rooms, No. 265 Chestnut Street, Philadelphia. A suitable acknowledgment will be made, as far as possible, of all such favours.

RULES AND REGULATIONS OF THE BOARD.

Ministerial Education.

THE special attention of Presbyteries, Teachers, and Candidates, is called to these rules, which refer to the department of Ministerial Education, inasmuch as difficulties and delays, both in the reception and quarterly payments of students, as well as other inconveniences, sometimes occur through inattention to them.

I. ON THE RECEPTION OF CANDIDATES.

ART. 1. Every person looking forward to the ministry, is required to present the testimonials of a Presbytery before he can be assisted by the Board.

ART. 2. If any young man wishes to avail himself of the aid of the Board, he should make known his desire to his pastor, or some member of the Presbytery to which he would naturally belong, who, if he approves of it, shall make application to the Presbytery for his examination.

ART. 3. The examination shall be on his personal and experimental piety, on his motives for seeking the holy office of the ministry, on his attachment to the standards of the Presbyterian Church, in relation to his general habits, his prudence, his studies, his talents, his gifts for public speaking, his disposition to do all in his power to maintain himself, and his willingness to observe the rules of the Board.

ART. 4. An Education Committee, appointed by the Presbytery, may examine and recommend applicants during the interval of the meetings of the Presbytery; and the appointment of such a Committee has been found by many Presbyteries highly expedient, not only to meet exigencies that may arise, but especially for the purpose of corresponding with, and watching over the education of students.

ART. 5. If the examination be sustained, a detailed report shall be made to the Board by the Stated Clerk, or the Chairman of the Education Committee of the Presbytery, of the name of the applicant, his age, residence, church-membership, place of education, progress in his studies, need of aid, piety, promise, and whatever else may seem proper.

FORM OF THE REPORT OF A PRESBYTERY.

At a meeting of the Presbytery of _____ held at _____ on the _____ day of _____ 18____, the person whose name is given in the following report, having been examined in conformity with the plan submitted by the Board of Education of the Presbyterian Church, is hereby recommended to receive aid from its scholarships.

_____, *Stated Clerk.*

Name.	Age.	Residence.	With what church connected.	Stage of education.	Place of study.	Lowest amount required.	To whom appropriations to be sent, and to what place.

[When the Report is made by the *Education Committee*, the above form may be altered to correspond.]

ART. 6. No person shall be received by the Board unless he has been a member in regular and good standing in some Presbyterian church at least twelve months; and in addition to giving good evidence of his capacity for the acquisition of knowledge, he must have spent at least three months in the study of the Latin language.

ART. 7. Applicants will be received under the care of the Board at any of its regular monthly meetings; and, as a universal principle, the Board will refuse to receive no one who has been regularly recommended by a Presbytery, in conformity to these rules.

ART. 8. When a student, who has been pursuing, under the care of the Board, his studies preparatory to the ministry, shall be ready to enter the theological seminary, he must submit to an examination by his Presbytery on all the points required by the form of Government. And if such examination be sustained, he shall thenceforth, and not till then, be considered officially a candidate for the ministry.

Previously to entering upon theological studies, all young men who have the ministry in view shall be regarded simply as students on probation, under the general watch and patronage of the Presbyteries.

[The Board would respectfully say, that the recommendation of a young man to so solemn an event to himself, and involves so deeply the character of the Church and the success of the cause of Education, that it demands the most serious and deliberate consideration; and if the application be of doubtful expediency, it should be postponed till a full and satisfactory trial can be made.]

II. ON SCHOLARSHIPS AND APPROPRIATIONS.

The Board act upon the principle, that the Church is bound to make provision for the education of such of her sons as are called of God to the work of the ministry, and are in circumstances to require her aid; and also, that those who receive her aid shall, at stated intervals, prove themselves entitled to it. The Board desire to rest this relation between the Church and her sons on the ground of mutual obligation and responsibility.

ART. 1. The appropriations of the Board are made under the form of *scholarships*, with the purpose of bearing witness, on behalf of the Church, to the importance of high literary attainments in all who have the ministry in view, and to the necessity of possessing these attainments as a condition of securing and retaining the scholarships.

The scholarships are intended to express, on behalf of the candidates, the equivalent returned to the Church in the form of adequate literary and theological preparation for the sacred office.

ART. 2. No student shall receive the avails of a scholarship, until the testimonials of his Presbytery are received by the Board; and new testimonials will always be required at the commencement of the theological course.

ART. 3. Every person on a scholarship shall forward, or cause to be forwarded, quarterly, a report from his teacher, showing his standing for piety, talents, diligence, scholarship, prudence, economy, health, and general influence, and no remuneration shall be made to any until such report is received.

ART. 4. Appropriations shall be made quarterly, on the first Thursday of February, May, August, and November. When any one is recommended by a Presbytery at a period intervening between the quarter-days, his first appropriation shall be a proportional part of the quarterly allowance.

ART. 5. The maximum of scholarships shall not, in ordinary circumstances, exceed one hundred and twenty dollars to theological students, one hundred dollars to collegiate students, and eighty dollars to academic students.

ART. 6. No payment shall be made in advance.

ART. 7. Tuition and boarding shall always be first paid out of the appropriations, and the Board will, in no case, be responsible for debts of students.

ART. 8. As no scholarships of the Board necessarily fall short of the entire wants of the students, so the friends of each, and the student himself, will be expected to make all proper exertions in assisting to defray the expenses of his education.

III. GENERAL RULES AND DIRECTIONS.

ART. 1. Every student shall be considered as under the pastoral care of the Corresponding Secretary of the Board, and if the Associate Secretary and General Agent.

ART. 2. Every student is required to pursue a thorough course of study, preparatory to the study of theology; and when prepared, to pursue a three-year course in theological studies.

ART. 3. If, at any time, there be discovered in any student, such defect in capacity, diligence, prudence, and especially in piety, as would render his introduction into the ministry a doubtful measure, it shall be considered the sacred duty of the Board to withdraw their appropriations. Students shall also cease to receive the assistance of the Board, when their health shall become so bad as to unfit them for study and for the work of the ministry; when they are manifestly improvident, and contract debts without reasonable prospects of payment; when they marry; when they receive the assistance of any other Educational Board or Society; when they fail to make regular returns, or cease, by a change of circumstances, to need aid.

ART. 4. If any student fail to enter on or continue in the work of the ministry, unless he can make it appear that he is providentially prevented, or cease to adhere to the standards of the Presbyterian Church, or change his place of study, contrary to the directions of the Executive Committee, or continue to prosecute his studies at an institution not approved by them, or withdraw his connection from the Church, of which this Board is the organ, without furnishing a reason which shall be satisfactory to the Executive Committee, he shall refund with interest, all the money he may have received of this Board.

ART. 5. When any student shall find it necessary to relinquish study for a time, to teach or otherwise increase the means of support, he shall first obtain the consent of the Executive Committee; and if he shall not be absent from study more than three months, his appropriations will be continued; but if longer, they will be discontinued, or continued in part, according to circumstances.

ART. 6. The periodicals of the Board shall be sent, gratis, to all students, who desire to receive them.

ART. 7. When the official relation between the student and the Board ceases, or is about to cease, he is expected to notify the Board in due time, stating the reason.

ART. 8. When a student has ceased, for a period longer than a year, to receive aid from the Board, he shall be required to present new testimonials from his Presbytery, or his Education Committee, before his name can be restored to the roll.

ART. 9. The reception of an appropriation by a student shall be considered as expressing a promise to comply with all the rules and requisitions of the Board.

ART. 10. As all intellectual acquisitions are of comparatively little value without the cultivation of piety, it is affectionately recommended to every candidate to pay special attention to the practical duties of religion; such as reading the Scriptures; secret prayer and meditation; attendance on religious meetings on the Sabbath and during the week; endeavours to promote the salvation of others; and the exhibition, at all times, of a pious and consistent example.

IV. ON AUXILIARIES.

ART. 1. Every Presbytery is considered an auxiliary to the Board, so far as that relation is implied by the transmission of an annual report of their Education operations to the Board, as the organ of the General Assembly. [This is according to a standing order of the Assembly, of long continuance, and is made with the view of embodying in the Annual Report to the Assembly, all that is done by the Church on the subject of education.]

ART. 2. Those Presbyteries which co-operate directly with the Board by the adoption of these regulations and in the collection of funds for the general treasury, shall be entitled to claim aid for all the candidates regularly received under their care, however much the appropriations necessary may exceed the contributions of said Presbyteries.

General Christian Education.

UNDER the following rules and regulations, the aid extended by the Board to institutions of learning, shall, in all ordinary cases, be applied to assist in making up the deficiency in the salary of the *instructors*.

I. PRIMARY SCHOOLS.

ON THE ORGANIZATION OF THE SCHOOL.—1. Every school applying for aid to the Board of Education, must be under the care of the Session of a Presbyterian Church; and be subject to the general supervision of the Presbytery.

2. In addition to the usual branches of elementary education, the Bible must be used as a text-book for daily instruction in religion, and the Shorter Catechism must be taught at least twice a week.

3. The teacher must be a member in good and regular standing of the Presbyterian Church.

4. The school must be opened with prayer and reading of the Bible; and singing, as far as practicable, must be taught in the schools, and united with the other devotional exercises.

ON APPLICATION FOR AID.—1. All applications must be approved by the Presbytery, or its Education Committee.

2. Such applications must state to the Board of Education what amount has been raised, or is expected to be raised, for the purposes of the school; and what amount is needed from the Board. Also the number of scholars in the school.

3. The application must be renewed through the Presbytery annually, if aid is needed.

APPROPRIATIONS.—1. The maximum of appropriations from the Board, shall not, in ordinary cases, exceed \$75 per annum, and it is expected that in many cases a less amount will be sufficient.

2. An annual deduction will be made on the amount of the appropriation according to the prosperity of the school.

3. Appropriations shall be paid semi-annually on the reception of a report from the session of the church, giving the statistics and stating the financial and general condition of the school.

II. ACADEMIES.

The above rules shall apply, *mutatis mutandis*, to academies under the care of Presbyteries. The amount of appropriations to academies shall be determined by the Executive Committee, according to the circumstance of each case.

III. COLLEGES.

1. Every College applying for aid to the Board of Education, must have an ecclesiastical connection with the Presbyterian Church; and the Bible and the standards of the Presbyterian Church must be used as books for instruction in the truths and duties of religion.

2. Appropriations shall be paid semi-annually on the reception of a report from the Trustees, giving the statistics and stating the financial and general condition of the College. The amount of appropriations shall be determined by the Executive Committee, according to the circumstances of each case.

IV. MISCELLANEOUS AND TEACHERS' DEPARTMENT.

When the aid of the Board is desired for *students* in schools, academies, or colleges, *not having the ministry definitely in view*, it shall only be granted on HIGH TESTIMONIALS from two ministers and an elder of the Presbytery, 1st, of previous religious training; 2d, of moral character; 3d, of intellectual capacity; 4th, of diligence and desire of knowledge. The rules of the Board relating to persons who have the ministry in view, shall apply to these cases, so far as the difference of circumstances will admit. The amount of aid usually granted in this department, is \$50 per annum.

FORM OF A QUARTERLY REPORT,

For Teachers of Schools, Principals of Academies, and Faculties of Colleges and Theological Seminaries.

In using the following form, 5 may be considered *medium*; and the different grades above and below mediocrity may be marked from that point by the several intervening numbers up to 10, and down to 1;—the former (10) indicating the highest grade, and the latter (1) the lowest. Persons making Reports are respectfully desired to take pains in marking the grades, as questions of importance often turn upon them. If a system for marking grades in scholarship is adopted in the Institution, let it be added to this form, or placed under the head of Scholarship. If preferred, the grades may be designated by the words *high*, *medium*, and *low*.

NAMES.	Piety, what grade.	Talents, what grade.	Diligence, what grade.	Scholarship, what grade.	Eloquence, what grade.	Economy, what grade.	Prudence, what grade.	Zeal, general influence, and enterprises, what grade.	Whether they can be consistently recommended for continued patronage.	Reduction of appropriations or otherwise.

[This Report should not be seen by the Candidate.]

1

"The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest that he will send forth labourers into his harvest."—MATT. 9 : 37, 38.

THIRTY-SEVENTH

ANNUAL REPORT

OF THE

BOARD OF EDUCATION

OF THE

PRESBYTERIAN CHURCH.

1856.

"Train up a child in the way he should go, and when he is old, he will not depart from it."
PROVERBS, 22 : 6.

C. SHERMAN & SON, PRINTERS,

PHILADELPHIA.

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THIRTY-SEVENTH

ANNUAL REPORT

OF THE

BOARD OF EDUCATION

OF THE

PRESBYTERIAN CHURCH

IN THE

UNITED STATES OF AMERICA.

PRESENTED TO THE GENERAL ASSEMBLY, MAY, 1856.

PHILADELPHIA:
PUBLISHED BY THE BOARD.
1856.

ANNUAL REPORT.

THE Board of Education present to the General Assembly their THIRTY-SEVENTH Annual Report, on the two departments of the educational work committed to their charge. The First Part of the Report is on the operations of the Board in the TRAINING OF CANDIDATES FOR THE MINISTRY; the Second Part gives a view of the operations in SCHOOLS, ACADEMIES, and COLLEGES.

1. Ministerial Education.

CANDIDATES.

The following table of the statistics of Candidates exhibits the present state of our operations in the Ministerial department :

The number of <i>new</i> candidates received has been	.	.	102
Making in all from the beginning (1819)	.	.	2,441
The whole number on the roll during the year has been	.	.	382
In their Theological course,	.	.	114
" Collegiate " . . . . .	.	.	177
" Academical " . . . . .	.	.	82
" Teaching, or otherwise absent,	.	.	9
		—	382

It will be seen that the aggregate number of Candidates on the Roll is 382, which is 18 greater than the aggregate of last year.

At the same time the Board regret to state, that the number of *new* candidates received during the year is not so great as in the preceding year; the number for 1855 being 125, and the number for 1856 being 102. As compared with former years, the number for 1856, although less than for 1854 and 1855, exceeds the average of the preceding ten years.

1. The whole subject of supplying the Church with Ministers belongs to the sovereignty of God. He who sets his King on the holy hill of Zion, and declares the decree, claims the authority of administering his kingdom according to the good pleasure of his will. It is the duty and the privilege of the Church to be still in the over-

shadowing presence of the Divine Majesty, and to justify his providence and grace with the heartfelt adoration, "Even so, Father, for so it seemed good in thy sight!"

2. There is much cause of *gratitude to God*. The richer blessing of the preceding year does not diminish the obligations of the Church to be thankful for the less abundant but *great* blessings of the present year. The calling of *five score* new labourers into the harvest-field, is an event of joyful thanksgiving. In view of the temptations of the world, the trials of entering upon a long course of studies, the formation of previous habits and plans of life, the self-denial required by the ministerial profession, it is, in every human aspect, wonderful that so many young men should have consecrated themselves to this great work. Whilst they, themselves, have cause to bless God for his mercy and goodness in their personal designation to this holy office, so the Church itself should acknowledge with devout praise the remembrance of God in her low estate.

3. The statistics of the Board produce the painful conviction that the Church has not an adequate impression of *her own responsibility and short-comings* in this department of her work.

The Church has many duties to perform in the training up a godly and numerous ministry to carry the Gospel to every creature. Among the signs of a feeble sense of her responsibility in this great matter, may be mentioned the following :

(1.) The small progress actually made in this department, compared with the great wants of the world.

(2.) The neglect of presenting this cause to the churches, and the consequent failure of so many churches to take up collections to sustain the cause; and the smallness of the collections in many churches which take them up.

(3.) So little prayer to "the Lord of the harvest."

(4.) The readiness with which objections are taken up, and arrayed against these operations.

(5.) The prevalent worldliness which depreciates the ministry as a profession among men, and which is particularly manifested in the unwillingness of parents to subject their children to its privations and self-denials.

(6.) The too great withholding of direct efforts in the use of scriptural means for the bringing of young men into the ministry.

The Board regard the present position of the Education cause in the Church as presenting a good opportunity to review some of the fundamental principles of their operations.

A PLEA FOR OUR EDUCATIONAL OPERATIONS, ON THE BASIS OF SCRIPTURE.

The object of the Board of Education, in referring to some of their fundamental principles of action, is to show their consistency

with the word of God, and thus to exhibit the cause in a light adapted to win the confidence of the churches.

I. In the first place, the Church is justified and required by the word of God to make THE PERPETUATION OF THE MINISTRY AN OBJECT OF SPECIAL CONCERN.

Under the Old Testament economy, the most exact provisions regulated the priesthood in its succession and its functions. A whole tribe was set apart for the special service of God in holy things. The higher offices of religion were assigned to a particular family of this tribe, and the succession was carefully and precisely handed down from generation to generation. The duties of the priests and Levites were prescribed with equal care. The time, place, mode, and circumstances for the discharge of official duties, even to the colour of the dress and the tying of the girdle, were authoritatively specified. These Mosaic prescriptions shone, as it were, with "the starlight of Christ," and set forth from distant ages the sacred provisions for the ministry, under the New Testament dispensation—provisions which were to have their life, less in the oldness of letter than in newness of spirit.

Accordingly, under the New Testament economy, the great fact testifying, at the very beginning, to the exalted character of its ministry, is the assumption of the office by our blessed Lord himself. As his divinity flashed out before the Magi in the manger, so his prophetic authority was manifested in his youth before wondering men and doctors in the temple. At his baptism, when his public ministry was about to commence, the voice from heaven, "*hear ye him,*" announced the greatness of his prophetic teachings. The synagogue at Nazareth witnessed a memorable scene of grace and majesty, when he declared "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor." Our blessed Lord was indeed himself a minister, a preacher of the Word. "For this end," said he, "was I born, and for this purpose came I into the world, that I might bear witness to the truth." Although he came also to offer himself a sacrifice upon the altar of divine justice to make atonement for the sins of his people, and to set up and establish his kingdom, yet was the office of a prophet, or teacher of men, intimately and specially connected with the whole purpose of his life. As the Missionary of God, he went from village to village in Judea, teaching in the synagogues and preaching the Gospel of the kingdom. The example of the Lord Jesus Christ, therefore, is an exhortation to the Church to honour the Christian ministry, to respect the office and its works, to make prominent the provisions for its perpetuation, and to give earnest attention to whatever pertains to its character, its enlargement, its usefulness, and its success.

To our Lord's personal example is added the testimony of his plan to establish this office as a permanent one in the Church. Not

only was he himself devoted to the preaching of the word, but he called others to engage in this vocation, and devoted a large portion of his time in the execution of this purpose. The establishment of a holy ministry was one of the chief anxieties of his life. The first thing done by the Redeemer after his temptation, was to call Peter and Andrew, James and John; and soon after he called others also. After preparing the Apostles for their work, he sent them forth. "As ye go, preach, saying, the kingdom of heaven is at hand." He gave them no sacerdotal vestments, or breast-plate, or mitre, or oil of consecration; but, commissioning them with the voice of his personal authority, he put them in charge of the proclamation of truth. Shortly after, our Lord sent out the seventy evangelists on a similar mission. The number of labourers was thus increased; the ordinary office of the ministry received a Divine warrant; and eighty-two men were engaged in the great work of teaching and preaching throughout Judea, Samaria, and Galilee. But the ministry was not to be a temporary expedient, to continue only during the life of Christ, and to be confined to the Jews; it was to be a permanent office, and an office for the whole world. After his resurrection, our Lord, with thoughts of wisdom and purposes of love, enlarged the scope of the ministerial commission, saying, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." Thus the Saviour consecrated the office on the verge of his ascension; and the promise of his presence for all time accompanied the enlargement of the commission to all mankind.

Another fact that discloses the intense interest of the Saviour in perpetuating an able ministry on the earth, is the conversion of Paul. The Pharisee, on his way to Damascus, is met by the Lord of Glory. The relentless persecutor, struck to the earth in wonder, hears a voice out of the cloud, summoning him by name; and to the question, "Who art thou, Lord?" the answer is given, "I am Jesus, whom thou persecutest." Thus our Lord descended, as it were, from heaven, to call another Apostle into the ministry. This was no vision, but a sight. It was the personal re-appearance of the Saviour once more among men; for Paul appeals, in proof of his apostleship, to this very scene: "Have I not seen Jesus Christ, our Lord?" 1 Cor. 9:1. And again, "And last of all, he was seen of me also, as of one born out of due time." 1 Cor. 15:8. The Redeemer had great purposes to accomplish through the man, "breathing threatenings and slaughter." Far higher purposes than his personal salvation; for then Paul, the persecutor, might have been simply taken to paradise, a fit companion of the thief to praise grace in glory. But the design was to employ him as a minister in preaching far and wide the cross of Christ. "The

Lord said to Ananias, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel; for I will show him how great things he must suffer for my name's sake." Acts 9:15, 16. Does the Church need a more persuasive argument to remind her of the wisdom of attending to the succession of her ministers? Was there ever a more impressive scene than the sight of the blessed Saviour, reappearing in the cloud which wrapped him from his disciples' sight, and coming down once more to earth to give a personal commission to Paul?

Nor did our Lord limit his condescension to the single case of calling the Apostle of the Gentiles. Every true minister of the Gospel has, in his call to the sacred office, the testimony of his Master's interest in perpetuating it. Throughout all time, the Redeemer administers the kingdom of grace, and by his Holy Spirit designates his servants to their sacred work. "When he ascended up on high, and led captivity captive, he gave gifts to men." Not the gifts of honours, or riches, or kingdoms of this world; Christ's gifts to men were MEN, living teachers and preachers, apostles and prophets, evangelists and pastors, for the perfecting of the saints and for the edification of his body.

The Scriptures everywhere declare, that divine wisdom has connected the salvation of the world with the preaching of the cross. "Faith cometh by hearing, and hearing by the word of God; but how shall they hear, without a preacher?" This question should arouse the Church from her lukewarmness, to rally her strength in the cause of ministerial education. How shall the dying millions hear, if men are not sent forth to preach Jesus Christ and him crucified? The foolishness of preaching is Heaven's wisdom. The Father, Son, and Holy Ghost, the Trinity in Unity, God, is pleading with a lost world for reconciliation, through a living ministry. The angels, ministering spirits, who co-operate with pastors in bringing heirs of salvation to glory, feel intensest interest in an office among men, that has advantages of communication, of social bonds, of natural sympathy, of sight, and presence, and tongue, and influence. The arrangements of the kingdom of grace depend upon preaching the Gospel. Christ on earth, Christ in heaven, Christ in his word, Christ through his Spirit, Christ in his providence, Christ in his Church, expresses the Divine interest in the office and work of the Christian ministry. The Church, therefore, is not merely justified in giving some prominence, in her operations, to the raising up and sending forth of ministers, but she is under the most sacred obligations to exercise her assiduous care in carrying forward a plan, divine in its origin, and the hope of the Church throughout all ages of time.

II. Another principle, which lies at the basis of the educational operations of the Presbyterian Church is, that the Church is required to **USE MEANS** for the attainment of the great end in view.

The appeal is again made "to the law and to the testimony." In seeking light from the example of Christ, on the use of means in increasing the ministry, it is perfectly clear that the very subordinate authority of the Church, in comparison with that of her Lord, prohibits the possibility of the imitation of his example in all particulars, on a subject so directly involving the exercise of divine prerogatives. Still, suggestions of importance arise in contemplating the course pursued by our Saviour.

Our Lord used outward means in calling the apostles and evangelists to the work of the ministry. The minds of his followers were not left to the inward workings of the Spirit, and to their own private convictions of duty. He went forth and sought out those who were to be the future preachers of His Gospel. The object of his visit to the Sea of Galilee, was to call Peter and Andrew; and desiring to increase the number of his disciples, and to receive more under his tuition and training for the ministry, he went to James and John, and he called them also, and they followed him. Other instances of the use of outward means are furnished in the case of other apostles. The great truth, elicited by these examples, is that some external agency was employed by our Lord in perfecting the call of his apostles to the ministry. The call of the twelve and of the seventy, was not simply by the unseen and secret workings of the Holy Spirit, nor was it by a miracle, as in the case of Paul, but it was in connection with his own personal appeal, and with the employment of the means adapted to secure the end. It is not maintained that the Church may proceed in a similar manner to call her ministers at the present day. All that can be lawfully inferred from these illustrious instances of our Saviour's works and ways is, that so far as the Church can discover the will of God in his providence, she may lawfully use the means of his appointment. The Spirit alone brings the sons of God into the Church, and into the ministry. But in both cases, the Church is warranted in using means to accomplish, under God, the result, which he has been pleased to connect with the use of those means.

The apostles, so far as the circumstances allowed, followed the example of their Master. They did not, for they could not, designate in their own name, those who were to prepare for the office of the ministry; but they kept the subject constantly in view. They laid down rules to judge of the qualifications of ministers; they appealed to religious motives in awakening a desire for the work; they sought out suitable persons for Presbyters in every city; they did according to their opportunities whatever properly pertained to the exercise of human agency. The careful reader of scripture will find that the office of the ministry, whilst it is always placed among the secret things of the sovereignty and wisdom and grace of God, is not withdrawn from the action of human instrumentalities. Like the conversion and the sanctification of God's elect, it has its evan-

gelical position among the means that draw forth the graces and the efforts of the Church.

The Reformers followed the apostles, as the apostles followed the Lord, so far as the varying circumstances in either case, gave liberty of imitation and of action. At the period of the Reformation, when there existed a great dearth of evangelical teachers, it was an object of much solicitude with Luther, and Calvin, and Knox, to provide for the emergency. Accordingly, the wants of the Church were held up with unwonted importunity to the attention of the young; and an appeal was made to the prayers and piety of the Church to supply the abounding destitutions. In Scotland, John Knox pressed into the teacher's office persons, whose qualifications could scarcely have stood the test of the Book of Discipline, but who were yet able to serve the Master, as inferior workmen at a time of need. The Church has, undoubtedly, the right of stirring up the consciences of her people; of enlightening their minds in regard to their duty; and of using such authority over them in their designation to the ministry as Providence seemed to justify and demand. Indeed, John Knox himself was urged into the ministry by an ecclesiastical authority, bordering on the peremptory call given to Peter and Andrew at the Sea of Galilee. Calderwood's record is as follows:

"Mr. Henrie Balnaves, Johne Rough, preacher, and others within the castell, approving the manner of John Knox's doctrine, travailled earnestlie with him, to tak upon him the preaching-place. He utterlie refused, alledging he would not runne where God had not called him. Whereupon, advising among themselves, and with Sir David Lindsay of the mouth, they concluded to give a charge to the said Johne, and that publicklye, by the mouth of the preacher. So, upon a certane day, a sermon being had of calling of ministers; what power the congregation, how small soever, had over anie man in whom they espied the gifts of God; how dangerous it was to refuse, and not to hearken to the voice of those that desired to be instructed, Johne Rough directed his speeche to Johne Knox, saying, 'Brother, yee shall not be offended, albeit I speake to you that which I have in charge givin frome all these that are heere present, which is this:—In the name of God, and of his Sonne, Christ Jesus, and in the name of those that doe presentlie call you by my mouth, I charge you that yee refuse not this holie vocation; but as yee tender the glorie of God, the increase of Christ's Kingdome, the edification of your brethrein and the comfort of me, whome yee understand weill enough to be overburthened, that yee tak upon you the publick office, and charge of preaching, even as yee looke to avoide God's heave displeasure, and desire him to multiplie his graces upon you.' In end he saide to those that were present, 'Was not this your charge given to me, and doe yee not approve this vocation?' They answer, 'It was and we approve it.' Johne Knox abashed, burst furth in teares abundantlie, and withdrew him-

self to his chamber. His countenance and behaviour from that day, till the day he was compelled to present himself to the publick place of preaching, did sufficientlie declare what was the greefe and trouble of his heart; for no man saw anie signe of mirth in him, neither yitt had he pleasure to beare companie with anie man for many dayes together."*

This example of church authority is, indeed, an extreme one; but the importunity of the ministers and people arose, not from any claim of prerogative on their part, but on the contrary, because the impression was so strong that God himself had designated John Knox for this great work. In like manner, every minister and Presbytery may attempt to follow the leadings of Providence, in endeavours to bring suitable persons into the ministry of reconciliation, taking due care to avoid encroaching on forbidden ground. The outward means to be safely employed are chiefly those of public teaching, private exhortation, diligent and careful watchfulness of the young, and the presentation to them of opportunities to nurture the gifts requisite to the sacred calling. A large field of usefulness is undoubtedly presented here, wherein good seed may be sown in the hope of rich and abundant returns.

A powerful agency remains to be stated in reference to the increase of the ministry, and one which has a special warrant from the Lord in his teaching and in his example. The injunction of the Redeemer to his disciples is "Pray ye to the Lord of the harvest that he would send forth labourers into his harvest." The circumstances under which this injunction was uttered are precisely those that are met by the revelation of the plan of relief. 1. In the first place, there were *destitute multitudes*; the people were, like a flock, fatigued with wandering and exposed to danger; they were faint and without shepherds. This condition of want corresponds with that of the present day; the unevangelized nations are in a state of exposure and of misery. 2. In the second place, the *labourers were few*. Those whose duty it was to help the spiritually needy and suffering, were unequal to the task. Their number was small. Here again was a condition of things, that has hitherto had a sad parallel in all ages of the world. 3. In the third place, our Saviour was "*moved with compassion*," as he beheld the multitudes. A divine yearning over the lost, such as brought tears at the sight of Jerusalem, moved his soul on the occasion. This is the true spirit that should animate the Church in her plans for increasing the ministry. No worldly motives, no sectarian zeal, no calculation of mere numbers, no policy of ambition, has any right to Christ's remedy. A compassionate regard for perishing souls is the true condition of hopeful success. Under these conditions of outward circumstance and inward emotion, our blessed Lord uttered the injunction to "pray."

His example accorded with the precept. On that night he re-

* Calderwood's History, I, 227.

tired for prayer. The harvest-field of living souls rose up to his view in the lights and shadows of its eternal destiny ; and his heart of compassion poured out its warm love in prayer. Luke records the event in these words : " And it came to pass in those days that he went up into a mountain to pray, and continued all night in prayer to God." Luke 6 : 12. That night of weeping and praying over the woes of a perishing world was all-prevalent with God. As if to show the duty of prayer to " the Lord of the harvest" by his example, and the power of prayer by its reward in the answer of its petitions, on the next day he gave to his Apostles their first commission " Go, preach." Luke presents the record in the next verse to the one already quoted, " And when it was day, he called unto him his disciples : and of them he chose twelve, whom also he named Apostles." Luke 6 : 13. This commissioning of his Apostles in juxtaposition with that night of prayer upon the mountain, and with that injunction to pray to " the Lord of the harvest," is one of the most gracious and instructive coincidences that adorn the life of the Saviour.

The Church learns from this scene, 1st, the duty of prayer to the Lord of the harvest. 2d. The kind of prayer recommended—importunate, persevering prayer. And 3d. The certainty of the answer in the goodness of Providence.

Prayer to God in reference to the increase of the ministry is prominent among all other kinds of means and instrumentalities. It has the clearest warrant of all ; it is in its nature of the highest kind ; it gives energy in the use of all other means ; and it has received the richest blessings from heaven.

The Church, therefore, in the arrangement of her educational policy, has the right to use the means adapted to increase the number of her ministry—the means of instruction, counsel, admonition, exhortation, and above all, and beyond all, and chief among all, the means of prayer.

III. A third scriptural principle, which our educational operations ought to keep in view is, that in the providence of God, **MANY OF THE CHURCH'S MINISTERS ARE LIKELY TO BE AMONG THE POOR.**

" God's ways are not as our ways, nor his thoughts as our thoughts." The ancient covenant people had arranged for the Messiah a splendid temporal kingdom. In their carnal imaginations a state of outward munificence was the only one becoming to royalty. Robes, crowns, chariots, processions, and pomp of power, were among the certainties, in their estimation, of the Messiah's advent. A stable his birth-place, and a manger his cradle, Jesus came " to confound the wisdom of the wise and to set at nought the understanding of the prudent." He was content with poverty, and he chose it above every other condition of life. Let this fact be pondered. The Messiah was reputed to be a carpenter's son. His mother was an humble maiden of the house of Judah. The most unequivocal testimonials of a low earthly estate accompanied

him through life. He did not consider a high social position necessary for the object of his missions. Among all the outer conditions of life, which were open to his choice, our Lord chose poverty. Was there no meaning in this divine arrangement? Are not the decrees of God "his eternal purpose, whereby for his own glory he hath foreordained whatsoever comes to pass?" If the Lord of the New Testament dispensation chose to be lowly by birth, to be among the poorest of the poor, is it not at least an indication that the sympathies of his life, and the power of his truth, and the glories of his kingdom, were to be independent of the honours and the wealth of this world?

Again. It is a significant fact that our Lord selected *his first apostles* from among the poor, and it is not known that any of them had more than a moderate competence. Behold Jesus of Nazareth by the Sea of Galilee, meditating upon the great work of preparing and sending forth ministers of salvation, who should succeed him on his departure; he comes to a fisherman's quarters to make his choice. He finds Simon and Andrew in the act of casting their nets into the sea, and James and John in the act of mending their nets; and here are the first four Apostles of the Church. And of these four, one is the Apostle of the circumcision, and another the beloved disciple who at Patmos had revelations of glory. Was it by chance that the Lord passed by the Scribes and Pharisees, and the houses of the rich, like Joseph of Arimathea, and condescended to men of low estate? The fact must ever stand out in the history of the Church, that our blessed Lord, in the exercise of his infinite wisdom, chose his apostles from among the poor. Is there no significance in this choice, no indication of a plan, no intimation of what may be likely to occur in the future, and to a considerable extent in all ages of the Church?

There may be reasons for the expectation of always having large accessions to the ministry from among the humble classes of society. Society is composed in a great measure of the poor, the humble, the unknown. The Pharisees cursed the people, and philosophers despised them. But Jesus came to preach the Gospel to the poor: the common people heard him gladly. He came to do good to the masses—not excluding the rich, or the Pharisee—but pre-eminently extending his sympathies to the multitude—to the great body of the people: to society in its aggregate of ignorance and poverty. It is not unreasonable, therefore, to suppose that a good proportion of the ministers of Jesus Christ should be selected by his Spirit from the class which he honoured with his choicest love while on earth.

It is true, moreover, that the great body of *communicants* in the Church are persons in comparatively moderate circumstances in life—many of them quite poor. Comparatively few among the higher classes embrace the self-denying religion of Jesus Christ. "For ye see your calling, brethren, that not many wise men after

the flesh, not many mighty, not many noble, are called." 1 Cor. 1: 26. The natural heart, alienated from God, is prone to seek its enjoyments in the things of time and sense; and where the means of indulgence are possessed, the temptations are greatly increased to neglect God, and to follow the ways of the world. Since, then, the majority of the true spiritual followers of Christ have always belonged to the middle and lower ranks of life, and since ministers come from the communicants of the Church, it follows that a large proportion of them must ordinarily come from the same classes of society.

It must not be forgotten that persons, born in comparative obscurity and brought up to habits of enduring hardness, are apt to bear better the labours, the trials, the struggles of ministerial, and especially of missionary life. Would the Apostles have been as likely to pursue their course of arduous and self-denying trial in every country of the then known world, if they had been nurtured in effeminacy, and little practised to hardy endurance?

The observed tendency of wealth to enervate the ministerial profession, is a fact bearing upon the point under discussion. It is not well for the ambassadors of Christ to become rich in this world's goods. The general rule of ministerial poverty works out spiritual prosperity in the Church. A ministry of the rich, or as prominently of the rich as it now is of the poor, would, in the ordinary course of Providence, lower the tone of piety, and of efficiency, among the people. Far better for the ambassadors of Christ are poverty and toil than riches and self-indulgence. There was wisdom in the original arrangement, and the wisdom abides in the apparent perpetuity of the plan.

Let three objections be here anticipated. 1st. It does not follow, because many ministers are wisely taken from among the poor, that ministers should not have an ample maintenance. They are entitled to a support ample in itself, corresponding in some degree to the condition of the people to whom they minister, and sufficient under ordinary circumstances to secure their freedom from worldly care.

2d. The fact that many ministers, the largest proportion, will perhaps, always come from the middle and lower classes, does not release the higher classes from the obligation of engaging personally in this service. Far from it. The best state of the ministerial profession is not when it is in the exclusive possession of any one class; but when all classes contribute in their just proportions, to the preaching of the word of life. It is greatly to be feared that many of our youth, whose position enables them to support themselves, do not examine their duty on this subject with the candour and prayerfulness, favourable to a right decision. God does not exempt the rich from any duties which he enjoins upon the poor.

3d. A third objection has arisen from the apprehension of lowering the influence of the ministry by relying too much upon the chil-

dren of the poor to perpetuate it. It is quite possible to commit errors in this direction. But the danger is not so much in assisting the poor as in making too indiscriminate selections from their number. It is the *incompetent* poor whose education would impair confidence in the operations of the Church. On this point, the Board has not ceased to be faithful in efforts to form a public sentiment hostile to the reception of dull and unpromising candidates. It would be well undoubtedly, if the Presbyteries raised the standard of mental and moral qualification. Deficiency here is the obstacle which our plans have always had the greatest difficulty to overcome. The evil in the case is not poverty, but incompetency. Further, it is a great mistake to confound a lowly condition with a degraded one. The nobility of gifts does not follow distinction of birth, nor is succession of grace coincident with lofty genealogy. There is no process so transforming as Christian education; and where there is real merit in character, poverty can never prevent elevation of social position. All the learned professions welcome the meritorious poor to a participation in their labours and honours. Whilst a watchful guard should be ever kept against the introduction into the ministry of incompetent persons of any grade; the sons, whether of ministers, or of poor elders, or widows, or of the indigent generally, should be encouraged according to their merits and qualifications. God will take care of social position and preserve ministerial character above degradation.

Reference is sometimes made to the passages in Scripture, which speak in disparagement of the priests who were made "of the lowest of the people." But these passages where blame is thrown upon Jeroboam for making "priests of the lowest of the people," evidently incude in that expression their wicked moral character; the priests were chosen without reference to qualifications, "whosoever would" became one of them: 1 Kings 13 : 33; they worshipped idols in the high places, and, furthermore, were not of the sons of Levi. 1 Kings 12 : 31. Such an unlawful, idolatrous, and wicked priesthood, no doubt, came from the lowest pollution of society. There is not the slightest analogy between such priests and the Apostolic fisherman, or the lowly ministers in the Presbyterian Church.

The great truth will ever hold good that a majority of the ministers of the Church will probably come from the class to which belonged our blessed Master and his Apostles. This principle is assumed by the General Assembly in establishing her system of operations to assist her youth in preparing for the ministry. It is a principle that has been verified in all ages of the Church.

IV. A fourth principle which has a scriptural basis, and which our Church incorporates into her plans, is, that the ministry should be an EDUCATED as well as a PIOUS ministry, CALLED OF GOD to their work.

Right qualifications enter into all just views of so sacred an office. It is generally conceded that the ministerial character requires piety, and that entrance upon the ministerial office demands the sanction of a divine call. These views cease to be acted upon in the Christian Church only under particular circumstances; as a low state of religion, which is always a temptation to the intrusion of unworthy persons into the sacred office; or a Church and State connection, where the civil power commonly overbears the religious, and thrusts forward the worldly into ecclesiastical stations; or a hierarchal system of rites and ceremonies, where moral worth and excellence have too often been depreciated by lofty views of Church absolutism and authority. All evangelical denominations, especially in this country, acquiesce in the necessity of piety and of a call from God, as requisites for the ministerial office. The Presbyterian Church in the United States has never wavered in her testimony on these two points.

In regard to the importance of EDUCATION to the work of the ministry, there is more difference of opinion; but in our own Church there has always been a uniformity of sentiment on the subject. The principle is supposed to have the full sanction of the Word of God.

Under the Jewish dispensation, the priests and Levites were not ignorant and illiterate men. The Levitical cities were places of learning. The officers of the sanctuary were secluded from the rest of the tribes, and appointed to dwell in towns where they had opportunities of education adapted to promote intellectual fitness in the discharge of their sacred functions. In later times, there were "schools of the prophets," as at Naioth, Jericho, Ramah, and Gilgal, for the instruction of prophets and sons of the prophets. And in the synagogues, which are commonly supposed to have been established later still, there were scribes and doctors of the law, who possessed the gifts of teaching in connection with qualifications of learning.*

Under the New Testament dispensation, its Head, the first-born among the prophets, was pre-eminent in all knowledge and learning. Born among the lowly, he was not content to keep down to the natural level of their ignorance. He increased in stature and in wisdom. At the age of twelve, he already astonished the doctors in the Temple; and when he commenced his public work, all the treasures of knowledge abounded in the perfection of his intellectual nature. Does not the wisdom and learning of the Saviour intimate that, those who seek, in his stead, to plead with men to be reconciled to God, should strive to possess the highest intellectual attainments within the reach of human effort?

The Apostles, originally illiterate and comparatively unlearned,

* No illiterate person, or mechanic, was allowed to speak in the synagogue under any circumstances, but only the learned.—See Jennings's Jewish Antiquities, Book II, Chapt. 2.

were three years under the personal training and instruction of our Lord Jesus Christ. They enjoyed his intimate communion ; they heard his public discourses ; they lived under the light of his example ; they witnessed the manifestations of his intellect and heart, and they had the unparalleled advantages of his free and persevering teachings. If never man spake as he spake, so never man taught as he taught. Not only is the Apostolic instruction a plea for learning in the Christian ministry, but it justifies the course pursued by our Church in requiring that the interval between the call to the office and entrance in its duties, should be, in general, a period of preparatory study.

But the fact that immeasurably exalts the position of the Apostles above that of all other ministers, was their miraculous gifts of inspiration and of tongues. The Holy Spirit enlightened their minds, so as to keep their authoritative teachings free from all admixture of error, and gave them the gift of tongues to communicate freely to others their revelations. Thus gifted with thoughts and with tongues from God, they became the pattern of an enlightened and powerful ministry. Peter, who was called, while throwing his net into the sea, was enlightened to become a ready penman of the Lord, and to give to the Church the two epistles that bear his name ; whilst the hand of John, which was mending a net at the Saviour's call, wrote a Gospel Epistle, and a great book of Revelation. Apostolic example is the most powerful plea God ever made to the Church in favour of a learned ministry ; especially if we include the case of Paul, learned in all Jewish and Pagan knowledge, who was called to be the Apostle to the Gentiles. Let an ignorant ministry stand confounded in the presence of the first teachers in the Church !

The sacred writings aim at keeping up a succession of well-instructed, able ministers of the New Testament. The public teachers of the Church are required to be learned in the Scriptures ; apt to teach ; not novices ; able, by sound doctrine, both to exhort and to convince ; nourished up in the words of faith and of sound doctrine ; giving attendance to reading ; having sound speech that cannot be condemned ; feeding the sheep and the lambs ; qualified to take the oversight of the flock ; speaking as the oracles of God ; making progress, so that their profiting may appear unto all ; showing themselves approved unto God, workmen that need not be ashamed, rightly dividing the Word of Truth.

The spirit and precepts of the Bible are so clearly on the side of extensive theological attainments in the ministry, that institutions of theological instruction were early established in the early Church, as at Alexandria. Learning, in subsequent ages, was very much in the hands of the clergy. At the Reformation universities were used in all countries for the training of an able ministry.

The plainest dictates of reason declare that a profession of such responsibility should not be under the control of ignorance, how-

ever pious. The destiny of the world is dependent upon the preached Gospel. All the faculties of the human mind have scope for their intensest activity in advancing the Kingdom of God. Shall Law and Medicine be numbered among the learned professions, and Divinity be excluded? Shall the protection of our rights and the care of our bodies summon in their behalf the attainments of educated men, and the great concerns of life and immortality be committed to the ignorant and untrained?

The plea that piety is the most important qualification, is admitted; but the plea is not to the point. Piety and learning are different things; one cannot supply the place of the other. The heart cannot perform the office of the head. Piety is the most important qualification; but learning, if second to it, comes next, and must be kept next. The two go together; and their separation is calculated to degrade the ministry and to impair its usefulness.

The plea that the direct impulses of the Holy Spirit on the mind of ministers, supersedes the necessity of learning, is one of the wildest conceptions of fanaticism. Our Saviour, who was anointed with all spiritual gifts, chose to be learned. The Apostles, although inspired, were trained for their work, and were endued with the gift of tongues. Moreover, inspiration of the kind referred to is believed to have ceased in the Church; and a reliance on the Spirit, except through faith and prayer and the use of means, is unscriptural.

Our own Church has always adopted the plan of thoroughly instructing her youth in theology and its cognate branches of learning, before sending them out to preach the Gospel. Our six Theological Seminaries give testimony to our views of the importance of a learned and pious ministry; and the Board of Education is organized to co-operate in this great work, under the sanction of Scripture.

V. A fifth scriptural principle, which underlies our education measures, is that PECUNIARY AID should be granted to those candidates whose condition requires it.

Our Lord himself condescended to receive aid from those around him, although the kingdom of nature was at his command. He also accepted aid in behalf of his Apostles, whilst they were in the course of their preparatory training, and occupied the position of our theological students. Luke records the case in the beginning of the 8th chapter of his Gospel. As he went through every city and village preaching and showing the glad tidings of the kingdom of God, "the twelve were with him, and certain women," Mary and Joanna and Susanna, "and *many others, which ministered unto him of their substance.*" Here was aid for the temporal sustenance of himself and of the members of his theological school. There is surely sufficient similarity in these circumstances to institute a plea in behalf of candidates for the ministry in all ages. If they are in

need of support, the substance of the Lord's friends should be ministered unto them.

The precept that "the labourer is worthy of his hire," has application to the case of students preparing for the ministry. These youth have already entered upon the service of the Church—not, indeed, in the active performance of ministerial work, but in the active preparation preliminary to its performance. They have as really given up worldly occupations and pursuits, as those who are actually ordained to the ministerial office. In their studies, they are devoting themselves to promote the welfare of the Church. They are engaged in public, and not in private work; and like the students in our Military Academy at West Point, they may justly receive aid from the public funds, on the ground of preparing for the public service.

Another class of texts, enjoining on general principles of benevolence a regard for the poor, apply to the cases in question. Many of the candidates for the sacred office are entirely destitute, and really have nothing on which to rely for support, in pursuing their education. "Blessed is he that considereth the poor." Ps. 41 : 1. "The righteous considereth the cause of the poor." Prov. 29 : 7. "That we should remember the poor." Gal. 2 : 10. "He hath dispersed; he hath given to the poor; his righteousness endureth forever." Ps. 112 : 9. The duty of a tender regard to the needy, is the subject of the clearest and most positive precepts of the Bible. And why should the candidates of the Church be excluded from the range of such commands and promises?

Still further: those who belong to the household of faith have a special claim for temporal assistance. "As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6 : 10. Students for the ministry belong to this blessed household of faith, to which all the saints belong, and wherein dwells their elder brother; and in what manner can the wealthy more truly "do good" to these youth, than by helping them in the development of their intellectual and moral character, in preparation for their arduous calling? "It is superfluous," says Paul to the Corinthians, "as touching the ministering to the saints, it is superfluous that I write unto you." 2 Cor. 9 : 1. Why superfluous? Because these Christians were known for their "forwardness of mind," and "brought glory to God for their professed subjection to the Gospel of Christ." 2 Cor. 9 : 13.

Once more: Christ graciously notices and rewards all acts of kindness, however trivial, done to his prophets or disciples. He that receives a righteous man in the name of a righteous man, or a prophet in the name of a prophet, shall in no wise lose his reward. Matt. 10 : 41. Yea, saith the Master, "Whosoever shall give you a cup of water in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." Matt. 9 : 41. In the eye of faith, Christ is seen in his disciples.

These passages of scripture sufficiently vindicate the support of the indigent by the Church, whilst pursuing a course of preparation for the ministry. The motives involved in these passages are, 1st, The example of Apostolic times, when the women ministered of their substance to the great Teacher and his twelve disciples. 2d, The right of candidates to aid on the ground of an equivalent in the work of preparation in the Church's service. 3d, Their actual need of aid, viewed simply as belonging to the miscellaneous class of the meritorious poor. 4th, Their connection with the household of faith; and 5th, The rewards which Christ graciously announces to those who, from love to him, perform the most trivial act of kindness to those for whom he died.

There is no dishonour in receiving aid when it is needed. Our blessed Lord accepted it in his own person, and in behalf of his disciples; and the last act of his life was to commit his own beloved mother to the maintenance and care of John. "Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her *unto his own home*."

The Board believe that these principles, as presented in the Report, are scriptural principles, and that the educational operations of the Church, thus established on the basis of scripture, deserve the confidence, the prayers, the funds, and general co-operation of all who wish well to Zion, in the increase and perpetuation of the Christian ministry.

AGENCIES.

During the year, the operations of the Board, both in and out of the office, have been conducted by the Secretaries, except on a single occasion, in a distant part of the field. Their attention has been chiefly directed to the ministerial department; the pressure for funds requiring their most active exertions in behalf of the appropriations to candidates.

DR. CHESTER has travelled extensively in promoting the objects of the Board, and visited a large number of churches.

DR. WOOD has also performed a large amount of labour, both in the office and abroad.

The three Secretaries have endeavoured to discharge their duty according to their ability, but feel that much remains to be done throughout the Church, in the work of raising up and supporting a large number of candidates for the ministry.

Owing to some misapprehensions in regard to the expenses of the office, the Board take occasion to repeat the statement made in the last report, that the expenses under three Secretaries remain precisely what they were before the third Secretary entered upon his duties. No increase of expenditure whatever has occurred in the office, whilst a diminution has taken place in consequence of the discontinuance of other agencies in other parts of the field. The only expense incurred for local agencies during the year has been

the sum of \$58, as travelling expenses for a single faithful labourer in the cause.

STATE OF THE TREASURY.

The following is a general view of the financial affairs of the Board of Education for the last ecclesiastical year. The details of Receipts and Expenditures will be found in the Appendix.

1. CANDIDATES' FUND.

Receipts,	\$40,680 04
Balance,	1,939 22
	<hr/>
	\$42,619 26
Payments,	40,391 97
	<hr/>
Balance,	\$2,027 29

2. SCHOOL FUND.

Receipts,	\$6,833 17
Balance,	60 57
	<hr/>
	\$6,893 74
Payments,	6,889 50
	<hr/>
Balance,	\$4 24

3. MISCELLANEOUS FUND.

Receipts,	\$571 50
Balance,	19 76
	<hr/>
	\$591 26
Payments,	590 00
	<hr/>
Balance,	\$1 26

4. AFRICAN FUND.

Receipts,	\$85 07
Balance,	1,215 36
	<hr/>
	\$1,300 43
Payments,	
	<hr/>
Balance,	\$1,300 43

Total receipts for the year, \$48,169 78; total income, \$51,404 69; total payments, \$48,071 47; total balances, exclusive of the permanent African Fund, \$2,333 22.

Thus it appears that the funds of the Board have been, on the whole, in a prosperous condition. For a period, much anxiety existed as to the result: but God blessed the efforts made to relieve the Treasury from embarrassment, and some of the churches, with true Christian liberality, increased their contributions to meet the exigency.

The increase of receipts has been \$4913.

The Board are greatly encouraged to believe that the Church will never allow her candidates to suffer through an inability to meet the appropriations promised. For the last quarter of a century, the Board of Education has never failed to meet all the Church's engagements; and it is particularly gratifying to know that, although the appropriations have been increased by the Assembly ONE-FIFTH, there has been the same promptness in meeting them as heretofore.

The Board trust that the churches will exhibit still greater zeal during the coming year, and that the pecuniary affairs of the Board will prosper more and more.

It will be observed that the small balance in the Treasury, as compared with some former years, indicates the necessity of an immediate supply of funds.

2. General Christian Education.

SCHOOLS, ACADEMIES, AND COLLEGES.

THIS department of our work is as highly appreciated by the Church as at any previous period, which is manifest from the fact that the amount raised for general education in the bounds of the Church, probably was never larger in any one year. In several instances those local efforts have been crowned with signal success. But the amount placed at the disposal of the *Board* for general education is considerably less than in several preceding years. This has been owing mainly to the fact that our funds for candidates, having been overdrawn, special appeals have been made to the churches and to individuals in behalf of this fund, and hence little has been paid into the treasury of the Board for General Christian Education, except by the spontaneous and unsolicited generosity of a few. We regret to report that several of our infant institutions have been, consequently, disappointed in not receiving that pecuniary aid which has been extended to them in previous years. It is hoped that the liberality of the churches in contributing to the ministerial funds will be so increased as to free the Board from the necessity of any further appeals, and at the same time will come to the assistance of those institutions of learning which have been established by the Church as auxiliaries to the great work of ministerial education. Some of these institutions are struggling with commendable zeal and self-denial for a permanent endowment, and are justly entitled to the sympathies, prayers, and co-operation of the Church.

PRIMARY OR PAROCHIAL SCHOOLS.

The generous donor—an elder of the Church—to whom those schools are chiefly indebted for the aid they annually receive from the Board, has signified his purpose to continue the amount heretofore offered; and the results, thus far, afford gratifying proofs that his benefactions will be a rich blessing to the rising generation. The total number of these schools, now in operation, is supposed to be about 100. The number of schools aided by the Board of Education, is 34, located in ten different States, and having in attendance not less than 800 children. Of these, seven schools have been established during the past year, and seven more are projected, and have applied to the Board for pecuniary aid. Their utility and importance are not questioned by those who have had an opportunity to see them in operation. Several schools, which formerly received aid, have become self-sustaining.

The following extracts from some of the Reports of Parochial Schools will serve as a specimen of many others. The first is from a school in one of the *Northern States*:

We would hereby respectfully communicate a statement of the condition of the Parochial School under our care. The winter session closed yesterday, March 19th, and although the day was very stormy, the examination was well attended, and all the closing exercises highly interesting.

The following exhibits the number of scholars, and the branches taught during the session, viz.

Whole number in attendance,	45
Average attendance,	35
In English Grammar,	24
“ Latin,	3
“ Geography,	23
“ Arithmetic,	35
“ Modern History,	18
“ Ancient History,	11
“ Mensuration,	6
“ Astronomy,	10
“ Algebra,	7
“ Assembly’s Shorter Catechism,	35
“ Bible History,	35
“ Essays,	20
“ Elocution,	25
“ Defining words,	20

The scholars have been more regular in their daily attendance than formerly, and as might reasonably be expected, have made very creditable progress in all their studies. Their general deportment has been good, and they seem also to appreciate their privileges, which may be observed in their keenness for learning, diligence, and love of the daily duties and exercises of the school-room.

As observed in former reports, the standard of education is low, but public attention is being turned to the work. This school operates as a normal school for the township, as it supplies the free schools with teachers. Nearly all these schools are opened each morning with reading a portion of Scripture, and close each day’s exercises with singing a hymn.

The cry of sectarianism has not troubled us near so much as our fears. Instead of being assailed with the cry of sectarian school, as we expected, we are agreeably

disappointed, and find the sect that was formerly spoken against, now treated with more consideration and respect.

We do not know that any of the scholars have been hopefully converted as yet, but we believe that if they are trained up in the way they should go, when they are old they will not depart from it.

From the beginning, we have had more or less of poor scholars in attendance, who were not able to pay their tuition. These, if worthy poor, we have not rejected, and will not, if we can give the teacher an adequate support, and meet the contingent expenses of the institution. And we trust that under the good providence that has brought us thus far, we will be able to report a better state of finances in time to come.

You will please accept this as as our half year's report. All which is respectfully submitted.

The next report is from a new school located in the extreme *South*:

The Standing Committee of the session to superintend the Parochial School report:

The school was opened under the tuition of ———, on the 6th of August, 1855. The committee visited and examined the school on the 24th of August, and found the number of scholars enrolled to be thirty-two, of whom the tuition of only ten is to be paid for by their parents. The rest are taught gratuitously, and of these nine are baptized children of the Church. The New Testament is used as a class book; the catechisms are taught every day, and the school is daily opened with prayer.

A third report is from a school in the *West*. It reports as follows:

We still labour under difficulty for the want of a suitable building.

We have, however, one under consideration, and some steps have been taken for its erection. There are encouragements to exert ourselves and make some sacrifice for this enterprise. The Spirit of God is at present with us. Three young ladies, who have been connected with the school, are rejoicing in hope of pardon through the blood of Christ. Others are serious. When I consider the influence of the school, as well as the "home and church," I cannot express my gratitude that we have such a scheme for education in our church. May the blessing of God rest upon it.

Several schools are in successful operation among the Germans; the report of one of these schools contains the following:

A new period began for this school since its opening in the new school building. The rooms are large and healthy; the number of scholars has increased, and the labours for their education have become enlarged, and more responsible. There are on an average ninety scholars. The most of these can read and write German and English. They are instructed daily in Bible History, and are often catechised by me in the truths of the Bible."

In a few instances where there are no academies in the neighbourhood, Parochial schools have admitted youth, as well as children, and in addition to the primary branches of study have provided instruction to advanced classes. Two of these schools report the pleasing fact that gratuitous instruction has been given to eleven promising pupils, who, but for this opportunity, would have remained almost entirely uneducated. One of them reports further that two of their former female pupils are now teachers in impor-

tant select schools, and that deep religious seriousness has been manifest among the pupils during a part of the last year.

The Board regard the establishment of Parochial schools as an important auxiliary to the promotion of religion. Next to the pious training of children in the family, Christian schools are moral nurseries, where the rising generation can obtain those elements of religious faith which, in their development, growth, and maturity, will, with the divine blessing, make a spiritual, pure, efficient, and glorious church. Whoever is permitted to contribute to the production of such a result by his property, or otherwise, is highly honoured of God.

PRESBYTERIAL ACADEMIES.

Presbyterial Academies are the golden links which connect our primary schools with our Colleges and Theological Seminaries. The general principles on which they should be conducted are substantially the same as those which apply to Parochial schools, viz., a sound and thorough literary and scientific education, in union with evangelical religious instruction. The latter is a vital element in the system of church schools, and should be practically carried out from year to year, if we expect success. As the leading motives for founding and sustaining these institutions are connected with the salvation of the soul, there should be not only due religious instruction in form but in spirit. The same earnest desire and aim to produce a saving impression on the minds of the pupils should prevail as is expected in the minister of the Gospel. Literature and religion would thus be mutually subservient to each other, in advancing the highest interest of our sons and daughters.

The number of Presbyterial academies under the care of the church as far as reported, is fifty-eight, containing in all over 3000 pupils.

The following table gives the names of the Presbyteries, which have Academies under their care, together with the name and location of the institution.

PRESBYTERIES.				NAME AND LOCATION.
Buffalo Synod,	-	-	-	Geneseo, New York.
Buffalo City,	-	-	-	Bethany, New York.
Newton,	-	-	-	Blairstown, New Jersey.
Newton,	-	-	-	Newton, New Jersey.
Susquehanna,	-	-	-	Towanda, Pa.
Luzerne,	-	-	-	Wyoming, Luzerne Co., Pa.
Luzerne,	-	-	-	Wilkesbarre Female Ins. Wilkesbarre, Pa.
West Jersey,	-	-	-	Atlantic Academy, May's Landing, N.J.
West Jersey,	-	-	-	West Jersey Academy, Bridgeton, N.J.
Philadelphia,	-	-	-	Presb. Institute, Philadelphia, Pa.
Blairsville,	-	-	-	Elder's Ridge, Pa.
Redstone,	-	-	-	Dunlap's Creek, Pa.
Alleghany,	-	-	-	Witherspoon Institute, Butler, Pa.
Washington,	-	-	-	West Alexander, Pa.
New Lisbon,	-	-	-	Poland, Ohio.
Marion,	-	-	-	Delaware Female College, Ohio.

PRESBYTERIES.	NAME AND LOCATION.
Coshocton, } Richland, } Wooster, }	Vermilion Institute, Haysville, Ohio.
Zanesville, - - - -	Miller Academy, Washington, Ohio.
Miami, - - - -	Monroe, Ohio.
Maumee, - - - -	Montpelier, Ohio.
Cincinnati Synod, - - - -	Oxford Female College, Oxford, Ohio.
New Albany, - - - -	Female Academy, Charlestown, Ind.
Whitewater, - - - -	Greensburg, Ind.
Crawfordsville, - - - -	Waveland, Ind.
Chicago, - - - -	Marengo, Illinois.
Palestine, - - - -	Edgar Academy, Paris, Illinois.
Rock River, - - - -	Presbyterian Academy, Dixon, Illinois.
Kaskaskia, - - - -	Nashville Academy, Nashville, Illinois.
Palmyra, - - - -	Near Hannibal, Mo.
St. Louis, - - - -	Washington Academy, Washington, Mo.
St. Louis, - - - -	Desperes Institute, St. Louis Co. Mo.
St. Louis, - - - -	Lindenwood Female Col. St. Charles, Mo.
Winnebago, - - - -	Portage City, Wis.
Muhlenberg, - - - -	Greenville, Kentucky.
Paducah, - - - -	Paducah Presbyterial Acad., Salem, Ky.
Lexington, - - - -	Brownburg, Va.
Montgomery, - - - -	Christiansburg, Va.
" (Female), - - - -	Christiansburg, Va.
Fayetteville, - - - -	Donaldson Academy, Fayetteville, N. C.
South Carolina, - - - -	Greenwood, S. C.
Georgia Synod, - - - -	Greensboro', Geo.
" " - - - -	Griffin, Ga.
South Alabama, - - - -	Mobile, Alabama.
Nashville Synod, - - - -	Female High School, Florence, Alabama.
Mississippi, - - - -	Zion Seminary, Tipton Co. Miss.
Memphis, - - - -	Mount Carmel, Covington, Tennessee.
Western District, - - - -	Shiloh, Gibson Co. Tennessee.
" " (Female), - - - -	Denmark, Tennessee.
Oregon, - - - -	Lafayette, Willamette Valley.
Knoxville, - - - -	Campbell's Station, Tennessee.
East Texas, - - - -	Church Hill, Texas.
St. Paul, - - - -	Presbyterial Institute, St. Paul's, Min.
Chickasaw, - - - -	Presb. Collegiate Institute, Pontotoc, Miss.

The institutions which have not been reported to the Assembly until now, are four in number.

The *Oxford Female College* has been in operation, in another form, for some years. At the last meeting of the Cincinnati Synod, it was placed under the supervision of that body. A magnificent edifice has been erected to accommodate the pupils, and efforts are in progress for raising \$100,000 for its endowment, nearly one-half of which has been secured. The number of pupils in attendance is reported to be seventy-eight. The institution holds out special facilities for educating the daughters of missionaries, and of indigent ministers, offering to educate them at very reduced rates.

The *Nashville Academy*, Illinois, has been chartered by the Legislature of Illinois, and has a building which cost nearly \$3000, in a most beautiful, healthy, and pleasant location.

Some time during the last summer, the *Paducah Presbyterial*

Academy was located by the Presbytery. At their spring meeting, a year ago, a Board of Directors was appointed, and a large building procured, together with a farm of 160 acres of excellent land, for the use of the principal and the accommodation of boarding pupils.

The *Institute of the Presbytery of St. Paul*, was chartered by the Minnesota Territorial Legislature at their last sessions. The school has been in operation for three years, under the care of the church at St. Paul, with a male and female department; and it has been doing well. A great increase in its influence and usefulness, is anticipated under its new auspices.

Our Presbyterian academies are generally reported as being in an encouraging state, and some of them are highly prosperous. *Geneseo Academy*, N. Y., has 311 students: males 185, females 126. *Susquehanna Collegiate Institute*, Pa., has had an attendance during the year: boys 223, girls 165, normal school 75. *Bethel Female College*, S. C., has 105 scholars. *Marengo Collegiate Institute*, Ill., 110. *Waveland Presbyterian Academy*, Ind., over 200. Some of the reports do not state the number, and others like the last, state it in general terms. The average number is from 50 to 70 students. The pecuniary condition of these academies varies considerably, according to the ability and liberality of their respective patrons, and the efforts which have been made to raise funds. In some instances, commodious buildings have been erected; libraries and apparatus procured; and ample provisions made to sustain a sufficient number of competent teachers. Others are embarrassed with pecuniary liabilities, and are unable to pay their teachers a full support. But with respect even to these, there is no ground for serious discouragement. The reports indicate the existence of a good moral and religious influence, the fruits of which are visible in the regular habits of the pupils, and in some cases of more than usual seriousness, and in others of hopeful conversions.

In addition to the above-named academies, the Presbyterian reports which have been sent to the Board, mention ten others which are virtually under Presbyterian control, though not under the care of Presbyteries. One of them is under the joint supervision of several church sessions; another under the care of the session of a single church; and the others sustained and regulated chiefly by Presbyterian ministers, elders, and members acting unofficially, as the patrons and guardians. We bid them God speed in this good work, and rejoice in their prosperity.

ASHMUN INSTITUTE.

Some progress has been made during the year in this important undertaking. The institution is expected to open as soon as a principal can be obtained.

MISCELLANEOUS DEPARTMENT.

Sixteen students were reported to the last Assembly as having received aid from this fund. Four others were added to the number; but owing to the small amount contributed to this object, the Board was obliged to decline further applications, and also to notify those receiving aid, that no more appropriations could be made except to redeem the pledges already given for the current year. One of the young men on this fund has decided to prepare for the Gospel ministry, and will hereafter receive aid from the candidate's fund. Another has hopefully experienced religion, and it is believed will direct his attention to the sacred office.

COLLEGES.

The following table contains a list of all our colleges, with the number of their students in the regular and preparatory departments, the number of church members, of candidates for the ministry, and of conversions during the year.

Colleges.	Students in College.	Preparatory Department.	Total Students.	Church Members.	Candidates.	Conversions.
Lafayette, Pa., . . .	106		106	40	29	6
Davidson, N. C., . . .	83		83	22	12	
Oglethorpe, Ga., . . .	93	30	123	27	11	9
Austin, Texas, . . .	25	50	75	10	3	5
Aranama, do. . . .		42	42			
Oakland, Mi., . . .	60*		80*			
Stewart, Tenn., . . .	20		95			
La Grange, Tenn., . .						
Washington, Tenn., .	25	20	45	7	4	
Centre, Kent, . . .	173	47	220	60	37	22
Westminster, Mo., . .	20		120	30	15	9
Richmond, Mo.,† . .						
Hanover, Ind., . . .	56	64	120	51	35	
McDonough, Ill., . .			60		2	2
Des Moines, Ill., . .			40			
Alexander, Iowa, . .			100			
Carroll, Wis., . . .	28	88	116	14	11	
Washington, Pa., . .	90		90	37	30	26
Jefferson, Pa., . . .	225.			84	50	3
Princeton, N. J., . .	237		237	67	50	25
Washington, Va., . .	71		71	26	20	
Hampden Sidney, Va.,	100	16	116			
Recapitulation, . . .	1412	357	1939	475	309	107

(1.) LAFAYETTE COLLEGE, PA.

The last reports from this institution represent it to be in a flourishing condition. Within the last four or five years, the number of students in the regular college class has increased from 18 to 110, which is now the number. Of these, 38 are professedly

* Estimated.

† Goes into operation next autumn.

pious, and about 30 are preparing for the ministry. Six were hopefully converted during the past year. The Holy Scriptures, both in Greek and English, the Shorter Catechism in English and in Latin, and the Confession of Faith, are regularly taught to all the classes. With an able Faculty earnestly labouring for the prosperity of the college, and with a course of study thorough and extensive, Lafayette College will favourably compare with the best institutions in the country.

(2.) DAVIDSON COLLEGE, N. C.

The following Report "*to the Presbyteries having the care of Davidson College,*" will show the state of the institution at the present time :

The College is believed to be decidedly in a prosperous condition, with a growing prospect of usefulness. A President, and four Professors, are now employed, and they are diligently engaged in imparting instruction. And at the last meeting of the Board, Mr. W. Kerr, an additional Professor, was chosen to fill the vacant chair of Chemistry and Natural Science—which appointment Mr. Kerr has accepted, and it is expected that he will be in place in time for the next senior class.

The Mathematical department has been already furnished with the necessary instruments for mathematical illustrations and experiments. An order, too, has been passed, and an appropriation made, to procure a chemical and philosophical apparatus. And although valuable accessions have been made to the College Library, with the donation for that purpose of the Rev. W. H. Foote, D.D. (whose worthy example, it is hoped, will be followed by others, both laymen and clergymen), it is expected greatly to enlarge the library, as soon and as fast as the funds of the institution will justify.

The number of students connected with the college, during the last scholastic year, is 83, of whom 79 are in actual attendance. The number is increasing, however, and at such a rate as to render it difficult to furnish suitable accommodations, and to make it very obvious that early provisions will be indispensable for an increase of accommodations.

Although a few cases of discipline have occurred, the students are believed to be generally, and more and more, orderly and subordinate, studious and moral in their habits. Of their number, twenty-two are professors of religion, and of these, twelve are looking forward more or less hopefully to the Gospel Ministry, as their future profession. The pious students conduct a weekly prayer meeting, which is occasionally attended by some members of the Faculty, and generally by some 30 or 35 of the students. The tone of an elevated public sentiment, a sound morality, and an evangelical piety, it is confidently hoped, is gradually improving. The standard too of scholarship is thought to be looking up.

The Gospel is preached in the chapel every Sabbath by the President of the College, and devotional and critical exercises on the Scriptures are attended to by the Rev. Prof. Rockwell. Besides these, morning and evening prayer are conducted every day during the week, all of which the students are required to attend.

It may not be amiss to state, that the financial condition and prospects of the institution, though somewhat perplexed at present, are nevertheless regarded as presenting decidedly an encouraging aspect. The permanently invested funds amount, at present, to about \$68,000. In addition to these, the Board hold various original subscriptions, which, it is believed, will be available, amounting to about \$12,000. The munificent bequest of Mr. M. Chambers, dec'd, will, without doubt, make the available funds of the institution equal to, at least, \$200,000. In regard to the overplus of this last amount, also bequeathed to the College by Mr. Chambers, there is some uncertainty; inasmuch as it has very unexpectedly become a

matter of legal investigation, and must be one of legislative enactment. Upon this subject, however, the Board of Trustees and numerous friends of the College are so sanguine, as to feel assured that the intention of so clearly constructed a last will and testament, and of so liberal a benefactor of Education, in his native State, cannot fail of being carried fully into effect. For the safe, economical, and effective management of these funds, the Board feel a deep and growing responsibility.

Although the continued high price of the means of living, has rendered it necessary slightly to increase the rates of boarding, it is the desire and purpose of the Board to keep the necessary expenses of students at Davidson at the lowest point practicable; and at an early day to make special provisions for assisting indigent students of intellectual and moral promise.

Upon the whole, the Presbyteries and friends of Davidson College have many and strong reasons for encouragement and thankfulness to God, in view of the almost unparalleled success which has crowned their efforts. Their early and often oppressive labours, and their contributions, in the days of Davidson's infancy and adversity, it may be emphatically said, have not been in vain. These have inspired public confidence; and God has raised up friends of large munificence, and benevolent hearts. Nor have the prayers of those who founded the institution failed of a gracious answer.

Let its friends, therefore, whilst they give to God all the praise for what has been accomplished, be still more fervent in prayer to Him, that Davidson College may ever be a rich and pure fountain of healthy influences for the country, and an abundantly fruitful nursery, for all time to come, of piety, and able Ministers of the Gospel for the Church.

All of which is respectfully submitted.

DANIEL A. PENICK, Chairman of Committee.

March 23d, 1856.

(3.) OGLETHORPE COLLEGE, GA.

The President of Oglethorpe College presents an interesting Report:

The present situation of our College we consider good, and its prospects encouraging. We have this year on the college catalogue 93 in the College proper, besides about 30 in the Preparatory Department—a number somewhat larger than in any preceding year. We have a Faculty of four Professors in the College proper; and I have great satisfaction and confidence in the piety, learning, and industry of my associates, who are zealously devoted to the cause of religious education. One of our officers, the Professor of Natural Science, is spending the year in Europe, enthusiastically devoted to his department, and seeking the best aids for further advancement. His place is temporarily supplied.

We have enjoyed a refreshing season of religious revival, beginning on the night of the *last Thursday of February*. We have had a number of interesting instances of hopeful conversion. Our special meetings were suspended by the examinations and other exercises connected with the approaching close of the term. We have just re-opened a new college term, after a short vacation, and I trust we shall enjoy continued manifestations of the presence and power of the Spirit of God.

Our pecuniary resources consist of the following, viz.:

South Carolina Professorship, endowed,	\$25,000
Alabama Professorship, endowed,	25,000
Subscribed to the Georgia and Florida Professorship—about \$7,000	
of which is invested, the remainder in notes and open subscription,	20,000

Our Synod lately appointed a committee to assess the churches for a new Professorship; and \$16,000 have been secured by the agent, within the last three months, towards this object. Many of the churches have given double the

amount apportioned to them by the committee, and we have great confidence that the remainder will be easily raised. This will place the institution in a favourable position.

Our scholarship plan left the institution embarrassed, by giving us a large proportion of scholarship students, with not a sufficient income from endowment and tuition to meet the salaries of the Faculty. This difficulty is disappearing. It is vital to the safe-working of the scholarship system, that an amount be raised amply sufficient for the support of the Faculty, before the plan goes into operation. Without this, there is incurred the hazard of being obligated to give tuition free, without the means of supporting the teachers, which would amount to palpable dishonesty. This was the rock on which we were in danger of splitting, and it was averted only by the voluntary sacrifices of the Faculty.

A proposition was made in our late Synod to remove the College to a newer section of the State, where provisions might be cheaper, and a more dense Presbyterian population surround us. It was lost, from the consideration of the hazard of a change, the healthiness and quiet of our present location, and the remarkable spiritual blessings we had here enjoyed at various times, giving a kind of consecration to the spot. It is encouraging to us to know that the Alumni of our College, now in the ministry, amount to half the number of all the ministers in the Synod, in the two States of Georgia and Florida.

I am more and more confirmed by my experience in the wisdom of the plan of Denominational Colleges. Should the plan ever be abandoned, it will prove a sad day for Presbyterianism. It draws the feelings and interests of ministers and churches more closely to the cause of Education. It promotes a higher standard of education in the Church—supplies a larger number of competent teachers—affords education to more of the poor youth of the Church—and enables the Church to fulfil more faithfully the Divine command, "Train up a child." The influence of a pious Faculty, especially where they "see eye to eye," as in a Denominational College, can scarcely be over-estimated. Youth are powerfully influenced in their conduct and sentiments by the teachers with whom they daily associate; and there is no disciplinarian to be compared with a genuine revival of religion. We have had scarcely a case of serious discipline, for the last five years; and the cause has been that we have enjoyed every year, in a greater or less degree, precious tokens of the presence and grace of the Spirit of the Lord.

May God bless our Church, in her arduous and responsible labours. It does seem to me that the great work of each generation is to train the succeeding one aright. This done universally, and the millennium is here.

Fraternally, &c.

SAM'L K. TALMAGE.

(4.) AUSTIN COLLEGE, TEXAS.

Professor Thom has furnished to the Board an account of Austin College, which will be read with interest. Dr. Baker, the President, is engaged in raising funds for the institution.

In your communication to Dr. Baker, who is absent on the business of his agency, you ask for information, which I will give you, though not with that degree of accuracy which might be desirable.

1. Our property. One brick building, on a five-acre lot, 50 by 80 ft.: eleven rooms, and one spacious chapel. Cost, \$18,000, more or less: apparatus worth \$700 or \$800. A cabinet of minerals and other curiosities of unknown value. A library of valuable books. Several leagues of land, valued at about \$30,000.

2. Number of Students in the College proper,	25
Preparatory Department,	50
Law School,	9
	—

The number for the Catalogue just prepared for publica-	} 84
tion. Sent when ready,	

3. Professors.—The Faculty consist of five professors.

4. The daily exercises commence with reading Scriptures and prayer. Preaching in the chapel morning and evening. Bible class of college students, and a promiscuous Sabbath-school at 9 A. M. every Sabbath.

The Bible class is attended with much interest, and our students are generally very moral, though the number of the pious is not large. A prayer-meeting is some part of the time kept up by the students in college. There is one Literary Society, and bi-monthly lectures in the chapel, under the direction of the Faculty, by professional and literary gentlemen of the town.

Our course is onward, but the scarcity of money in Texas has somewhat diminished our numbers, and otherwise fallen heavily upon us for some months past.

Austin College is far in advance of all others in the State; and if we only had energetic Presbyterians in Texas it would soon occupy a commanding position in this large State. As it is, we have a reputation that gives us a decided advantage where we are known. If the Church in the old States knew all the facts in the case, we would not be crippled for want of funds. Education is a popular cause in Texas, but means are scarce; hence the church which takes the lead in this cause will carry the day with the intelligent part of the people.

Keep this fact before our people everywhere.

Yours, truly,

A. E. THOM.

(5.) WASHINGTON COLLEGE, TENN.

The Rev. Dr. A. A. Doak has resigned the Presidency of this old and important College, chiefly for want of adequate support.

DEAR SIR:—Yours of the 4th inst. was duly received, but I waited the meeting of Presbytery before I would answer it. Presbytery adjourned yesterday after protracted sessions. I will proceed to give you the information you requested in regard to our College, at the same time I refer you to Rev. S. Y. Wyly, our delegate to the Assembly; a conversation with him will be more satisfactory than what I can write.

We had a general "break up" at the close of last session. It is difficult to tell what brought it about; the causes were complicated. Soon after the opening of the session things begun to drag; one thing followed upon another, until about the close of the session the whole Faculty resigned. The institution was disbanded. During the session 82 students had entered, some had left, others were leaving. The Trustees endeavoured to hold out inducements to them, that somebody would teach during the summer, but they knew of no one that could be procured by the Board that would be acceptable. All, with scarcely an exception, removed their effects and returned home. Afterwards, by repeated and urgent solicitations on the part of the Board, contrary to my feelings and my judgment too, I undertook to carry on the school this session. They told me that everything depended upon keeping the college up this summer, and that I was the only one who could be had. I was afraid of the responsibility which they attempted to roll upon me. So I am here alone. I have 45 students, remnants of all the former classes. A very laborious work it is.

To give you an idea of the College property, we have 40 acres of land, the College building, 100 by 36, 4 stories, 2 dwelling-houses, apparatus, \$1000. Two libraries gathered by the Societies, besides books belonging to the College library proper. Now against this the College debt is in round numbers, \$3000. In regard to the scholarships which were sold, the Trustees have been compelled to draw upon the principal, but not in advance; that is, the per cent. used does not exceed the per cent. paid for.

The Board of Trustees passed a resolution transferring the College property to the Presbytery, on condition Presbytery assume the liabilities of the College. Presbytery resolved to take the property, and take immediate steps to pay the debt, repair the property, and establish the College on a permanent basis. I think Old School Presbyterians are waked up for one time in East Tennessee. May they stay awake! An effort will be made before the close of the present session to see what can be done.

But few of our students are pious ; there were but few when the number was largest, still there is little, if any, reckless dissipation ; public sentiment in the College is altogether on the side of morality.

Yours in the Gospel of Christ,

JAS. D. TABLOCK.

(6.) STEWART COLLEGE, TENN.

The Masonic College at Clarksville, Tennessee, has been transferred to the Synod of Nashville. We learn that the institution is now in successful operation, with a full corps of teachers, and about one hundred students, the whole establishment being new, and in complete order. The house is a beautiful castellated building of the Elizabethan order of architecture, which cost \$32,000. The chemical and philosophical apparatus is new, complete, and of the most recent and improved character. The cabinet of fossils and minerals is one of the most extensive and valuable in our country, the collection of the late Professor Vanuxem, of Philadelphia, having been added by the President to his own. They have a complete laboratory and an extensive collection of geological and meteorological drawings, so that they are enabled to offer facilities for the study of the Natural Sciences, of the most superior character. The whole establishment is worth at least \$50,000. The managers have transferred it to the Synod of Nashville, on the condition that they will pay their debts, amounting to about \$9000, and keep up a good College, and also a good Male Academy, and Preparatory Department. The debts of the College are owing to the President, and will be arranged without difficulty. He renders his services gratuitously, being a man of fortune and a devotee of science. It is a source of great pleasure for him to do so. He is a genuine Presbyterian, and is represented to be a model man in all respects. The name of the College has been changed by the Synod to *Stewart College*, in honour of the President, WILLIAM M. STEWART.

The President of this interesting institution sends the following account of its condition and operation :

In regard to our finances, I suppose our condition is very much like most of the Colleges founded in the West. We have no endowment, and are consequently dependent on our annual revenue, derived from the student's fees, to meet our expenses. We should feel very happy if this source of revenue would fully meet all our contingencies, but unfortunately, notwithstanding the exercise of the most stringent economy, and with three of us in the Faculty *working without* pecuniary reward, we fall short, from eight hundred to one thousand dollars annually, of meeting all liabilities. This deficit has thus far been made up principally by contributions from the Trustees.

We have a very full and complete apparatus in the departments of Natural Philosophy, Chemistry, Geology, and the allied Sciences. Our Library is small, and not well selected ; consisting of about 300 volumes of miscellaneous works, chiefly received from the Trustees of the " Old Academy," which the College has superseded.

The young gentlemen of the College have organized two Literary Societies, which are in an active and prosperous condition, and each possessing a respectable commencement for a Library.

Our Faculty is composed of faithful working men, well qualified for their positions; and, I believe, are as successful in teaching and maintaining discipline as any other corps of teachers in the country.

We have at present but two students who are preparing to work in the Church; one in connection with our own Church, and the other with our Methodist brethren.

We, of course, under present circumstances, feel the want of an endowment, or some other source of income external to our own labours; both to meet our annual expenses, and to enable us to accumulate a suitable library, and to prosecute other good works that may fall within our province.

Very truly and fraternally, yours,

W. M. STEWART.

REV. C. VAN RENSSELAER, Philadelphia.

P.S. The debt which you will observe referred to in the Catalogue has been extinguished by the Trustees, so that we are not oppressed with debt, if we have not an income sufficiently ample for all our requirements.

(7.) CENTRE COLLEGE, KY.

Centre College continues to sustain its high character, and to retain its hold on the affections of the Presbyterians of Kentucky. Its career is onward. Dr. Young, who is travelling for his health, sends the following report:

The catalogue of students during the last year contained 27 seniors, 35 juniors, 72 sophomores, 18 freshmen, and 21 scientific students in the College Proper. The Classical Preparatory School contained 47. In all there were 173 in the College Proper, and 47 in the Preparatory.

The catalogue for the current year has not been made out, as it is not published till June. The number of students, however, that have entered the College Proper, is larger than it was last year; while a smaller proportion of them contemplate a merely "scientific" course. The regular classes have been, for a series of years, growing steadily, till they are now as large as it is desirable that classes should be, whose members recite together.

The income of the institution for tuition fees and endowment has more than covered its expenses for some years past, enabling the Board to apply a surplus to the purchase of additional grounds, and the increase of the permanent endowment. The funds invested in the College buildings, a President's house, a Professor's house and grounds, &c., are about \$33,000; the amount invested or yielding income as part of the endowment is about \$86,000, of good stock or bonds, no portion of which yields less than six per cent. The salary of the President is \$1500, with a house and some ground; that of the Professors is \$1100, without a house. The current expenses of the institution, including salaries of Professors, ordinary contingent expenses, &c., average from \$6500 to \$7000. We will soon need a new chapel and recitation rooms, as the present building was projected by persons who did not anticipate that the present number of students would ever be in attendance. If the institution shall continue to grow as it has done, we will soon need also some additional Professors, as the classes will need to be subdivided so as to be heard to advantage. The Grammar-school has been so disconnected from the College, as to be under the patronage and supervision of the President and Faculty, and not the Board of Trustees. It receives its support from the fees for tuition.

There has been, during the last year, perhaps somewhat more than an ordinary amount of good order and diligent study. There has been no peculiar religious interest felt during the year. The professors of religion have conducted themselves in such a way, as not to bring reproach upon religion. Many of them, and especially the candidates for the ministry, stand foremost in their classes for excellency of scholarship as well as rectitude of conduct. Considering the number

of boys and young men assembled here together, it has for years struck me as remarkable that so few fall under the temptations of youth, and fail in their probation here. Some do every year, but compared with those who fail, placed in other scenes in which the young have to be trained for future action in life, the number is small.

(8.) WESTMINSTER COLLEGE, MO.

The Board are gratified to report to the Assembly a liberal offer to Westminster College, Missouri. The President writes, that a ruling elder in the northeast section of that State, has guaranteed \$20,000 for the endowment of that institution, provided that any other person or persons will give the same amount. We trust this liberal offer will be responded to, and that this young and important institution will be immediately placed in a prosperous pecuniary condition. The churches of Missouri have contributed liberally already, and they will doubtless be willing to do more in order to secure this valuable donation.

The following report of the College will be read with great interest :

REV. AND DEAR SIR:—It affords me pleasure to comply with your request, but absence has prevented my doing so with the promptness desired. It is hoped, however, that the following statement, if deemed of any value to our educational and ecclesiastical interests, may not be received too late for use.

The Report of the Board of Education for 1854, contains a letter from Prof. Van Doren, which presents the material facts relative to the initial steps of the Synod of Missouri, in entering upon this enterprise in 1831, and to its progress up to the date of his communication. Avoiding recapitulation, some additional facts will be briefly submitted.

The Board of Trustees, not having been successful in securing Dr. W. L. Breckenridge as President of the institution, elected by a unanimous vote, at its regular meeting in June, 1855, the Rev. S. S. Laws to that position. This gentleman was, at the time, and had been for a year and a half, connected with the college as a Professor; but his election was without the slightest consultation with him, or previous knowledge on his part. Having at length signified his acceptance, the Synod gave its indorsement in the following terms :

“Whereas, the Synod has learned that the Rev. S. S. Laws has been elected President of the Synodical College, and that he has accepted said office, therefore, *Resolved*, That Synod do most cordially approve of the election of Brother Laws, and do hereby express our high appreciation of his qualifications for the discharge of the duties of the Presidency.”

The present corps of instructors consists of five, whose whole time is devoted to their respective classes. At the last commencement, we graduated *one*, Mr. Jas. G. Smith—worthy of being the first-born son of any college. At the approaching commencement in June, *three* young gentlemen will take their first degree. The entire course is taught; young men are already going forth from this seat of learning, and the classes are rapidly increasing. The present junior class contains six, and the next freshman class will number about twenty, with a thoroughness and advancement in the languages and mathematics which would enable them to enter the same class in the best institutions in the East.

The whole number of students in attendance, during the year, is 120, of whom over 100 are now present. They are from *five* States,—California, Louisiana, Tennessee, Illinois, and Missouri. Fully three-fourths of them expect to complete a regular course, which is worthy of being remarked in view of the irregular manner in which students commonly pursue their studies in this State. We have two literary societies, the Philologic and the Philolethian, which have very neatly furnished their excellent halls within the past year. Several hundred volumes

have been collected into the College and Society libraries, among which are some standard valuable works.

About one-third of the students are members of the Presbyterian Church, and about one-third of these (one-sixth of the whole), have the ministry in view. One young man of fine promise, who will regularly enter the Freshman Class next session, has, within the past few weeks, made known his purpose to prepare for the sacred office. A Society of Religious Inquiry has been organized, which holds regular monthly meetings, is in correspondence with similar societies in the various colleges of our country, and receives the Home and Foreign Record, and several other valuable periodicals as sources of information. The students conduct five or six Sabbath Schools in the surrounding country, four of which have been organized by them within the past year. They have a regular weekly prayer meeting in the College, conducted entirely by themselves, and very well attended. They are all arranged into five Bible classes, and recite immediately after chapel service, every Sabbath morning. Immediately succeeding the meeting of Synod in this place, last fall, the Lord graciously sent down (it bore satisfactory marks of having come in this direction, and of not having been "gotten up"), a most precious revival, which resulted in the addition of thirty-six to our Church on profession, among whom were nine of the students of Westminster College, and a still larger number from the Female Seminary, in this place, under the care of Rev. W. W. Robertson.

The endowment of the institution is now the vital point. That this College is *greatly needed*, and may be of very valuable service to the Church in giving the rising youth of this important State a Christian education, and in bringing forward many for the ministry, its present condition and patronage, and past though brief history make as manifest as a demonstration. Its endowment progresses encouragingly, but not with that promptness and vigor on the part of *all* concerned that could be desired. The Synod, at its last meeting, expressed itself in the premises thus: "Resolved, That this Synod, throughout all its Presbyteries, is pledged to the complete endowment and establishment of Westminster College." Since that, a wealthy and devoted elder of our Church at St. Francisville, Clark Co., Mo., has made the following munificent but conditional offer of \$20,000:

"I will guarantee the sum of twenty thousand dollars, to be provided during my lifetime, or soon after my decease, to endow a Professorship in Westminster College, at Fulton, Mo., provided any other person or persons will secure a similar sum to be applied for a similar purpose, in the same College.

"Hoping that God may enable us all to do our duty, as we shall see that duty when we shall come to give up our last account to Him, I remain yours in Christian bonds.

"ABRAHAM WAYLAND."

I have a strong faith that this sum will be secured, which will raise the endowment to about (\$75,000) seventy-five thousand dollars. But it will require some time to reduce this to a permanently productive state. The present liabilities of the Board are about (\$4,000) four thousand, and its property is worth *say* (\$25,000) twenty-five thousand. This is what we have already done at home. There has been no agent in the field during the present year; but it is expected that one will pay his compliments to our friends in the East and South during the fall and winter. Here is a worthy object in need of pecuniary aid, and we sincerely pray that our Heavenly Father will open the hearts of our brethren, and incline them to assist us in establishing for his own glory this good work.

In the bonds of Christian fellowship, very truly,
S. S. LAWS.

WESTMINSTER COLLEGE, FULTON, MO., May 6th, 1856.

(9.) RICHMOND COLLEGE, MO.

This young institution, in the northwest of Missouri, is in a promising condition, as will be seen from the letter of Dr. Yantis, its President.

DEAR SIR:—Yours of the 4th instant was received but a day or two ago, and I hasten to reply. We have not, as yet, organized our College Classes, nor will we before fall. Our edifice, lately begun, is going on well, and we hope to be able to occupy it by October 1st.

We have a good preparatory school in progress, which is not as yet subject to the control of our Board of Trustees.

Our house, when done, will have cost near \$20,000; which sum will be raised and paid by the people of the county as fast as it will be needed.

The Endowment Fund is to amount, according to agreement between our Presbytery and the citizens of Ray County (at whose seat of justice the College is located), to not less than \$40,000. Of this amount, between 25 and 30,000 have been raised by sale of scholarships; the remainder guaranteed by members of the Presbytery. We hope to be able to raise a considerably larger amount, for the permanent endowment of the institution, within our own bounds, and in the course of the current year.

Our people are disposed to come up to the work with zeal, such as justifies the hope of success.

I hope to be able, from time to time, to communicate gratifying intelligence of our progress, and I shall take great pleasure in doing so.

Very truly, yours,
J. L. YANTIS.

(10.) HANOVER COLLEGE, IND.

HISTORY.—This institution was founded in 1829. Its origin may be traced to the agonized feelings of a few ministering brethren, who, having long laboured to sustain the feeble churches in this wilderness, found themselves utterly unable to attend to the increasing demands for the ministerial aid which reached them from every quarter. The supply from abroad seemed so entirely inadequate to the increasing wants of a growing population, that they were convinced that Ministers must be trained up on the ground.

Consequently as early as the year 1825, a Committee of the Salem Presbytery was appointed to draft the plan of a Seminary, and select a location. They presented the plan of a Manual Labour School, and selected the spot now occupied by the institution. In 1829 it was chartered as an Academy. In 1833 it was erected into a College, having the Indiana Theological Seminary attached as one department of the institution. In 1840 the latter, in accordance with the bequest of Mr. Elias Ayres, of New Albany, was removed to that city, and became the N. A. Theological Seminary. In 1843 the Trustees of Hanover College surrendered their charter with a view to establish in its stead a University in the neighbouring City of Madison. An Academy was, however, immediately opened in the old College building, and the projected institution at Madison not meeting with favour and success, after about a year of abeyance, Hanover College was rechartered.

ACCOMMODATIONS.—The first Hanover Academy was a building of logs, originally a loom-house, upon the premises of Rev. Dr. Crowe. The first permanent structure was a brick-building 40×24 feet, 2 stories. To this was attached, about the date of the first College charter, a main building 100×40 feet, 3 stories,—the plan contemplating another wing. In the summer of 1837, a tornado passed over the town, which, in its course of havoc, destroyed the College edifice. The wing was quite thrown down and the entire upper story of the main building injured beyond repair. The two lower stories were refitted, and have been in use to the present time. In 1852, the Board of Trustees, having previously purchased a farm upon the bluff, overlooking the Ohio, proceeded to erect, in a position of unrivalled beauty, a new College, every way commodious and inviting. This building is now nearly ready for occupancy. *If the churches please, it may be dedicated next Commencement.*

CHARACTERISTICS.—1. It has been stated that this institution was originally planned with reference to a Manual Labour Department. The expediency and utility of this scheme were very fairly tested during a period of seven years, and it was at length abandoned.

2. Hanover College has from the first been noted for the large proportion of students who profess religion, and for the amount of religious influence pervading its instruction and its discipline. The Bible is not only commended for universal reference and appealed to as of supreme authority, it is, also, a Text-Book throughout the course. In English, Greek, or Hebrew, it is constantly and carefully studied (vide Catalogue, pp. 17 and 18).

3. This is eminently an institution of the Church. Its inception was suggested by the Church's wants. Its existence has been under the Church's fostering care. Its relations have from the first been ecclesiastical.

4. Nearly two hundred and forty of those who have been students at Hanover College, are known to have entered the Christian ministry.

FINANCES.—The subscription to the Permanent Fund is now \$90,000; the greater part being on condition that \$100,000 be secured. The College building and grounds are estimated at \$40,000.

FACULTY.—Vide accompanying Catalogue.

LOCATION.—Vide Catalogue, p. 20.

Hoping the foregoing may furnish some items from which you can compile what is adapted to your Annual Report,

I am yours, truly,
J. EDWARDS.

The circular of the Board of Trustees is here printed, both as an item of history, and as affording useful information.

DEAR SIR,—

Your attention is earnestly invited to the following facts and considerations respecting HANOVER COLLEGE:

I. This institution is located six miles below the City of Madison, Indiana. The College building is upon a bluff overlooking the Ohio River, and commanding a very diversified and beautiful view of it for about six miles up and ten miles down the stream. The position is high and healthy, accessible, yet retired, within a short and easy ride of the city, yet surrounded by only an inconsiderable village, which has never furnished the ordinary temptations to extravagance and vice. There is but one College of note within a hundred miles of this point in any direction, while within the same distance are the cities of Cincinnati, O., Madison, Indianapolis, and New Albany, Ind., and Louisville, Lexington, Newport, and Covington, Ky., and a territory with a population of nearly 2,000,000.

II. HANOVER COLLEGE was founded in 1829. It was from the first intended to be a school for sound and Christian learning under the auspices of the Presbyterian Church, with special reference to the increase of the Gospel Ministry. It is now under the care of the Synods of the Presbyterian Church in Indiana. Since its first incorporation in 1833, Two HUNDRED and THIRTY-FOUR of its students have become Ministers,—a number which, it is believed, is surpassed by but few of even the most favoured institutions in our country, within the same period. In addition, it has furnished its full proportion of cultivated mind to other professions and walks of life.

III. All this it has done without any endowment. The only treasure of this institution has been the favour of the Church and of her Divine Head. Its appearance has never been imposing—its facilities have ever been scanty—its buildings and accommodations inferior. Recently, however, the Board of Trustees, obeying the expressed will of the Church, have entered upon a new policy. Selecting the commanding site above mentioned, they have erected a new College building, in appearance and in proportions not unworthy the Church and the cause of learning. They have commenced a subscription for its endowment, that it may be established in working order for God, for the Church, and for sound learning through all time. This must commend itself as the only true policy for such an institution. You are earnestly invited to aid in this good work. The following is a synopsis of the scheme:

1. The minimum of the Permanent Fund to be \$100,000.

2. No portion of this sum to be spent in buildings, library, apparatus, or con-

tingent expenses of any kind—nor to be loaned to any officer of the College—nor to be invested in precarious stocks—but to be secured by bond and mortgage, and the accruing interest to be applied to the support of the Professors forever.

3. No subscription to the Permanent Fund to be binding, until it is officially declared that \$100,000 have been *bona fide* secured.

4. Subscriptions of \$200 or more, and under \$1000, payable in 5 equal annual instalments, with interest in advance. Subscriptions of \$1000 and upwards, payable in 10 years. Real estate or stocks taken at valuation.

5. \$200 shall entitle to a Scholarship for 20 years.

\$400, a Perpetual Scholarship.

\$1000, two Perpetual Scholarships.

These conditions are safe and advantageous to all concerned.

IV. The subscription has increased more than \$30,000 since April last, and now amounts to \$75,000, not including informal pledges given, amounting to \$19,635.

V. There are several very urgent reasons for immediate effort of the most vigorous character, in aid of this enterprise.

1. About \$10,000 will be needed to finish and to furnish the new College, upon which the work is now suspended, in order that it may be ascertained, by the failure or the success of the endowment scheme, *whether any College building will be needed*.

2. The arrears to the Professors and to the mechanics are such, in amount and urgency, as to demand that, unless the endowment be speedily secured, the College go into liquidation. A very few months must determine this matter. That an institution which has such a history—which has rendered Church and State such service—should go down under the hammer, is not to be anticipated without the deepest mortification.

3. If Hanover College falls from our hands, *ROME*, it is probable, will succeed us in its possession. The Presbyterian Church is one of the churches of the Reformation, and has always been, *par excellence*, the educational, and thus the conservative branch of the Church of Christ. Is it to be borne that the only Presbyterian College in the States of Ohio, Indiana, and Illinois shall pass into the possession of that great Anti-Republican, Anti-Progressive, Anti-Christian Power?

By the Report of the Board of Trustees to the Synod of Indiana last October, the present value of the College property, including the new College building, is over \$40,000, all of which is paid. The present number of students is 106. Had the expenditure suitable to accommodate the number of students would be made.

The undersigned is authorized to receive subscriptions, in donation to the fund.

JAMES BLAKE.

New York, March 21, 1857.

(11.) M'DONOUGH COLLEGE, ILLINOIS.

President Pillsbury reported on the present condition and prospects of M'Donough College. Number of students past winter, 190. Present quarter opened with over 200. No endowment. Out of debt. Property worth \$120,000. Four teachers.

(12.) FAIRBANK UNIVERSITY, ILL.

Dr. Smith supplies all the information which the Board can communicate.

Some of the members of the Board of Trustees of Fairbank University, Ill., have been visiting in the West, and have been engaged in a tour of inspection of the various educational institutions of that section. They have been particularly interested in the progress of the various colleges, and have been much struck by the rapid advancement of the various institutions of that section. They have been particularly struck by the rapid advancement of the various institutions of that section. They have been particularly struck by the rapid advancement of the various institutions of that section.

readily made the change, and there is every reason to believe, all others will do so also, whenever called upon; but my time would not permit my closing the business at that time.

The Board of Trustees directed the Executive Committee to call me as permanent agent, which was approved of by the Synod. I took the matter into prayerful consideration, and being somewhat discouraged by the coldness and apathy prevailing in my church here, and believing I could render myself more useful by combining the agency with the office of evangelist, I informed my church that I would call upon the Presbytery to dissolve the connection between us, but the whole church and congregation rose in arms against it, and urged me to remain with them. This placed me in a very trying position. On the one hand I feared that if I left, the church would become deserted and scattered, and on the other, that I was doing no good, my life wasting away in labouring in vain. I agreed to decline deciding for a short time, hoping the Lord would make duty's path plain; at this time, viz., the 1st of January, in view of the deplorable condition of all the churches here, I prepared a union meeting of all the evangelical churches, the different members preaching alternately for a week or two at the same house. A few entered into the measure, and the result was a glorious week of grace, gradually spread on all the churches, and the consequence was, that about 400 persons were added to the different churches, my own sharing largely in the blessing.

In this state of affairs I felt it would be wrong to leave my people; more especially as their hearts were now more set against it than ever. I therefore went to Peoria and declined acting as agent, but recommended another, viz., Mr. W. Bishop, Professor in South Hanover College, who was unanimously elected, and I presume will act.

It was resolved that a part of the College buildings be put up forthwith, and the contracts are made before this. The design is to employ a Professor and to begin teaching in the autumn; and I presume the Professor will be Rev. Mr. Bishop.

Mr. Bishop, I think, will make an excellent agent, and I will assist him until the building is erected and paid for.

Yours most truly,

JAS. SMITH.

(13.) CARROLL COLLEGE, WISCONSIN.

I herewith send you a catalogue which will give you an idea of our present organization and circumstances. Rev. Jesse Edwards has declined the appointment to the Professorship of Languages, and the Rev. Charles D. Pidgeon been appointed to that Professorship, accepted the appointment, and is expected to enter on the duties of that station in the course of the summer. Since the catalogue was issued there have been numerous accessions to the Preparatory Department, but about an equal number have left temporarily, so that the number of pupils in constant attendance does not vary much from what it was when the catalogue was issued. The financial condition of our institution is a source of great solicitude. Until the commencement of the present collegiate year the Board of Education, by its generous appropriations, has enabled us, with the tuition and a small income from our begun endowment, to meet the absolute demands upon us for the instruction, by some of us who are engaged in the different departments of instruction doing double or treble labour, and others giving gratuitous instruction. All the endowment as yet secured consists of \$3000 raised and appropriated to the completion of the college edifice, the interest of which at 10 per cent. the Synod of Wisconsin is pledged to pay annually until the principal be raised in Wisconsin.

	Subscription.	Interest.
	\$3000	\$300
Drs. Chester and Van Rensselaer's subscription, \$500 each,	1000	60
Jno. Beverage, 2 scholarships, \$400 each, at 6 per cent.,	800	48
Two scholarships of Grand Street Church, N. Y., 7 per cent.,	800	56
Gardiner Spring Scholarship, N. Y.,	400	30

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Remaining unpaid as follows:

To which add the aforesaid, . . . \$9,600 718

Belvidere, New Jersey,	400	30
Washington, New Jersey,	400	30
First Church, Rahway, New Jersey,	400	30

Total,	\$21,210
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In sending you the Annual Report of Alexander College (the year having closed with the first of April), I shall be as brief as possible. We have great reason for the thankfulness that God has been merciful to us, in continuing life and health to the Professors and Students, and affording us manifold temporal and spiritual mercies, infinitely above and beyond our deserts.

Our last collegiate year closed with about 110 students on the roll—for the year

an average attendance of about 80. Three of these were in the Freshman Class, and completed the studies of that year, so as to pass a thorough examination on them. The commencement of this year would have made them Sophomores, and another class of three were prepared for Freshman. We were much encouraged with this prospect, as these six young men were fine students, and exemplary in their moral character. The last year, however, closed with a deficit of 709 dollars, as I informed you at that time. This matter the Trustees resolved to lay before the Synod; and hoping some measures would be adopted to meet it, we commenced the present collegiate year the 10th of September. In October the Synod met, and after much discussion, it was resolved that the agent of the Synod should bring this matter before the churches of the Synod, and ask for a special contribution to meet this deficiency. (And I will here observe that not one cent has been received on this call.) The Synod further resolved, to ask the Board of Education to assist the College for the year commencing with the first of April, to the amount of 800 dollars, as the least amount we could hope to get through the year with, without debt. Hoping to receive this amount, we went forward, and it was not until near the close of that term, that we ascertained that it was doubtful whether that amount could be depended upon from the Board. We then immediately took measures to decrease our expenses, by dismissing the six young men who were in the Sophomore Class and Freshman Class, so that it left us only with the Preparatory Department; and we could then get along, as we thought, with but two Professors. Professor Kerr then went on his agency, to which he had been appointed by Synod, and the instruction of the institution devolved on Professors Allen and Willwerth, together with what assistance I was able to render. The Preparatory Department is divided into four classes, according to the catalogue, which I send you. The present *Class I* is a very fine class of 18, who will be fully prepared to enter Freshman Class in any College, at the close of this term. They have been through with the elementary English studies, Grammar, History, Geography, Arithmetic, and Algebra. In Latin, Grammar, Rader, Caesar, Ovid, Virgil, Sallust, and now reading Cicero, and Gellius, Cicero, Boetius, Gellius, Rader, and now reading Xenophon, Aristotle. This same class requires no ordinary Eastern, German, or French, but is prepared in all of these languages, and we discussed in Eastern College, we were able to do the same class, by which we accomplished. *Class II* is a very fine class of 18, who will be fully prepared to enter Freshman Class in any College, at the close of this term. They have been through with the elementary English studies, Grammar, History, Geography, Arithmetic, and Algebra. In Latin, Grammar, Rader, Caesar, Ovid, Virgil, Sallust, and now reading Cicero, and Gellius, Cicero, Boetius, Gellius, Rader, and now reading Xenophon, Aristotle. This same class requires no ordinary Eastern, German, or French, but is prepared in all of these languages, and we discussed in Eastern College, we were able to do the same class, by which we accomplished. *Class III* is a very fine class of 18, who will be fully prepared to enter Freshman Class in any College, at the close of this term. They have been through with the elementary English studies, Grammar, History, Geography, Arithmetic, and Algebra. In Latin, Grammar, Rader, Caesar, Ovid, Virgil, Sallust, and now reading Cicero, and Gellius, Cicero, Boetius, Gellius, Rader, and now reading Xenophon, Aristotle. This same class requires no ordinary Eastern, German, or French, but is prepared in all of these languages, and we discussed in Eastern College, we were able to do the same class, by which we accomplished. *Class IV* is a very fine class of 18, who will be fully prepared to enter Freshman Class in any College, at the close of this term. They have been through with the elementary English studies, Grammar, History, Geography, Arithmetic, and Algebra. In Latin, Grammar, Rader, Caesar, Ovid, Virgil, Sallust, and now reading Cicero, and Gellius, Cicero, Boetius, Gellius, Rader, and now reading Xenophon, Aristotle. This same class requires no ordinary Eastern, German, or French, but is prepared in all of these languages, and we discussed in Eastern College, we were able to do the same class, by which we accomplished.

taining, with institutions and gentlemen in every part of the Union. This fact alone ought to commend our College to the prayers and sympathies and benevolence of all who love the Lord Jesus, and desire the advancement of his kingdom among a very large and important class of the population of our country.

We have not yet our College building completed. This has been a great disadvantage to us. Having no accommodation for students from abroad, we have been obliged to confine our instruction to such as come in from our own city. The pledge of the citizens of Dubuque was, that they would put up a building worth \$10,000. They raised that amount, but it was found to be far too small a sum to erect such a building as was required. About \$5000 more was needed. This they resolved to raise. But it comes slowly, and our building stands yet unfinished. We think, however, that there will be no doubt but that it will be completed in time for us to open the fall term in it next September. We shall then have a building which, with the ground, will be worth about 25,000 dollars. We expect to finish the building, without any debt, and without using any of the endowment fund. All that is collected and contributed for the purpose of endowment will be sacredly and safely invested for that purpose; so that though we may progress slowly, it will be surely and uprightly.

Professor Allen had procured for the College a very large and valuable collection of minerals, &c., for a cabinet, embracing specimens from all the Eastern and Middle States, besides a great variety of Indian curiosities and antiquities. But in crossing the lake last fall, they happened to be on board a steamer which was sunk by collision, and all lost. No insurance.

Since that we have had a fine cabinet presented to us by Mrs. Webster, widow of the late Rev. Mr. Webster, who was missionary to India. This cabinet consists of mineralogical specimens collected by him in his overland route to India, and whilst he was there, besides a very large variety of conchological specimens, and also such curiosities as our missionaries are accustomed to send home. Our library has not received much increase the past year—now numbers only some 300 volumes. There is great need of an increase of the library. We are ashamed to say that we have none, and yet we have scarcely enough to form the commencement of a library.

Our apparatus is sufficient for our present purposes, though if we are able to keep our next Freshman Class, it must soon be enlarged.

In regard to the Endowment, but very little has as yet been done. Brother Kerr's trip to the East this past winter amounted to but a mere trifle, so far as present collections were made. He reports a great many good wishes, and a great many promises to do hereafter. For both which we are greatly obliged, but should have been more gratified with something tangible—something that would be of more actual service in the sustentation of the College. We will hope, however, that these promises will yield their desired fruit hereafter. There was about five thousand dollars subscribed here in scholarships before Professor Kerr went East, and I suppose that is all we can call our Endowment fund.

In reference to current expenses, I suppose, with all our efforts at retrenchment, that they will greatly exceed our income for the present Collegiate year. We cannot yet tell precisely the amount, but presume it will be about six hundred dollars that we shall fall short. This continued increase of indebtedness cannot go on without resulting in the ruin of the College. The persons upon whom it falls, are the very persons who are unable to bear it; and, though willing to do all in their power, for the purpose of sustaining the College, cannot endure impossibilities. It is this that makes the prospect of our College so dark and discouraging. Were it not for this, I should consider the prospects of our College exceedingly flattering. With a large and commodious building to go into next fall; in the midst of a country where such an institution is greatly needed, there being no other of the kind in this whole section of country, and surrounded with an intelligent population, who are capable of appreciating the benefits of a liberal education, the prospects of the College for the future are as good as any such institution could desire, were it not for this one thing—the need of funds sufficient to meet current expenses until we could begin to receive something from our Endowment. This we expected from the Board of Education; and it was in

view of this that the Synod undertook the establishment of it. Had it not been for this expectation, I presume the Synod would not have thought of resuscitating it after its death at West Point. Certainly the present Professors would never have accepted the post assigned them, had it not been for the expectation of such assistance, until the Endowment should become productive. Our failure to receive anything the past year has greatly discouraged the friends of the College, unnerved those who were zealously labouring for its establishment, and so disheartened its warmest and most sanguine supporters, that the question of giving up entirely all attempts to establish the College has been frequently brought under serious discussion. Yet we are determined to struggle on a little longer, peradventure the Lord will cause a brighter day to dawn upon us. Yet this we know, that unless we receive aid from some source soon, we must fail, notwithstanding all our efforts. *Excepting this*, the want of funds to meet current expenses, the prospects of the College were never better than now. My views in reference to the importance of the enterprise, and the excellency of the location for such a College, are the same as they were two years ago. I have become much better acquainted with the different parts of the State than I was then, but I have seen nothing and heard nothing having the least tendency to shake my opinion as to the fact, that there is no place available in the State of Iowa anything like equal to Dubuque as a location for a Synodical College. Nor have my views been at all modified in reference to the importance of such an institution at this point, especially in reference to its bearings upon the cause of Presbyterianism in all this northwestern country. My views on these points have been expressed in full in previous communications to you, and need not be repeated.

I remain, very respectfully and
fraternally, yours, &c.,
JOSHUA PHELPS.

(15.) WASHINGTON COLLEGE, PA.

April 20th, 1856.

The Circular of the Board requesting information respecting this College, as one connected with the Presbyterian Church, has been received. You desire information respecting its condition, financial, literary, religious, &c.

As to the *financial* condition of this College, I have nothing encouraging to state. It is true that our \$10,000 scheme, with the particulars or details of which you are familiar, has been completed. Some of the subscribers to this scheme have paid their proportion according to the terms of the subscription; but some of the largest subscribers have not paid anything, though *two* instalments were due on the 1st instant. The interest on subscribers' notes is so scattered as to be hard to collect. If our subscribers and friends would promptly meet the engagements imposed upon themselves by their own generosity, we would be much less embarrassed. As it is, we are *financially* discouraged.

Our agent in the Synod of Ohio has obtained subscriptions to the amount of \$5225, as I am informed in a letter this day received. He will probably be brought into the bounds of our Synod in a month or so. We cannot get an agent for the Synods of Wheeling and Pittsburg, but expect some volunteer agents to make an effort during the coming spring and summer to increase our Permanent Endowment Fund—to *close up*, if possible, the \$60,000. I refer your Board for an explanation of the existing *hiatus* in the Endowment Fund, and of the manner in which it was produced, to the Rev. Dr. Chester, who is familiar with all the facts in the case.

The *literary* condition of our College is much more encouraging. Since the College came under the supervision of the Synod, a great advance has been made in elevating the standard of scholarship. It is acknowledged by all who have been acquainted with the internal condition of the College, that in *no period* of its history did it discharge the proper functions of a College, in a literary point of view, so thoroughly and satisfactorily as at present.

The *religious* condition of the College is, at the present time, highly encouraging. I believe you are already informed as to the results of the precious

season of revival recently experienced in this College and in this town. The number of converts in the College is twenty-six. Eighteen of these have made a public profession of religion—the rest are expecting so to do. The *means*, which seem to have been blessed of God, in so encouraging and gracious a manner, may, in my opinion, be summed up thus, as far as our College is concerned:

1. The calm, steady, *certain* application of discipline during the last two years. Within that time, at least a dozen of vicious youth have been quietly removed, and the *moral* condition of the College greatly improved.

2. The frequency with which religious truth is presented to the minds of our students—(1.) In our daily morning exercises in the Prayer Hall and in the Sabbath Bible Class, all the students being required to be present on these occasions. (2.) In our Monday morning Bible Classes, when each class recites separately to some Professor of the College. (3.) In our weekly recitations upon our Church standards, the Confession of Faith, and Catechisms. This has proved to be an interesting and valuable exercise.

3. Personal conversation by the officers of the College with the students on the subject of religion.

4. The Students' Prayer Meeting, usually attended by the President of the College. I refer to the *General* Meeting of the students for prayer. There have been meetings of the several classes separately for the same purpose, since the revival commenced.

5. The Concert for Prayer on the last Thursday of February.

These means have been enumerated as more especially connected with the College *as such*. All the students are, moreover, required to attend Church on the Sabbath, and most of them attend at the Presbyterian Church in this place. The *preaching of the word* must by no means be overlooked in this enumeration. Truly, the Lord hath done great things for us, whereof we are glad, and whereof, I trust, the Church will have cause to be glad. To his name be all the praise.

Yours, fraternally,

J. W. SCOTT.

Several of our Colleges have not sent to the Board a statement of their condition in time for the Annual Report to the General Assembly.

The College of New Jersey, Jefferson, Hampden Sidney, and Washington Colleges, which are under Presbyterian management, but are not ecclesiastically connected with the Church, continue to prosper. A large number of students receive the benefit of their training, and are sent forth into all the learned professions.

OUR COLLEGIATE POLICY.

A few remarks are here offered on the general collegiate policy of the Presbyterian Church.

1. In the first place, it ought to be the aim of our Church to introduce a *due proportion of religious instruction* into the course of studies. All our colleges are professedly upon a religious basis and under the superintendence of religious men. Religion is taught in them all, with more or less system, and in a higher or lower degree. But it is doubtful whether religion has that prominence in any of them—certainly not in all of them—to which it is justly entitled. The Board are glad to state that the "WAY OF LIFE" has been adopted as a text-book in the College of New Jersey, by the President of that institution. The course of religious instruction has

DEAR SIR:—Yours of the 4th instant was received but a day or two ago, and I hasten to reply. We have not, as yet, organized our College Classes, nor will we before full. Our edifice, lately begun, is going on well, and we hope to be able to occupy it by October 1st.

We have a good preparatory school in progress, which is not as yet subject to the control of our Board of Trustees.

Our house, when done, will have cost near \$20,000; which sum will be raised and paid by the people of the county as fast as it will be needed.

The Endowment Fund is to amount, according to agreement between our Presbytery and the citizens of Ray County (at whose seat of justice the College is located), to not less than \$40,000. Of this amount, between 25 and 30,000 have been raised by sale of scholarships; the remainder guaranteed by members of the Presbytery. We hope to be able to raise a considerably larger amount, for the permanent endowment of the institution, within our own bounds, and in the course of the current year.

Our people are disposed to come up to the work with zeal, such as justifies the hope of success.

I hope to be able, from time to time, to communicate gratifying intelligence of our progress, and I shall take great pleasure in doing so.

Very truly, yours,
J. L. YANTIS.

(10.) HANOVER COLLEGE, IND.

HISTORY.—This institution was founded in 1829. Its origin may be traced to the agonized feelings of a few ministering brethren, who, having long laboured to sustain the feeble churches in this wilderness, found themselves utterly unable to attend to the increasing demands for the ministerial aid which reached them from every quarter. The supply from abroad seemed so entirely inadequate to the increasing wants of a growing population, that they were convinced that Ministers must be trained up on the ground.

Consequently as early as the year 1825, a Committee of the Salem Presbytery was appointed to draft the plan of a Seminary, and select a location. They presented the plan of a Manual Labour School, and selected the spot now occupied by the institution. In 1829 it was chartered as an Academy. In 1833 it was erected into a College, having the Indiana Theological Seminary attached as one department of the institution. In 1840 the latter, in accordance with the bequest of Mr. Elias Ayres, of New Albany, was removed to that city, and became the N. A. Theological Seminary. In 1843 the Trustees of Hanover College surrendered their charter with a view to establish in its stead a University in the neighbouring City of Madison. An Academy was, however, immediately opened in the old College building, and the projected institution at Madison not meeting with favour and success, after about a year of abeyance, Hanover College was rechartered.

ACCOMMODATIONS.—The first Hanover Academy was a building of logs, originally a loom-house, upon the premises of Rev. Dr. Crowe. The first permanent structure was a brick-building 40×24 feet, 2 stories. To this was attached, about the date of the first College charter, a main building 100×40 feet, 3 stories,—the plan contemplating another wing. In the summer of 1837, a tornado passed over the town, which, in its course of havoc, destroyed the College edifice. The wing was quite thrown down and the entire upper story of the main building injured beyond repair. The two lower stories were refitted, and have been in use to the present time. In 1852, the Board of Trustees, having previously purchased a farm upon the bluff, overlooking the Ohio, proceeded to erect, in a position of unrivalled beauty, a new College, every way commodious and inviting. This building is now nearly ready for occupancy. *If the churches please, it may be dedicated next Commencement.*

CHARACTERISTICS.—1. It has been stated that this institution was originally planned with reference to a Manual Labour Department. The expediency and utility of this scheme were very fairly tested during a period of seven years, and it was at length abandoned.

2. Hanover College has from the first been noted for the large proportion of students who profess religion, and for the amount of religious influence pervading instruction and its discipline. The Bible is not only commended for universal reference and appealed to as of supreme authority, it is, also, a Text-Book throughout the course. In English, Greek, or Hebrew, it is constantly and carefully studied (vide Catalogue, pp. 17 and 18).

3. This is eminently an institution of the Church. Its inception was suggested by the Church's wants. Its existence has been under the Church's fostering care. Its relations have from the first been ecclesiastical.

4. Nearly two hundred and forty of those who have been students at Hanover College, are known to have entered the Christian ministry.

FINANCES.—The subscription to the Permanent Fund is now \$90,000; the greater part being on condition that \$100,000 be secured. The College building and grounds are estimated at \$40,000.

FACULTY.—Vide accompanying Catalogue.

LOCATION.—Vide Catalogue, p. 20.

Hoping the foregoing may furnish some items from which you can compile what is adapted to your Annual Report,

I am yours, truly,

J. EDWARDS.

The circular of the Board of Trustees is here printed, both as an item of history, and as affording useful information.

DEAR SIR,—

Your attention is earnestly invited to the following facts and considerations respecting HANOVER COLLEGE:

I. This institution is located six miles below the City of Madison, Indiana. The College building is upon a bluff overlooking the Ohio River, and commanding a very diversified and beautiful view of it for about six miles up and ten miles down the stream. The position is high and healthy, accessible, yet retired, within a short and easy ride of the city, yet surrounded by only an inconsiderable village, which has never furnished the ordinary temptations to extravagance and vice. There is but one College of note within a hundred miles of this point in any direction, while within the same distance are the cities of Cincinnati, O., Madison, Indianapolis, and New Albany, Ind., and Louisville, Lexington, Newport, and Covington, Ky., and a territory with a population of nearly 2,000,000.

II. HANOVER COLLEGE was founded in 1829. It was from the first intended to be a school for sound and Christian learning under the auspices of the Presbyterian Church, with special reference to the increase of the Gospel Ministry. It is now under the care of the Synods of the Presbyterian Church in Indiana. Since its first incorporation in 1833, TWO HUNDRED and THIRTY-FOUR of its students have become Ministers,—a number which, it is believed, is surpassed by but few of even the most favoured institutions in our country, within the same period. In addition, it has furnished its full proportion of cultivated mind to other professions and walks of life.

III. All this it has done without any endowment. The only treasure of this institution has been the favour of the Church and of her Divine Head. Its appearance has never been imposing—its facilities have ever been scanty—its buildings and accommodations inferior. Recently, however, the Board of Trustees, obeying the expressed will of the Church, have entered upon a new policy. Selecting the commanding site above mentioned, they have erected a new College building, in appearance and in proportions not unworthy the Church and the cause of learning. They have commenced a subscription for its endowment, that it may be established in working order for God, for the Church, and for sound learning through all time. This must commend itself as the only true policy for such an institution. You are earnestly invited to aid in this good work. The following is a synopsis of the scheme:

1. The minimum of the Permanent Fund to be \$100,000.

2. No portion of this sum to be spent in buildings, library, apparatus, or con-

pious, and about 30 are preparing for the ministry. Six were hopefully converted during the past year. The Holy Scriptures, both in Greek and English, the Shorter Catechism in English and in Latin, and the Confession of Faith, are regularly taught to all the classes. With an able Faculty earnestly labouring for the prosperity of the college, and with a course of study thorough and extensive, Lafayette College will favourably compare with the best institutions in the country.

(2.) DAVIDSON COLLEGE, N. C.

The following Report "*to the Presbyteries having the care of Davidson College,*" will show the state of the institution at the present time :

The College is believed to be decidedly in a prosperous condition, with a growing prospect of usefulness. A President, and four Professors, are now employed, and they are diligently engaged in imparting instruction. And at the last meeting of the Board, Mr. W. Kerr, an additional Professor, was chosen to fill the vacant chair of Chemistry and Natural Science—which appointment Mr. Kerr has accepted, and it is expected that he will be in place in time for the next senior class.

The Mathematical department has been already furnished with the necessary instruments for mathematical illustrations and experiments. An order, too, has been passed, and an appropriation made, to procure a chemical and philosophical apparatus. And although valuable accessions have been made to the College Library, with the donation for that purpose of the Rev. W. H. Foote, D.D. (whose worthy example, it is hoped, will be followed by others, both laymen and clergymen), it is expected greatly to enlarge the library, as soon and as fast as the funds of the institution will justify.

The number of students connected with the college, during the last scholastic year, is 83, of whom 79 are in actual attendance. The number is increasing, however, and at such a rate as to render it difficult to furnish suitable accommodations, and to make it very obvious that early provisions will be indispensable for an increase of accommodations.

Although a few cases of discipline have occurred, the students are believed to be generally, and more and more, orderly and subordinate, studious and moral in their habits. Of their number, twenty-two are professors of religion, and of these, twelve are looking forward more or less hopefully to the Gospel Ministry, as their future profession. The pious students conduct a weekly prayer meeting, which is occasionally attended by some members of the Faculty, and generally by some 30 or 35 of the students. The tone of an elevated public sentiment, a sound morality, and an evangelical piety, it is confidently hoped, is gradually improving. The standard too of scholarship is thought to be looking up.

The Gospel is preached in the chapel every Sabbath by the President of the College, and devotional and critical exercises on the Scriptures are attended to by the Rev. Prof. Rockwell. Besides these, morning and evening prayer are conducted every day during the week, all of which the students are required to attend.

It may not be amiss to state, that the financial condition and prospects of the institution, though somewhat perplexed at present, are nevertheless regarded as presenting decidedly an encouraging aspect. The permanently invested funds amount, at present, to about \$68,000. In addition to these, the Board hold various original subscriptions, which, it is believed, will be available, amounting to about \$12,000. The munificent bequest of Mr. M. Chambers, dec'd, will, without doubt, make the available funds of the institution equal to, at least, \$200,000. In regard to the overplus of this last amount, also bequeathed to the College by Mr. Chambers, there is some uncertainty; inasmuch as it has very unexpectedly become a

matter of legal investigation, and must be one of legislative enactment. Upon this subject, however, the Board of Trustees and numerous friends of the College are so sanguine, as to feel assured that the intention of so clearly constructed a last will and testament, and of so liberal a benefactor of Education, in his native State, cannot fail of being carried fully into effect. For the safe, economical, and effective management of these funds, the Board feel a deep and growing responsibility.

Although the continued high price of the means of living, has rendered it necessary slightly to increase the rates of boarding, it is the desire and purpose of the Board to keep the necessary expenses of students at Davidson at the lowest point practicable; and at an early day to make special provisions for assisting indigent students of intellectual and moral promise.

Upon the whole, the Presbyteries and friends of Davidson College have many and strong reasons for encouragement and thankfulness to God, in view of the almost unparalleled success which has crowned their efforts. Their early and often oppressive labours, and their contributions, in the days of Davidson's infancy and adversity, it may be emphatically said, have not been in vain. These have inspired public confidence; and God has raised up friends of large munificence, and benevolent hearts. Nor have the prayers of those who founded the institution failed of a gracious answer.

Let its friends, therefore, whilst they give to God all the praise for what has been accomplished, be still more fervent in prayer to Him, that Davidson College may ever be a rich and pure fountain of healthy influences for the country, and an abundantly fruitful nursery, for all time to come, of piety, and able Ministers of the Gospel for the Church.

All of which is respectfully submitted.

DANIEL A. PENICK, Chairman of Committee.

March 23d, 1856.

(3.) OGLETHORPE COLLEGE, GA.

The President of Oglethorpe College presents an interesting Report:

The present situation of our College we consider good, and its prospects encouraging. We have this year on the college catalogue 93 in the College proper, besides about 30 in the Preparatory Department—a number somewhat larger than in any preceding year. We have a Faculty of four Professors in the College proper; and I have great satisfaction and confidence in the piety, learning, and industry of my associates, who are zealously devoted to the cause of religious education. One of our officers, the Professor of Natural Science, is spending the year in Europe, enthusiastically devoted to his department, and seeking the best aids for further advancement. His place is temporarily supplied.

We have enjoyed a refreshing season of religious revival, beginning on the night of the *last Thursday of February*. We have had a number of interesting instances of hopeful conversion. Our special meetings were suspended by the examinations and other exercises connected with the approaching close of the term. We have just re-opened a new college term, after a short vacation, and I trust we shall enjoy continued manifestations of the presence and power of the Spirit of God.

Our pecuniary resources consist of the following, viz.:

South Carolina Professorship, endowed,	\$25,000
Alabama Professorship, endowed,	25,000
Subscribed to the Georgia and Florida Professorship—about \$7,000	
of which is invested, the remainder in notes and open subscription,	20,000

Our Synod lately appointed a committee to assess the churches for a new Professorship; and \$16,000 have been secured by the agent, within the last three months, towards this object. Many of the churches have given double the

amount apportioned to them by the committee, and we have great confidence that the remainder will be easily raised. This will place the institution in a favourable position.

Our scholarship plan left the institution embarrassed, by giving us a large proportion of scholarship students, with not a sufficient income from endowment and tuition to meet the salaries of the Faculty. This difficulty is disappearing. It is vital to the safe-working of the scholarship system, that an amount be raised amply sufficient for the support of the Faculty, before the plan goes into operation. Without this, there is incurred the hazard of being obligated to give tuition free, without the means of supporting the teachers, which would amount to palpable dishonesty. This was the rock on which we were in danger of splitting, and it was averted only by the voluntary sacrifices of the Faculty.

A proposition was made in our late Synod to remove the College to a newer section of the State, where provisions might be cheaper, and a more dense Presbyterian population surround us. It was lost, from the consideration of the hazard of a change, the healthiness and quiet of our present location, and the remarkable spiritual blessings we had here enjoyed at various times, giving a kind of consecration to the spot. It is encouraging to us to know that the Alumni of our College, now in the ministry, amount to half the number of all the ministers in the Synod, in the two States of Georgia and Florida.

I am more and more confirmed by my experience in the wisdom of the plan of Denominational Colleges. Should the plan ever be abandoned, it will prove a sad day for Presbyterianism. It draws the feelings and interests of ministers and churches more closely to the cause of Education. It promotes a higher standard of education in the Church—supplies a larger number of competent teachers—affords education to more of the poor youth of the Church—and enables the Church to fulfil more faithfully the Divine command, "Train up a child." The influence of a pious Faculty, especially where they "see eye to eye," as in a Denominational College, can scarcely be over-estimated. Youth are powerfully influenced in their conduct and sentiments by the teachers with whom they daily associate; and there is no disciplinarian to be compared with a genuine revival of religion. We have had scarcely a case of serious discipline, for the last five years; and the cause has been that we have enjoyed every year, in a greater or less degree, precious tokens of the presence and grace of the Spirit of the Lord.

May God bless our Church, in her arduous and responsible labours. It does seem to me that the great work of each generation is to train the succeeding one aright. This done universally, and the millennium is here.

Fraternally, &c.

SAM'L K. TALMAGE.

(4.) AUSTIN COLLEGE, TEXAS.

Professor Thom has furnished to the Board an account of Austin College, which will be read with interest. Dr. Baker, the President, is engaged in raising funds for the institution.

In your communication to Dr. Baker, who is absent on the business of his agency, you ask for information, which I will give you, though not with that degree of accuracy which might be desirable.

1. Our property. One brick building, on a five-acre lot, 50 by 80 ft.; eleven rooms, and one spacious chapel. Cost, \$15,000, more or less; apparatus worth \$700 or \$800. A cabinet of minerals and other curiosities of unknown value. A library of valuable books. Several leagues of land, valued at about \$30,000.

2. Number of Students in the College proper,	25
Preparatory Department,	50
Law School,	9

The number for the Catalogue just prepared for publication. Sent when ready, 84

3. Professors.—The Faculty consist of five professors.

4. The daily exercises commence with reading Scriptures and prayer. Preaching in the chapel morning and evening. Bible class of college students, and a promiscuous Sabbath-school at 9 A. M. every Sabbath.

The Bible class is attended with much interest, and our students are generally very moral, though the number of the pious is not large. A prayer-meeting is some part of the time kept up by the students in college. There is one Literary Society, and bi-monthly lectures in the chapel, under the direction of the Faculty, by professional and literary gentlemen of the town.

Our course is onward, but the scarcity of money in Texas has somewhat diminished our numbers, and otherwise fallen heavily upon us for some months past.

Austin College is far in advance of all others in the State; and if we only had energetic Presbyterians in Texas it would soon occupy a commanding position in this large State. As it is, we have a reputation that gives us a decided advantage where we are known. If the Church in the old States knew all the facts in the case, we would not be crippled for want of funds. Education is a popular cause in Texas, but means are scarce; hence the church which takes the lead in this cause will carry the day with the intelligent part of the people.

Keep this fact before our people everywhere.

Yours, truly,

A. E. THOM.

(5.) WASHINGTON COLLEGE, TENN.

The Rev. Dr. A. A. Doak has resigned the Presidency of this old and important College, chiefly for want of adequate support.

DEAR SIR:—Yours of the 4th inst. was duly received, but I waited the meeting of Presbytery before I would answer it. Presbytery adjourned yesterday after protracted sessions. I will proceed to give you the information you requested in regard to our College, at the same time I refer you to Rev. S. Y. Wyly, our delegate to the Assembly; a conversation with him will be more satisfactory than what I can write.

We had a general "break up" at the close of last session. It is difficult to tell what brought it about; the causes were complicated. Soon after the opening of the session things begun to drag; one thing followed upon another, until about the close of the session the whole Faculty resigned. The institution was disbanded. During the session 82 students had entered, some had left, others were leaving. The Trustees endeavoured to hold out inducements to them, that somebody would teach during the summer, but they knew of no one that could be procured by the Board that would be acceptable. All, with scarcely an exception, removed their effects and returned home. Afterwards, by repeated and urgent solicitations on the part of the Board, contrary to my feelings and my judgment too, I undertook to carry on the school this session. They told me that everything depended upon keeping the college up this summer, and that I was the only one who could be had. I was afraid of the responsibility which they attempted to roll upon me. So I am here alone. I have 45 students, remnants of all the former classes. A very laborious work it is.

To give you an idea of the College property, we have 40 acres of land, the College building, 100 by 36, 4 stories, 2 dwelling-houses, apparatus, \$1000. Two libraries gathered by the Societies, besides books belonging to the College library proper. Now against this the College debt is in round numbers, \$3000. In regard to the scholarships which were sold, the Trustees have been compelled to draw upon the principal, but not in advance; that is, the per cent. used does not exceed the per cent. paid for.

The Board of Trustees passed a resolution transferring the College property to the Presbytery, on condition Presbytery assume the liabilities of the College. Presbytery resolved to take the property, and take immediate steps to pay the debt, repair the property, and establish the College on a permanent basis. I think Old School Presbyterians are waked up for one time in East Tennessee. May they stay awake! An effort will be made before the close of the present session to see what can be done.

But few of our students are pious ; there were but few when the number was largest, still there is little, if any, reckless dissipation ; public sentiment in the College is altogether on the side of morality.

Yours in the Gospel of Christ,

JAS. D. TADLOCK.

(6.) STEWART COLLEGE, TENN.

The Masonic College at Clarksville, Tennessee, has been transferred to the Synod of Nashville. We learn that the institution is now in successful operation, with a full corps of teachers, and about one hundred students, the whole establishment being new, and in complete order. The house is a beautiful castellated building of the Elizabethan order of architecture, which cost \$32,000. The chemical and philosophical apparatus is new, complete, and of the most recent and improved character. The cabinet of fossils and minerals is one of the most extensive and valuable in our country, the collection of the late Professor Vanuxem, of Philadelphia, having been added by the President to his own. They have a complete laboratory and an extensive collection of geological and meteorological drawings, so that they are enabled to offer facilities for the study of the Natural Sciences, of the most superior character. The whole establishment is worth at least \$50,000. The managers have transferred it to the Synod of Nashville, on the condition that they will pay their debts, amounting to about \$9000, and keep up a good College, and also a good Male Academy, and Preparatory Department. The debts of the College are owing to the President, and will be arranged without difficulty. He renders his services gratuitously, being a man of fortune and a devotee of science. It is a source of great pleasure for him to do so. He is a genuine Presbyterian, and is represented to be a model man in all respects. The name of the College has been changed by the Synod to *Stewart College*, in honour of the President, WILLIAM M. STEWART.

The President of this interesting institution sends the following account of its condition and operation :

In regard to our finances, I suppose our condition is very much like most of the Colleges founded in the West. We have no endowment, and are consequently dependent on our annual revenue, derived from the student's fees, to meet our expenses. We should feel very happy if this source of revenue would fully meet all our contingencies, but unfortunately, notwithstanding the exercise of the most stringent economy, and with three of us in the Faculty *working without* pecuniary reward, we fall short, from eight hundred to one thousand dollars annually, of meeting all liabilities. This deficit has thus far been made up principally by contributions from the Trustees.

We have a very full and complete apparatus in the departments of Natural Philosophy, Chemistry, Geology, and the allied Sciences. Our Library is small, and not well selected ; consisting of about 300 volumes of miscellaneous works, chiefly received from the Trustees of the " Old Academy," which the College has superseded.

The young gentlemen of the College have organized two Literary Societies, which are in an active and prosperous condition, and each possessing a respectable commencement for a Library.

Our Faculty is composed of faithful working men, well qualified for their positions; and, I believe, are as successful in teaching and maintaining discipline as any other corps of teachers in the country.

We have at present but two students who are preparing to work in the Church; one in connection with our own Church, and the other with our Methodist brethren.

We, of course, under present circumstances, feel the want of an endowment, or some other source of income external to our own labours; both to meet our annual expenses, and to enable us to accumulate a suitable library, and to prosecute other good works that may fall within our province.

Very truly and fraternally, yours,

W. M. STEWART.

REV. C. VAN RENSSELAER, Philadelphia.

P.S. The debt which you will observe referred to in the Catalogue has been extinguished by the Trustees, so that we are not oppressed with debt, if we have not an income sufficiently ample for all our requirements.

(7.) CENTRE COLLEGE, KY.

Centre College continues to sustain its high character, and to retain its hold on the affections of the Presbyterians of Kentucky. Its career is onward. Dr. Young, who is travelling for his health, sends the following report:

The catalogue of students during the last year contained 27 seniors, 35 juniors, 72 sophomores, 18 freshmen, and 21 scientific students in the College Proper. The Classical Preparatory School contained 47. In all there were 173 in the College Proper, and 47 in the Preparatory.

The catalogue for the current year has not been made out, as it is not published till June. The number of students, however, that have entered the College Proper, is larger than it was last year; while a smaller proportion of them contemplate a merely "scientific" course. The regular classes have been, for a series of years, growing steadily, till they are now as large as it is desirable that classes should be, whose members recite together.

The income of the institution for tuition fees and endowment has more than covered its expenses for some years past, enabling the Board to apply a surplus to the purchase of additional grounds, and the increase of the permanent endowment. The funds invested in the College buildings, a President's house, a Professor's house and grounds, &c., are about \$33,000; the amount invested or yielding income as part of the endowment is about \$86,000, of good stock or bonds, no portion of which yields less than six per cent. The salary of the President is \$1500, with a house and some ground; that of the Professors is \$1100, without a house. The current expenses of the institution, including salaries of Professors, ordinary contingent expenses, &c., average from \$6500 to \$7000. We will soon need a new chapel and recitation rooms, as the present building was projected by persons who did not anticipate that the present number of students would ever be in attendance. If the institution shall continue to grow as it has done, we will soon need also some additional Professors, as the classes will need to be subdivided so as to be heard to advantage. The Grammar-school has been so disconnected from the College, as to be under the patronage and supervision of the President and Faculty, and not the Board of Trustees. It receives its support from the fees for tuition.

There has been, during the last year, perhaps somewhat more than an ordinary amount of good order and diligent study. There has been no peculiar religious interest felt during the year. The professors of religion have conducted themselves in such a way, as not to bring reproach upon religion. Many of them, and especially the candidates for the ministry, stand foremost in their classes for excellency of scholarship as well as rectitude of conduct. Considering the number

of boys and young men assembled here together, it has for years struck me as remarkable that so few fall under the temptations of youth, and fail in their probation here. Some do every year, but compared with those who fail, placed in other scenes in which the young have to be trained for future action in life, the number is small.

(8.) WESTMINSTER COLLEGE, MO.

The Board are gratified to report to the Assembly a liberal offer to Westminster College, Missouri. The President writes, that a ruling elder in the northeast section of that State, has guaranteed \$20,000 for the endowment of that institution, provided that any other person or persons will give the same amount. We trust this liberal offer will be responded to, and that this young and important institution will be immediately placed in a prosperous pecuniary condition. The churches of Missouri have contributed liberally already, and they will doubtless be willing to do more in order to secure this valuable donation.

The following report of the College will be read with great interest :

REV. AND DEAR SIR:—It affords me pleasure to comply with your request, but absence has prevented my doing so with the promptness desired. It is hoped, however, that the following statement, if deemed of any value to our educational and ecclesiastical interests, may not be received too late for use.

The Report of the Board of Education for 1854, contains a letter from Prof. Van Doren, which presents the material facts relative to the initial steps of the Synod of Missouri, in entering upon this enterprise in 1851, and to its progress up to the date of his communication. Avoiding recapitulation, some additional facts will be briefly submitted.

The Board of Trustees, not having been successful in securing Dr. W. L. Breckenridge as President of the institution, elected by a unanimous vote, at its regular meeting in June, 1855, the Rev. S. S. Laws to that position. This gentleman was, at the time, and had been for a year and a half, connected with the college as a Professor; but his election was without the slightest consultation with him, or previous knowledge on his part. Having at length signified his acceptance, the Synod gave its indorsement in the following terms :

"Whereas, the Synod has learned that the Rev. S. S. Laws has been elected President of the Synodical College, and that he has accepted said office, therefore, *Resolved*, That Synod do most cordially approve of the election of Brother Laws, and do hereby express our high appreciation of his qualifications for the discharge of the duties of the Presidency."

The present corps of instructors consists of five, whose whole time is devoted to their respective classes. At the last commencement, we graduated *one*, Mr. Jas. G. Smith—worthy of being the first-born son of any college. At the approaching commencement in June, *three* young gentlemen will take their first degree. The entire course is taught; young men are already going forth from this seat of learning, and the classes are rapidly increasing. The present junior class contains six, and the next freshman class will number about twenty, with a thoroughness and advancement in the languages and mathematics which would enable them to enter the same class in the best institutions in the East.

The whole number of students in attendance, during the year, is 120, of whom over 100 are now present. They are from *five* States,—California, Louisiana, Tennessee, Illinois, and Missouri. Fully three-fourths of them expect to complete a regular course, which is worthy of being remarked in view of the irregular manner in which students commonly pursue their studies in this State. We have two literary societies, the Philologic and the Philolethian, which have very neatly furnished their excellent halls within the past year. Several hundred volumes

have been collected into the College and Society libraries, among which are some standard valuable works.

About one-third of the students are members of the Presbyterian Church, and about one-third of these (one-sixth of the whole), have the ministry in view. One young man of fine promise, who will regularly enter the Freshman Class next session, has, within the past few weeks, made known his purpose to prepare for the sacred office. A Society of Religious Inquiry has been organized, which holds regular monthly meetings, is in correspondence with similar societies in the various colleges of our country, and receives the Home and Foreign Record, and several other valuable periodicals as sources of information. The students conduct five or six Sabbath Schools in the surrounding country, four of which have been organized by them within the past year. They have a regular weekly prayer meeting in the College, conducted entirely by themselves, and very well attended. They are all arranged into five Bible classes, and recite immediately after chapel service, every Sabbath morning. Immediately succeeding the meeting of Synod in this place, last fall, the Lord graciously sent down (it bore satisfactory marks of having come in this direction, and of not having been "gotten up"), a most precious revival, which resulted in the addition of thirty-six to our Church on profession, among whom were nine of the students of Westminster College, and a still larger number from the Female Seminary, in this place, under the care of Rev. W. W. Robertson.

The endowment of the institution is now the vital point. That this College is *greatly needed*, and may be of very valuable service to the Church in giving the rising youth of this important State a Christian education, and in bringing forward many for the ministry, its present condition and patronage, and past though brief history make as manifest as a demonstration. Its endowment progresses encouragingly, but not with that promptness and vigor on the part of *all* concerned that could be desired. The Synod, at its last meeting, expressed itself in the premises thus: "Resolved, That this Synod, throughout all its Presbyteries, is pledged to the complete endowment and establishment of Westminster College." Since that, a wealthy and devoted elder of our Church at St. Francisville, Clark Co., Mo., has made the following munificent but conditional offer of \$20,000:

"I will guarantee the sum of twenty thousand dollars, to be provided during my lifetime, or soon after my decease, to endow a Professorship in Westminster College, at Fulton, Mo., provided any other person or persons will secure a similar sum to be applied for a similar purpose, in the same College.

"Hoping that God may enable us all to do our duty, as we shall see that duty when we shall come to give up our last account to Him, I remain yours in Christian bonds.

"ABRAHAM WAYLAND."

I have a strong faith that this sum will be secured, which will raise the endowment to about (\$75,000) seventy-five thousand dollars. But it will require some time to reduce this to a permanently productive state. The present liabilities of the Board are about (\$4,000) four thousand, and its property is worth say (\$25,000) twenty-five thousand. This is what we have already done at home. There has been no agent in the field during the present year; but it is expected that one will pay his compliments to our friends in the East and South during the fall and winter. Here is a worthy object in need of pecuniary aid, and we sincerely pray that our Heavenly Father will open the hearts of our brethren, and incline them to assist us in establishing for his own glory this good work.

In the bonds of Christian fellowship, very truly,

S. S. LAWS.

WESTMINSTER COLLEGE, FULTON, Mo., May 6th, 1856.

(9.) RICHMOND COLLEGE, MO.

This young institution, in the northwest of Missouri, is in a promising condition, as will be seen from the letter of Dr. Yantis, its President.

DEAR SIR:—Yours of the 4th instant was received but a day or two ago, and I hasten to reply. We have not, as yet, organized our College Classes, nor will we before fall. Our edifice, lately begun, is going on well, and we hope to be able to occupy it by October 1st.

We have a good preparatory school in progress, which is not as yet subject to the control of our Board of Trustees.

Our house, when done, will have cost near \$20,000; which sum will be raised and paid by the people of the county as fast as it will be needed.

The Endowment Fund is to amount, according to agreement between our Presbytery and the citizens of Ray County (at whose seat of justice the College is located), to not less than \$10,000. Of this amount, between 25 and 30,000 have been raised by sale of scholarships; the remainder guaranteed by members of the Presbytery. We hope to be able to raise a considerably larger amount, for the permanent endowment of the institution, within our own bounds, and in the course of the current year.

Our people are disposed to come up to the work with zeal, such as justifies the hope of success.

I hope to be able, from time to time, to communicate gratifying intelligence of our progress, and I shall take great pleasure in doing so.

Very truly, yours,
J. L. YANTIS.

(10.) HANOVER COLLEGE, IND.

HISTORY.—This institution was founded in 1829. Its origin may be traced to the agonized feelings of a few ministering brethren, who, having long laboured to sustain the feeble churches in this wilderness, found themselves utterly unable to attend to the increasing demands for the ministerial aid which reached them from every quarter. The supply from abroad seemed so entirely inadequate to the increasing wants of a growing population, that they were convinced that Ministers must be trained up on the ground.

Consequently as early as the year 1825, a Committee of the Salem Presbytery was appointed to draft the plan of a Seminary, and select a location. They presented the plan of a Manual Labour School, and selected the spot now occupied by the institution. In 1829 it was chartered as an Academy. In 1833 it was erected into a College, having the Indiana Theological Seminary attached as one department of the institution. In 1840 the latter, in accordance with the bequest of Mr. Elias Ayres, of New Albany, was removed to that city, and became the N. A. Theological Seminary. In 1843 the Trustees of Hanover College surrendered their charter with a view to establish in its stead a University in the neighbouring City of Madison. An Academy was, however, immediately opened in the old College building, and the projected institution at Madison not meeting with favour and success, after about a year of abeyance, Hanover College was rechartered.

ACCOMMODATIONS.—The first Hanover Academy was a building of logs, originally a loom-house, upon the premises of Rev. Dr. Crowe. The first permanent structure was a brick-building 40×24 feet, 2 stories. To this was attached, about the date of the first College charter, a main building 100×40 feet, 3 stories,—the plan contemplating another wing. In the summer of 1837, a tornado passed over the town, which, in its course of havoc, destroyed the College edifice. The wing was quite thrown down and the entire upper story of the main building injured beyond repair. The two lower stories were refitted, and have been in use to the present time. In 1852, the Board of Trustees, having previously purchased a farm upon the bluff, overlooking the Ohio, proceeded to erect, in a position of unrivalled beauty, a new College, every way commodious and inviting. This building is now nearly ready for occupancy. *If the churches please, it may be dedicated next Commencement.*

CHARACTERISTICS.—1. It has been stated that this institution was originally planned with reference to a Manual Labour Department. The expediency and utility of this scheme were very fairly tested during a period of seven years, and it was at length abandoned.

2. Hanover College has from the first been noted for the large proportion of students who profess religion, and for the amount of religious influence pervading instruction and its discipline. The Bible is not only commended for universal reference and appealed to as of supreme authority, it is, also, a Text-Book throughout the course. In English, Greek, or Hebrew, it is constantly and carefully studied (vide Catalogue, pp. 17 and 18).

3. This is eminently an institution of the Church. Its inception was suggested by the Church's wants. Its existence has been under the Church's fostering care. Its relations have from the first been ecclesiastical.

4. Nearly two hundred and forty of those who have been students at Hanover College, are known to have entered the Christian ministry.

FINANCES.—The subscription to the Permanent Fund is now \$90,000; the greater part being on condition that \$100,000 be secured. The College building and grounds are estimated at \$40,000.

FACULTY.—Vide accompanying Catalogue.

LOCATION.—Vide Catalogue, p. 20.

Hoping the foregoing may furnish some items from which you can compile what is adapted to your Annual Report,

I am yours, truly,
J. EDWARDS.

The circular of the Board of Trustees is here printed, both as an item of history, and as affording useful information.

DEAR SIR,—

Your attention is earnestly invited to the following facts and considerations respecting HANOVER COLLEGE:

I. This institution is located six miles below the City of Madison, Indiana. The College building is upon a bluff overlooking the Ohio River, and commanding a very diversified and beautiful view of it for about six miles up and ten miles down the stream. The position is high and healthy, accessible, yet retired, within a short and easy ride of the city, yet surrounded by only an inconsiderable village, which has never furnished the ordinary temptations to extravagance and vice. There is but one College of note within a hundred miles of this point in any direction, while within the same distance are the cities of Cincinnati, O., Madison, Indianapolis, and New Albany, Ind., and Louisville, Lexington, Newport, and Covington, Ky., and a territory with a population of nearly 2,000,000.

II. HANOVER COLLEGE was founded in 1829. It was from the first intended to be a school for sound and Christian learning under the auspices of the Presbyterian Church, with special reference to the increase of the Gospel Ministry. It is now under the care of the Synods of the Presbyterian Church in Indiana. Since its first incorporation in 1833, TWO HUNDRED and THIRTY-FOUR of its students have become Ministers,—a number which, it is believed, is surpassed by but few of even the most favoured institutions in our country, within the same period. In addition, it has furnished its full proportion of cultivated mind to other professions and walks of life.

III. All this it has done without any endowment. The only treasure of this institution has been the favour of the Church and of her Divine Head. Its appearance has never been imposing—its facilities have ever been scanty—its buildings and accommodations inferior. Recently, however, the Board of Trustees, obeying the expressed will of the Church, have entered upon a new policy. Selecting the commanding site above mentioned, they have erected a new College building, in appearance and in proportions not unworthy the Church and the cause of learning. They have commenced a subscription for its endowment, that it may be established in working order for God, for the Church, and for sound learning through all time. This must commend itself as the only true policy for such an institution. You are earnestly invited to aid in this good work. The following is a synopsis of the scheme:

1. The minimum of the Permanent Fund to be \$100,000.

2. No portion of this sum to be spent in buildings, library, apparatus, or con-

tingent expenses of any kind—nor to be loaned to any officer of the College—nor to be invested in precarious stocks—but to be secured by bond and mortgage, and the accruing interest to be applied to the support of the Professors forever.

3. No subscription to the Permanent Fund to be binding, until it is officially declared that \$100,000 have been *bona fide* secured.

4. Subscriptions of \$200 or more, and under \$1000, payable in 5 equal annual instalments, with interest in advance. Subscriptions of \$1000 and upwards, payable in 10 years. Real estate or stocks taken at valuation.

5. \$200 shall entitle to a Scholarship for 20 years.

\$400, a Perpetual Scholarship.

\$1000, two Perpetual Scholarships.

These conditions are safe and advantageous to all concerned.

IV. The subscription has increased more than \$30,000 since April last, and now amounts to \$75,000, not including informal pledges given, amounting to \$19,635.

V. There are several very urgent reasons for immediate effort of the most vigorous character, in aid of this enterprise.

1. About \$10,000 will be needed to finish and to furnish the new College, upon which the work is now suspended, in order that it may be ascertained, by the failure or the success of the endowment scheme, *whether any College building will be needed.*

2. The arrears to the Professors and to the mechanics are such, in amount and urgency, as to demand that, unless the endowment be speedily secured, the College *go into liquidation.* A very few months must determine this matter. That an institution which has such a history—which has rendered Church and State such service—should go down under the hammer, is not to be anticipated without the deepest mortification.

3. If Hanover College falls from our hands, **ROME**, it is probable, will succeed us in its possession. The Presbyterian Church is one of the churches of the Reformation, and has always been, *par excellence*, the educational, and thus the conservative branch of the Church of Christ. Is it to be borne that the only Presbyterian College in the States of Ohio, Indiana, and Illinois shall pass into the possession of that great Anti-Republican, Anti-Progressive, Anti-Christian Power?

By the Report of the Board of Trustees to the Synod of Indiana last October, the present value of the College property, including the new College building, is over \$40,000, all of which is paid. The present number of students is 106. Had the corporation suitable accommodation, the number of students would be double.

The undersigned is authorized to receive subscriptions, in donation, to the fund.

JAMES BLAKE.

NEW YORK, March 3d, 1853.

(11.) M'DONOUGH COLLEGE, ILLINOIS.

President Pillsbury reported on the present condition and prospects of M'Donough College. Number of students past winter, 100. Present quarter opened with over 60. No endowment. Out of debt. Property worth \$10,000. Four teachers.

(12.) PEORIA UNIVERSITY, ILL.

Dr. Smith supplies all the information which the Board can communicate.

Since the meeting of Synod, little or no effort has been made in its behalf. The Synod directed that the scholarships taken by the citizens of Peoria should be changed from \$400 to \$1000, to be paid in six annual instalments in advance, that unpaid being chargeable with interest at six per cent, with or without which they refused to proceed. Shortly after I visited Peoria, and all to whom I applied

readily made the change, and there is every reason to believe, all others will do so also, whenever called upon; but my time would not permit my closing the business at that time.

The Board of Trustees directed the Executive Committee to call me as permanent agent, which was approved of by the Synod. I took the matter into prayerful consideration, and being somewhat discouraged by the coldness and apathy prevailing in my church here, and believing I could render myself more useful by combining the agency with the office of evangelist, I informed my church that I would call upon the Presbytery to dissolve the connection between us, but the whole church and congregation rose in arms against it, and urged me to remain with them. This placed me in a very trying position. On the one hand I feared that if I left, the church would become deserted and scattered, and on the other, that I was doing no good, my life wasting away in labouring in vain. I agreed to decline deciding for a short time, hoping the Lord would make duty's path plain; at this time, viz., the 1st of January, in view of the deplorable condition of all the churches here, I prepared a union meeting of all the evangelical churches, the different members preaching alternately for a week or two at the same house. A few entered into the measure, and the result was a glorious week of grace, gradually spread on all the churches, and the consequence was, that about 400 persons were added to the different churches, my own sharing largely in the blessing.

In this state of affairs I felt it would be wrong to leave my people; more especially as their hearts were now more set against it than ever. I therefore went to Peoria and declined acting as agent, but recommended another, viz., Mr. W. Bishop, Professor in South Hanover College, who was unanimously elected, and I presume will act.

It was resolved that a part of the College buildings be put up forthwith, and the contracts are made before this. The design is to employ a Professor and to begin teaching in the autumn; and I presume the Professor will be Rev. Mr. Bishop.

Mr. Bishop, I think, will make an excellent agent, and I will assist him until the building is erected and paid for.

Yours most truly,

JAS. SMITH.

(13.) CARROLL COLLEGE, WISCONSIN.

I herewith send you a catalogue which will give you an idea of our present organization and circumstances. Rev. Jesse Edwards has declined the appointment to the Professorship of Languages, and the Rev. Charles D. Pidgeon been appointed to that Professorship, accepted the appointment, and is expected to enter on the duties of that station in the course of the summer. Since the catalogue was issued there have been numerous accessions to the Preparatory Department, but about an equal number have left temporarily, so that the number of pupils in constant attendance does not vary much from what it was when the catalogue was issued. The financial condition of our institution is a source of great solicitude. Until the commencement of the present collegiate year the Board of Education, by its generous appropriations, has enabled us, with the tuition and a small income from our begun endowment, to meet the absolute demands upon us for the instruction, by some of us who are engaged in the different departments of instruction doing double or treble labour, and others giving gratuitous instruction. All the endowment as yet secured consists of \$3000 raised and appropriated to the completion of the college edifice, the interest of which at 10 per cent. the Synod of Wisconsin is pledged to pay annually until the principal be raised in Wisconsin.

	Subscription.	Interest.
	\$3000	\$300
Drs. Chester and Van Rensselaer's subscription, \$500 each,	1000	60
Jno. Beverage, 2 scholarships, \$400 each, at 6 per cent.,	800	48
Two scholarships of Grand Street Church, N. Y., 7 per cent.,	800	56
Gardiner Spring Scholarship, N. Y.,	400	30

Huntingdon, Penn.,	\$72
Hollidaysburg, Penn.,	160
Bloomsburg, Penn.,	75
Shippensburg, Penn.,	116
Greencastle, Penn.,	40
Big Spring Church, Penn.,	65
Ch. Wood Scholarship, Presb. of Newton,	13
Heacock Scholarship, Kingsboro, N. Y.,	225
Elisha Yale Scholarship, Kingsboro, N. Y.,	185
Winnebago, Wis.,	100

\$3,481

Remaining unpaid as follows:

On E. D. Smith Scholarship, N. Y.,	\$200
Peekskill, N. Y.,	300
Oakey Scholarship, Jamaica, N. Y.,	251
B. F. Phillips, Rondout, N. Y.,	285
Van Dyke, First Church, Brooklyn, N. Y.,	82
Townley Scholarship, Morristown, N. Y.,	400
Edwards " "	400
Hackettstown, N. Jersey,	400
Newton Presb. Ch., N. Jersey,	400
Greenwich Ch., N. Jersey,	372
Bellefonte Linn. Scholarship, Penn.,	100
Huntingdon, Penn.,	328
Lower Tuscarora, Penn.,	400
Hollidaysburg, Penn.,	240
Bloomsburg, Penn.,	325
Shippensburg, Penn.,	284
Greencastle, Penn.,	360
Big Spring Church, Penn.,	335
Ch. Wood. Scholarship, Newton Presb., N. J.,	387
Heacock Scholarship, Kingsboro, N. Y.,	175
Elisha Yale, Kingsboro, N. Y.,	205
Joel Huntington Scholarship, Gloversville,	400
Fort Winnebago, Wis.,	300

\$6,929

To which add the aforesaid, . . . \$9,600 718

And the following, previously overlooked, viz. :

Belvidere, New Jersey,	400	30
Washington, New Jersey,	400	30
First Church, Rahway, New Jersey,	400	30

\$17,729 808

To this add the amount paid and absorbed by current expenses above all other provisions, . . .

3,481

Total,	\$21,210
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(14.) ALEXANDER COLLEGE, DUBUQUE, IOWA.

In sending you the Annual Report of Alexander College (the year having closed with the first of April), I shall be as brief as possible. We have great reason for the thankfulness that God has been merciful to us, in continuing life and health to the Professors and Students, and affording us manifold temporal and spiritual mercies, infinitely above and beyond our deserts.

Our last collegiate year closed with about 110 students on the roll—for the year

Blackwood Scholarship, Ninth Church, Philadelphia, . . .	\$400	\$24
Dr. John McDowell Scholarship, Philadelphia, . . .	400	24
Janeway Scholarship, North Church, Philadelphia, . . .	400	24
C. W. Shields Scholarship, Second Church, Philadelphia, . . .	400	24
Kensington Church, . . .	400	24
Dr. Jones Scholarship, Philadelphia, . . .	400	24
	<hr/>	<hr/>
	\$8,400	\$638

The items that go to account for the expenditure of the \$3481, are, first,—

\$400 of the President's salary annually, otherwise unprovided	
for, for the first four years, making	\$1600
And of the fifth year 1000 do.,	1000
And of the current year one half to date,	600
	<hr/>
Making of itself,	\$3200

And then there are expenses of agency, and salary of Rev. H. M. Robertson, at \$600 per annum, and his expenses paid while engaged in the agency; and Prof. Bean's salary for two years at \$600 per annum, &c. &c., for which the means gathered from all other quarters have been inadequate. The expenditures have all been sanctioned by the Synod and the trustees, who have examined and approved my accounts at the close of each fiscal year. If the Board desire it, I will transmit to them a full account of all the receipts and the expenditures, including the building, which I have the means of doing, and accounting for every shilling received and disbursed since the foundation of the building was laid.

But I suppose all you desire, at present, is to know our whereabouts financially, so as to judge of our prospects for the future; and this I have given as detailedly as I suppose you wish, and although hurriedly, as accurately as need be; if mistakes in figuring up have been made, I have not time now to submit them to any nicer scrutiny. Some portions of the paid scholarships are included in the \$3000 for which the Synod are responsible. There are four *additional* scholarships included in the building and site, viz., Cutler, Dakin, Gove, and Martin.

College edifice,	\$6000
As now estimated, site and adjoining lots,	2000

unincumbered, and at the present time, as far as we have gone this year, there are no liabilities but what are provided for in the estimates I have given. Although out of debt, you will see what a sorry prospect we have before us for sustaining the institution.

We need the prayers, sympathies, and cooperation of the Board and the Church.

Respectfully and truly yours, &c.,

J. A. SAVAGE.

Brought up,	\$8,400	638
Willis Lord Scholarship, by a lady,	400	25
Isaac Snowden Scholarship, by a lady,	400	25
Guaranteed by Dr. Rodgers, Philada.,	400	30
	<hr/>	<hr/>
	\$9,600	718

There have been paid of the pledged scholarships, as follows:

Whitefield Scholarship, Newburyport,	\$400
The George Potts Scholarship, N. Y.,	400
Dr. W. W. Phillips Scholarship, N. Y.,	400
E. D. Smith Scholarship, N. Y.,	200
Peekskill Scholarship, N. Y.,	100
Oakey Scholarship, Jamaica, N. Y.,	149
B. F. Phillips, Rondout, N. Y.,	115
Van Dyke, First Church, Brooklyn, N. Y.,	318
Greenwich, N. Jersey,	38
Bellefont, Penn. Linn. Scholarship,	300

Huntingdon, Penn.,	\$72
Hollidaysburg, Penn.,	160
Bloomsburg, Penn.,	75
Shippensburg, Penn.,	116
Greencastle, Penn.,	40
Big Spring Church, Penn.,	65
Ch. Wood Scholarship, Presb. of Newton,	13
Heacock Scholarship, Kingsboro, N. Y.,	225
Elisha Yale Scholarship, Kingsboro, N. Y.,	185
Winnebago, Wis.,	100

\$3,481

Remaining unpaid as follows :

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Oakey Scholarship, Jamaica, N. Y., .	251
B. F. Phillips, Rondout, N. Y., .	285
Van Dyke, First Church, Brooklyn, N. Y., .	82
Townley Scholarship, Morristown, N. Y., .	400
Edwards " "	400
Hackettstown, N. Jersey, .	400
Newton Presb. Ch., N. Jersey, .	400
Greenwich Ch., N. Jersey, .	372
Bellefonte Linn. Scholarship, Penn., .	100
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Bloomsburg, Penn., .	325
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(14.) ALEXANDER COLLEGE, DUBUQUE, IOWA.

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Our last collegiate year closed with about 110 students on the roll—for the year

an average attendance of about 80. Three of these were in the Freshman Class, and completed the studies of that year, so as to pass a thorough examination on them. The commencement of this year would have made them Sophomores, and another class of three were prepared for Freshman. We were much encouraged with this prospect, as these six young men were fine students, and exemplary in their moral character. The last year, however, closed with a deficit of 709 dollars, as I informed you at that time. This matter the Trustees resolved to lay before the Synod; and hoping some measures would be adopted to meet it, we commenced the present collegiate year the 10th of September. In October the Synod met, and after much discussion, it was resolved that the agent of the Synod should bring this matter before the churches of the Synod, and ask for a special contribution to meet this deficiency. (And I will here observe that not one cent has been received on this call.) The Synod further resolved, to ask the Board of Education to assist the College for the year commencing with the first of April, to the amount of 800 dollars, as the least amount we could hope to get through the year with, without debt. Hoping to receive this amount, we went forward, and it was not until near the close of that term, that we ascertained that it was doubtful whether that amount could be depended upon from the Board. We then immediately took measures to decrease our expenses, by dismissing the six young men who were in the Sophomore Class and Freshman Class, so that it left us only with the Preparatory Department; and we could then get along, as we thought, with but two Professors. Professor Kerr then went on his agency, to which he had been appointed by Synod, and the instruction of the institution devolved on Professors Allen and Wullweber, together with what assistance I was able to render. The Preparatory Department is divided into four classes, according to the catalogue, which I send you. The present *Classis Prima* is a very fine class of lads, who will be fully prepared to enter Freshman Class in any College, at the close of this term. They have been through with the elementary English studies, Grammar, History, Geography, Arithmetic, and Algebra. In Latin, Grammar, Reader, Caesar, Ovid, Virgil, Sallust, and now reading Cicero; in Greek, Grammar, Bullion's Greek Reader, and now reading Xenophon's Anab. This is all that is required to enter any Eastern college. And they have been thorough in all. The young men that we dismissed to Eastern Colleges were able to enter the same class they left here, ad eundem. *Classis Secunda* we shall not admit to Freshman until another year of close study, although they are now better prepared for Freshman than nine-tenths of those entering Western Colleges. We are determined, however, to keep the standard high, and at the same time afford such advantages as will attract young men to us. The average attendance this year is about the same as last, 80. The course of study for the College classes is indicated in full in the catalogue I send you. It is open for change in every respect in which it can be made better. As long as my health would permit, I heard the Bible lessons myself regularly: using the Bible with Coleman's Geography, Atlas, &c., and our own standards, as illustrating the historical, geographical, and didactic teachings of that blessed book. Most of the year past, however, my own health was such as to prevent my attending to that duty with regularity. And being pinched with pressing poverty, so as to dismiss all our instructors but two, we have been cramped in every respect and greatly discouraged. One of the young men we dismissed to another College was preparing for the ministry, and is now studying at Michigan University. Another of our young men has completed his course of study, and has been licensed to preach the Gospel, and bids fair to make an acceptable minister. Three now in our College have the ministry in view. For an institution as young as ours, and with the peculiar disadvantages under which we labour, we have abundant reason to thank God that he has permitted us to be instrumental in putting one young man into the holy ministry, and aiding four or five others in their course of preparation. In reference to the three that are now with us, there is not another institution in the United States where they could receive instruction besides our own. They are Germans, truly pious and devoted, and anxious to prepare themselves to preach the Gospel in German. But there is no place that I am aware of where they could pursue their studies in German but this, and I have inquired and corresponded, for the purpose of ascer-

taining, with institutions and gentlemen in every part of the Union. This fact alone ought to commend our College to the prayers and sympathies and benevolence of all who love the Lord Jesus, and desire the advancement of his kingdom among a very large and important class of the population of our country.

We have not yet our College building completed. This has been a great disadvantage to us. Having no accommodation for students from abroad, we have been obliged to confine our instruction to such as come in from our own city. The pledge of the citizens of Dubuque was, that they would put up a building worth \$10,000. They raised that amount, but it was found to be far too small a sum to erect such a building as was required. About \$5000 more was needed. This they resolved to raise. But it comes slowly, and our building stands yet unfinished. We think, however, that there will be no doubt but that it will be completed in time for us to open the fall term in it next September. We shall then have a building which, with the ground, will be worth about 25,000 dollars. We expect to finish the building, without any debt, and without using any of the endowment fund. All that is collected and contributed for the purpose of endowment will be sacredly and safely invested for that purpose; so that though we may progress slowly, it will be surely and uprightly.

Professor Allen had procured for the College a very large and valuable collection of minerals, &c., for a cabinet, embracing specimens from all the Eastern and Middle States, besides a great variety of Indian curiosities and antiquities. But in crossing the lake last fall, they happened to be on board a steamer which was sunk by collision, and all lost. No insurance.

Since that we have had a fine cabinet presented to us by Mrs. Webster, widow of the late Rev. Mr. Webster, who was missionary to India. This cabinet consists of mineralogical specimens collected by him in his overland route to India, and whilst he was there, besides a very large variety of conchological specimens, and also such curiosities as our missionaries are accustomed to send home. Our library has not received much increase the past year—now numbers only some 300 volumes. There is great need of an increase of the library. We are ashamed to say that we have none, and yet we have scarcely enough to form the commencement of a library.

Our apparatus is sufficient for our present purposes, though if we are able to keep our next Freshman Class, it must soon be enlarged.

In regard to the Endowment, but very little has as yet been done. Brother Kerr's trip to the East this past winter amounted to but a mere trifle, so far as present collections were made. He reports a great many good wishes, and a great many promises to do hereafter. For both which we are greatly obliged, but should have been more gratified with something tangible—something that would be of more actual service in the sustentation of the College. We will hope, however, that these promises will yield their desired fruit hereafter. There was about five thousand dollars subscribed here in scholarships before Professor Kerr went East, and I suppose that is all we can call our Endowment fund.

In reference to current expenses, I suppose, with all our efforts at retrenchment, that they will greatly exceed our income for the present Collegiate year. We cannot yet tell precisely the amount, but presume it will be about six hundred dollars that we shall fall short. This continued increase of indebtedness cannot go on without resulting in the ruin of the College. The persons upon whom it falls, are the very persons who are unable to bear it; and, though willing to do all in their power, for the purpose of sustaining the College, cannot endure impossibilities. It is this that makes the prospect of our College so dark and discouraging. Were it not for this, I should consider the prospects of our College exceedingly flattering. With a large and commodious building to go into next fall; in the midst of a country where such an institution is greatly needed, there being no other of the kind in this whole section of country, and surrounded with an intelligent population, who are capable of appreciating the benefits of a liberal education, the prospects of the College for the future are as good as any such institution could desire, were it not for this one thing—the need of funds sufficient to meet current expenses until we could begin to receive something from our Endowment. This we expected from the Board of Education; and it was in

view of this that the Synod undertook the establishment of it. Had it not been for this expectation, I presume the Synod would not have thought of resuscitating it after its death at West Point. Certainly the present Professors would never have accepted the post assigned them, had it not been for the expectation of such assistance, until the Endowment should become productive. Our failure to receive anything the past year has greatly discouraged the friends of the College, unnerved those who were zealously labouring for its establishment, and so disheartened its warmest and most sanguine supporters, that the question of giving up entirely all attempts to establish the College has been frequently brought under serious discussion. Yet we are determined to struggle on a little longer, peradventure the Lord will cause a brighter day to dawn upon us. Yet this we know, that unless we receive aid from some source soon, we must fail, notwithstanding all our efforts. *Excepting this*, the want of funds to meet current expenses, the prospects of the College were never better than now. My views in reference to the importance of the enterprise, and the excellency of the location for such a College, are the same as they were two years ago. I have become much better acquainted with the different parts of the State than I was then, but I have seen nothing and heard nothing having the least tendency to shake my opinion as to the fact, that there is no place available in the State of Iowa anything like equal to Dubuque as a location for a Synodical College. Nor have my views been at all modified in reference to the importance of such an institution at this point, especially in reference to its bearings upon the cause of Presbyterianism in all this northwestern country. My views on these points have been expressed in full in previous communications to you, and need not be repeated.

I remain, very respectfully and
fraternally, yours, &c.,
JOSHUA PHELPS.

(15.) WASHINGTON COLLEGE, PA.

April 29th, 1856.

The Circular of the Board requesting information respecting this College, as one connected with the Presbyterian Church, has been received. You desire information respecting its condition, financial, literary, religious, &c.

As to the *financial* condition of this College, I have nothing encouraging to state. It is true that our \$10,000 scheme, with the particulars or details of which you are familiar, has been completed. Some of the subscribers to this scheme have paid their proportion according to the terms of the subscription; but some of the largest subscribers have not paid anything, though *two* instalments were due on the 1st instant. The interest on subscribers' notes is so scattered as to be hard to collect. If our subscribers and friends would promptly meet the engagements imposed upon themselves by their own generosity, we would be much less embarrassed. As it is, we are *financially* discouraged.

Our agent in the Synod of Ohio has obtained subscriptions to the amount of \$5225, as I am informed in a letter this day received. He will probably be brought into the bounds of our Synod in a month or so. We cannot get an agent for the Synods of Wheeling and Pittsburg, but expect some volunteer agents to make an effort during the coming spring and summer to increase our Permanent Endowment Fund—to *close up*, if possible, the \$60,000. I refer your Board for an explanation of the existing *hiatus* in the Endowment Fund, and of the manner in which it was produced, to the Rev. Dr. Chester, who is familiar with all the facts in the case.

The *literary* condition of our College is much more encouraging. Since the College came under the supervision of the Synod, a great advance has been made in elevating the standard of scholarship. It is acknowledged by all who have been acquainted with the internal condition of the College, that in *no period* of its history did it discharge the proper functions of a College, in a literary point of view, so thoroughly and satisfactorily as at present.

The *religious* condition of the College is, at the present time, highly encouraging. I believe you are already informed as to the results of the precious

season of revival recently experienced in this College and in this town. The number of converts in the College is twenty-six. Eighteen of these have made a public profession of religion—the rest are expecting so to do. The *means*, which seem to have been blessed of God, in so encouraging and gracious a manner, may, in my opinion, be summed up thus, as far as our College is concerned:

1. The calm, steady, *certain* application of discipline during the last two years. Within that time, at least a dozen of vicious youth have been quietly removed, and the *moral* condition of the College greatly improved.

2. The frequency with which religious truth is presented to the minds of our students—(1.) In our daily morning exercises in the Prayer Hall and in the Sabbath Bible Class, all the students being required to be present on these occasions. (2.) In our Monday morning Bible Classes, when each class recites separately to some Professor of the College. (3.) In our weekly recitations upon our Church standards, the Confession of Faith, and Catechisms. This has proved to be an interesting and valuable exercise.

3. Personal conversation by the officers of the College with the students on the subject of religion.

4. The Students' Prayer Meeting, usually attended by the President of the College. I refer to the *General* Meeting of the students for prayer. There have been meetings of the several classes separately for the same purpose, since the revival commenced.

5. The Concert for Prayer on the last Thursday of February.

These means have been enumerated as more especially connected with the College *as such*. All the students are, moreover, required to attend Church on the Sabbath, and most of them attend at the Presbyterian Church in this place. The *preaching of the word* must by no means be overlooked in this enumeration. Truly, the Lord hath done great things for us, whereof we are glad, and whereof, I trust, the Church will have cause to be glad. To his name be all the praise.

Yours, fraternally,

J. W. SCOTT.

Several of our Colleges have not sent to the Board a statement of their condition in time for the Annual Report to the General Assembly.

The College of New Jersey, Jefferson, Hampden Sidney, and Washington Colleges, which are under Presbyterian management, but are not ecclesiastically connected with the Church, continue to prosper. A large number of students receive the benefit of their training, and are sent forth into all the learned professions.

OUR COLLEGIATE POLICY.

A few remarks are here offered on the general collegiate policy of the Presbyterian Church.

1. In the first place, it ought to be the aim of our Church to introduce a *due proportion of religious instruction* into the course of studies. All our colleges are professedly upon a religious basis and under the superintendence of religious men. Religion is taught in them all, with more or less system, and in a higher or lower degree. But it is doubtful whether religion has that prominence in any of them—certainly not in all of them—to which it is justly entitled. The Board are glad to state that the "WAY OF LIFE" has been adopted as a text-book in the College of New Jersey, by the President of that institution. The course of religious instruction has

DEAR SIR:—Yours of the 4th instant was received but a day or two ago, and I hasten to reply. We have not, as yet, organized our College Classes, nor will we before fall. Our edifice, lately begun, is going on well, and we hope to be able to occupy it by October 1st.

We have a good preparatory school in progress, which is not as yet subject to the control of our Board of Trustees.

Our house, when done, will have cost near \$20,000; which sum will be raised and paid by the people of the county as fast as it will be needed.

The Endowment Fund is to amount, according to agreement between our Presbytery and the citizens of Ray County (at whose seat of justice the College is located), to not less than \$40,000. Of this amount, between 25 and 30,000 have been raised by sale of scholarships; the remainder guaranteed by members of the Presbytery. We hope to be able to raise a considerably larger amount, for the permanent endowment of the institution, within our own bounds, and in the course of the current year.

Our people are disposed to come up to the work with zeal, such as justifies the hope of success.

I hope to be able, from time to time, to communicate gratifying intelligence of our progress, and I shall take great pleasure in doing so.

Very truly, yours,
J. L. YANTIS.

(10.) HANOVER COLLEGE, IND.

HISTORY.—This institution was founded in 1829. Its origin may be traced to the agonized feelings of a few ministering brethren, who, having long laboured to sustain the feeble churches in this wilderness, found themselves utterly unable to attend to the increasing demands for the ministerial aid which reached them from every quarter. The supply from abroad seemed so entirely inadequate to the increasing wants of a growing population, that they were convinced that Ministers must be trained up on the ground.

Consequently as early as the year 1825, a Committee of the Salem Presbytery was appointed to draft the plan of a Seminary, and select a location. They presented the plan of a Manual Labour School, and selected the spot now occupied by the institution. In 1829 it was chartered as an Academy. In 1833 it was erected into a College, having the Indiana Theological Seminary attached as one department of the institution. In 1840 the latter, in accordance with the bequest of Mr. Elias Ayres, of New Albany, was removed to that city, and became the N. A. Theological Seminary. In 1843 the Trustees of Hanover College surrendered their charter with a view to establish in its stead a University in the neighbouring City of Madison. An Academy was, however, immediately opened in the old College building, and the projected institution at Madison not meeting with favour and success, after about a year of abeyance, Hanover College was rechartered.

ACCOMMODATIONS.—The first Hanover Academy was a building of logs, originally a loom-house, upon the premises of Rev. Dr. Crowe. The first permanent structure was a brick-building 40×24 feet, 2 stories. To this was attached, about the date of the first College charter, a main building 100×40 feet, 3 stories,—the plan contemplating another wing. In the summer of 1837, a tornado passed over the town, which, in its course of havoc, destroyed the College edifice. The wing was quite thrown down and the entire upper story of the main building injured beyond repair. The two lower stories were refitted, and have been in use to the present time. In 1852, the Board of Trustees, having previously purchased a farm upon the bluff, overlooking the Ohio, proceeded to erect, in a position of unrivalled beauty, a new College, every way commodious and inviting. This building is now nearly ready for occupancy. *If the churches please, it may be dedicated next Commencement.*

CHARACTERISTICS.—1. It has been stated that this institution was originally planned with reference to a Manual Labour Department. The expediency and utility of this scheme were very fairly tested during a period of seven years, and it was at length abandoned.

2. Hanover College has from the first been noted for the large proportion of students who profess religion, and for the amount of religious influence pervading its instruction and its discipline. The Bible is not only commended for universal reference and appealed to as of supreme authority, it is, also, a Text-Book throughout the course. In English, Greek, or Hebrew, it is constantly and carefully studied (vide Catalogue, pp. 17 and 18).

3. This is eminently an institution of the Church. Its inception was suggested by the Church's wants. Its existence has been under the Church's fostering care. Its relations have from the first been ecclesiastical.

4. Nearly two hundred and forty of those who have been students at Hanover College, are known to have entered the Christian ministry.

FINANCES.—The subscription to the Permanent Fund is now \$90,000; the greater part being on condition that \$100,000 be secured. The College building and grounds are estimated at \$40,000.

FACULTY.—Vide accompanying Catalogue.

LOCATION.—Vide Catalogue, p. 20.

Hoping the foregoing may furnish some items from which you can compile what is adapted to your Annual Report,

I am yours, truly,

J. EDWARDS.

The circular of the Board of Trustees is here printed, both as an item of history, and as affording useful information.

DEAR SIR,—

Your attention is earnestly invited to the following facts and considerations respecting HANOVER COLLEGE:

I. This institution is located six miles below the City of Madison, Indiana. The College building is upon a bluff overlooking the Ohio River, and commanding a very diversified and beautiful view of it for about six miles up and ten miles down the stream. The position is high and healthy, accessible, yet retired, within a short and easy ride of the city, yet surrounded by only an inconsiderable village, which has never furnished the ordinary temptations to extravagance and vice. There is but one College of note within a hundred miles of this point in any direction, while within the same distance are the cities of Cincinnati, O., Madison, Indianapolis, and New Albany, Ind., and Louisville, Lexington, Newport, and Covington, Ky., and a territory with a population of nearly 2,000,000.

II. HANOVER COLLEGE was founded in 1829. It was from the first intended to be a school for sound and Christian learning under the auspices of the Presbyterian Church, with special reference to the increase of the Gospel Ministry. It is now under the care of the Synods of the Presbyterian Church in Indiana. Since its first incorporation in 1833, TWO HUNDRED and THIRTY-FOUR of its students have become Ministers,—a number which, it is believed, is surpassed by but few of even the most favoured institutions in our country, within the same period. In addition, it has furnished its full proportion of cultivated mind to other professions and walks of life.

III. All this it has done without any endowment. The only treasure of this institution has been the favour of the Church and of her Divine Head. Its appearance has never been imposing—its facilities have ever been scanty—its buildings and accommodations inferior. Recently, however, the Board of Trustees, obeying the expressed will of the Church, have entered upon a new policy. Selecting the commanding site above mentioned, they have erected a new College building, in appearance and in proportions not unworthy the Church and the cause of learning. They have commenced a subscription for its endowment, that it may be established in working order for God, for the Church, and for sound learning through all time. This must commend itself as the only true policy for such an institution. You are earnestly invited to aid in this good work. The following is a synopsis of the scheme:

1. The minimum of the Permanent Fund to be \$100,000.

2. No portion of this sum to be spent in buildings, library, apparatus, or con-

tingent expenses of any kind—nor to be loaned to any officer of the College—nor to be invested in precarious stocks—but to be secured by bond and mortgage, and the accruing interest to be applied to the support of the Professors forever.

3. No subscription to the Permanent Fund to be binding, until it is officially declared that \$100,000 have been *bona fide* secured.

4. Subscriptions of \$200 or more, and under \$1000, payable in 5 equal annual instalments, with interest in advance. Subscriptions of \$1000 and upwards, payable in 10 years. Real estate or stocks taken at valuation.

5. \$200 shall entitle to a Scholarship for 20 years.

\$400, a Perpetual Scholarship.

\$1000, two Perpetual Scholarships.

These conditions are safe and advantageous to all concerned.

IV. The subscription has increased more than \$30,000 since April last, and now amounts to \$75,000, not including informal pledges given, amounting to \$19,635.

V. There are several very urgent reasons for immediate effort of the most vigorous character, in aid of this enterprise.

1. About \$10,000 will be needed to finish and to furnish the new College, upon which the work is now suspended, in order that it may be ascertained, by the failure or the success of the endowment scheme, *whether any College building will be needed.*

2. The arrears to the Professors and to the mechanics are such, in amount and urgency, as to demand that, unless the endowment be speedily secured, the College *go into liquidation.* A very few months must determine this matter. That an institution which has such a history—which has rendered Church and State such service—should go down under the hammer, is not to be anticipated without the deepest mortification.

3. If Hanover College falls from our hands, *ROME*, it is probable, will succeed us in its possession. The Presbyterian Church is one of the churches of the Reformation, and has always been, *par excellence*, the educational, and thus the conservative branch of the Church of Christ. Is it to be borne that the only Presbyterian College in the States of Ohio, Indiana, and Illinois shall pass into the possession of that great Anti-Republican, Anti-Progressive, Anti-Christian Power?

By the Report of the Board of Trustees to the Synod of Indiana last October, the present value of the College property, including the new College building, is over \$40,000, all of which is paid. The present number of students is 106. Had the corporation suitable accommodation, the number of students would be double.

The undersigned is authorized to receive subscriptions, in donation, to the fund.

JAMES BLAKE.

NEW YORK, March 3d, 1856.

(11.) M'DONOUGH COLLEGE, ILLINOIS.

President Pillsbury reported on the present condition and prospects of M'Donough College. Number of students past winter, 100. Present quarter opened with over 60. No endowment. Out of debt. Property worth \$10,000. Four teachers.

(12.) PEORIA UNIVERSITY, ILL.

Dr. Smith supplies all the information which the Board can communicate.

Since the meeting of Synod, little or no effort has been made in its behalf. The Synod directed that the scholarships taken by the citizens of Peoria should be changed from \$400 to \$300, to be paid in six annual instalments in advance, that unpaid being chargeable with interest at six per cent., without which they refused to proceed. Shortly after I visited Peoria, and all to whom I applied

readily made the change, and there is every reason to believe, all others will do so also, whenever called upon; but my time would not permit my closing the business at that time.

The Board of Trustees directed the Executive Committee to call me as permanent agent, which was approved of by the Synod. I took the matter into prayerful consideration, and being somewhat discouraged by the coldness and apathy prevailing in my church here, and believing I could render myself more useful by combining the agency with the office of evangelist, I informed my church that I would call upon the Presbytery to dissolve the connection between us, but the whole church and congregation rose in arms against it, and urged me to remain with them. This placed me in a very trying position. On the one hand I feared that if I left, the church would become deserted and scattered, and on the other, that I was doing no good, my life wasting away in labouring in vain. I agreed to decline deciding for a short time, hoping the Lord would make duty's path plain; at this time, viz., the 1st of January, in view of the deplorable condition of all the churches here, I prepared a union meeting of all the evangelical churches, the different members preaching alternately for a week or two at the same house. A few entered into the measure, and the result was a glorious week of grace, gradually spread on all the churches, and the consequence was, that about 400 persons were added to the different churches, my own sharing largely in the blessing.

In this state of affairs I felt it would be wrong to leave my people; more especially as their hearts were now more set against it than ever. I therefore went to Peoria and declined acting as agent, but recommended another, viz., Mr. W. Bishop, Professor in South Hanover College, who was unanimously elected, and I presume will act.

It was resolved that a part of the College buildings be put up forthwith, and the contracts are made before this. The design is to employ a Professor and to begin teaching in the autumn; and I presume the Professor will be Rev. Mr. Bishop.

Mr. Bishop, I think, will make an excellent agent, and I will assist him until the building is erected and paid for.

Yours most truly,

JAS. SMITH.

(13.) CARROLL COLLEGE, WISCONSIN.

I herewith send you a catalogue which will give you an idea of our present organization and circumstances. Rev. Jesse Edwards has declined the appointment to the Professorship of Languages, and the Rev. Charles D. Pidgeon been appointed to that Professorship, accepted the appointment, and is expected to enter on the duties of that station in the course of the summer. Since the catalogue was issued there have been numerous accessions to the Preparatory Department, but about an equal number have left temporarily, so that the number of pupils in constant attendance does not vary much from what it was when the catalogue was issued. The financial condition of our institution is a source of great solicitude. Until the commencement of the present collegiate year the Board of Education, by its generous appropriations, has enabled us, with the tuition and a small income from our begun endowment, to meet the absolute demands upon us for the instruction, by some of us who are engaged in the different departments of instruction doing double or treble labour, and others giving gratuitous instruction. All the endowment as yet secured consists of \$3000 raised and appropriated to the completion of the college edifice, the interest of which at 10 per cent. the Synod of Wisconsin is pledged to pay annually until the principal be raised in Wisconsin.

	Subscription.	Interest.
	\$3000	\$300
Drs. Chester and Van Rensselaer's subscription, \$500 each,	1000	60
Jno. Beverage, 2 scholarships, \$400 each, at 6 per cent.,	800	48
Two scholarships of Grand Street Church, N. Y., 7 per cent.,	800	56
Gardiner Spring Scholarship, N. Y.,	400	30

Blackwood Scholarship, Ninth Church, Philadelphia, . . .	\$400	\$24
Dr. John McDowell Scholarship, Philadelphia, . . .	400	24
Janeway Scholarship, North Church, Philadelphia, . . .	400	24
C. W. Shields Scholarship, Second Church, Philadelphia, . . .	400	24
Kensington Church, . . .	400	24
Dr. Jones Scholarship, Philadelphia, . . .	400	24
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	\$8,400	\$638

The items that go to account for the expenditure of the \$3481, are, first,—

\$400 of the President's salary annually, otherwise unprovided	
for, for the first four years, making	\$1600
And of the fifth year 1000 do.,	1000
And of the current year one half to date,	600
	<hr/>
Making of itself,	\$3200

And then there are expenses of agency, and salary of Rev. H. M. Robertson, at \$600 per annum, and his expenses paid while engaged in the agency; and Prof. Bean's salary for two years at \$600 per annum, &c. &c., for which the means gathered from all other quarters have been inadequate. The expenditures have all been sanctioned by the Synod and the trustees, who have examined and approved my accounts at the close of each fiscal year. If the Board desire it, I will transmit to them a full account of all the receipts and the expenditures, including the building, which I have the means of doing, and accounting for every shilling received and disbursed since the foundation of the building was laid.

But I suppose all you desire, at present, is to know our whereabouts financially, so as to judge of our prospects for the future; and this I have given as detailedly as I suppose you wish, and although hurriedly, as accurately as need be; if mistakes in figuring up have been made, I have not time now to submit them to any nicer scrutiny. Some portions of the paid scholarships are included in the \$3000 for which the Synod are responsible. There are four *additional* scholarships included in the building and site, viz., Cutler, Dakin, Gove, and Martin.

College edifice,	\$6000
As now estimated, site and adjoining lots,	2000

unincumbered, and at the present time, as far as we have gone this year, there are no liabilities but what are provided for in the estimates I have given. Although out of debt, you will see what a sorry prospect we have before us for sustaining the institution.

We need the prayers, sympathies, and cooperation of the Board and the Church.

Respectfully and truly yours, &c.,

J. A. SAVAGE.

Brought up,	\$8,400	638
Willis Lord Scholarship, by a lady,	400	25
Isaac Snowden Scholarship, by a lady,	400	25
Guaranteed by Dr. Rodgers, Philada.,	400	30
	<hr/>	<hr/>
	\$9,600	718

There have been paid of the pledged scholarships, as follows:

Whitefield Scholarship, Newburyport,	\$400
The George Potts Scholarship, N. Y.,	400
Dr. W. W. Phillips Scholarship, N. Y.,	400
E. D. Smith Scholarship, N. Y.,	200
Peekskill Scholarship, N. Y.,	100
Oakey Scholarship, Jamaica, N. Y.,	149
B. F. Phillips, Rondout, N. Y.,	115
Van Dyke, First Church, Brooklyn, N. Y.,	318
Greenwich, N. Jersey,	38
Bellefont, Penn. Linn. Scholarship,	300

Huntingdon, Penn.,	\$72
Hollidaysburg, Penn.,	160
Bloomsburg, Penn.,	75
Shippensburg, Penn.,	116
Greencastle, Penn.,	40
Big Spring Church, Penn.,	65
Ch. Wood Scholarship, Presb. of Newton,	13
Heacock Scholarship, Kingsboro, N. Y.,	225
Elisha Yale Scholarship, Kingsboro, N. Y.,	185
Winnebago, Wis.,	100

\$3,481

Remaining unpaid as follows :

On E. D. Smith Scholarship, N. Y., .	\$200
Peekskill, N. Y., .	300
Oakey Scholarship, Jamaica, N. Y., .	251
B. F. Phillips, Rondout, N. Y., .	285
Van Dyke, First Church, Brooklyn, N. Y., .	82
Townley Scholarship, Morristown, N. Y., .	400
Edwards " "	400
Hackettstown, N. Jersey, .	400
Newton Presb. Ch., N. Jersey, .	400
Greenwich Ch., N. Jersey, .	372
Bellefonte Linn. Scholarship, Penn., .	100
Huntingdon, Penn., .	328
Lower Tuscarora, Penn., .	400
Hollidaysburg, Penn., .	240
Bloomsburg, Penn., .	325
Shippensburg, Penn., .	284
Greencastle, Penn., .	360
Big Spring Church, Penn., .	335
Ch. Wood. Scholarship, Newton Presb., N. J., .	387
Heacock Scholarship, Kingsboro, N. Y., .	175
Elisha Yale, Kingsboro, N. Y., .	205
Joel Huntington Scholarship, Gloversville, .	400
Fort Winnebago, Wis., .	300

\$6,929

To which add the aforesaid,	.	.	.	\$9,600	718
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And the following, previously overlooked, viz. :

Belvidere, New Jersey,	400	30
Washington, New Jersey,	400	30
First Church, Rahway, New Jersey,	400	30

\$17,729 808

To this add the amount paid and absorbed by current expenses above all other provisions, . . .

3,481

Total,	\$21,210
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(14.) ALEXANDER COLLEGE, DUBUQUE, IOWA.

In sending you the Annual Report of Alexander College (the year having closed with the first of April), I shall be as brief as possible. We have great reason for the thankfulness that God has been merciful to us, in continuing life and health to the Professors and Students, and affording us manifold temporal and spiritual mercies, infinitely above and beyond our deserts.

Our last collegiate year closed with about 110 students on the roll—for the year

an average attendance of about 80. Three of these were in the Freshman Class, and completed the studies of that year, so as to pass a thorough examination on them. The commencement of this year would have made them Sophomores, and another class of three were prepared for Freshman. We were much encouraged with this prospect, as these six young men were fine students, and exemplary in their moral character. The last year, however, closed with a deficit of 709 dollars, as I informed you at that time. This matter the Trustees resolved to lay before the Synod; and hoping some measures would be adopted to meet it, we commenced the present collegiate year the 10th of September. In October the Synod met, and after much discussion, it was resolved that the agent of the Synod should bring this matter before the churches of the Synod, and ask for a special contribution to meet this deficiency. (And I will here observe that not one cent has been received on this call.) The Synod further resolved, to ask the Board of Education to assist the College for the year commencing with the first of April, to the amount of 800 dollars, as the least amount we could hope to get through the year with, without debt. Hoping to receive this amount, we went forward, and it was not until near the close of that term, that we ascertained that it was doubtful whether that amount could be depended upon from the Board. We then immediately took measures to decrease our expenses, by dismissing the six young men who were in the Sophomore Class and Freshman Class, so that it left us only with the Preparatory Department; and we could then get along, as we thought, with but two Professors. Professor Kerr then went on his agency, to which he had been appointed by Synod, and the instruction of the institution devolved on Professors Allen and Wullweber, together with what assistance I was able to render. The Preparatory Department is divided into four classes, according to the catalogue, which I send you. The present *Classis Prima* is a very fine class of lads, who will be *fully* prepared to enter Freshman Class in any College, at the close of this term. They have been through with the elementary English studies, Grammar, History, Geography, Arithmetic, and Algebra. In Latin, Grammar, Reader, Cæsar, Ovid, Virgil, Sallust, and now reading Cicero; in Greek, Grammar, Bullion's Greek Reader, and now reading Xenophon's Anab. This is all that is required to enter any Eastern college. And they have been *thorough* in all. The young men that we dismissed to Eastern Colleges were able to enter the same class they left here, *ad eundem*. *Classis Secunda* we shall not admit to Freshman until another year of close study, although they are now better prepared for Freshman than nine-tenths of those entering Western Colleges. We are determined, however, to keep the standard high, and at the same time afford such advantages as will attract young men to us. The average attendance this year is about the same as last, 80. The course of study for the College classes is indicated in full in the catalogue I send you. It is open for change in every respect in which it can be made better. As long as my health would permit, I heard the Bible lessons myself regularly; using the Bible with Coleman's Geography, Atlas, &c., and our own standards, as illustrating the historical, geographical, and didactic teachings of that blessed book. Most of the year past, however, my own health was such as to prevent my attending to that duty with regularity. And being pinched with pressing poverty, so as to dismiss all our instructors but two, we have been cramped in every respect and greatly discouraged. One of the young men we dismissed to another College was preparing for the ministry, and is now studying at Michigan University. Another of our young men has completed his course of study, and has been licensed to preach the Gospel, and bids fair to make an acceptable minister. *Three* now in our College have the ministry in view. For an institution as young as ours, and with the peculiar disadvantages under which we labour, we have abundant reason to thank God that he has permitted us to be instrumental in putting *one* young man into the holy ministry, and aiding four or five others in their course of preparation. In reference to the *three* that are now with us, there is not another institution in the United States where they could receive instruction besides our own. They are Germans, truly pious and devoted, and anxious to prepare themselves to preach the Gospel in German. But there is *no* place that I am aware of where they could pursue their studies in German but this, and I have inquired and corresponded, for the purpose of ascer-

taining, with institutions and gentlemen in every part of the Union. This fact alone ought to commend our College to the prayers and sympathies and benevolence of all who love the Lord Jesus, and desire the advancement of his kingdom among a very large and important class of the population of our country.

We have not yet our College building completed. This has been a great disadvantage to us. Having no accommodation for students from abroad, we have been obliged to confine our instruction to such as come in from our own city. The pledge of the citizens of Dubuque was, that they would put up a building worth \$10,000. They raised that amount, but it was found to be far too small a sum to erect such a building as was required. About \$5000 more was needed. This they resolved to raise. But it comes slowly, and our building stands yet unfinished. We think, however, that there will be no doubt but that it will be completed in time for us to open the fall term in it next September. We shall then have a building which, with the ground, will be worth about 25,000 dollars. We expect to finish the building, without any debt, and without using any of the endowment fund. All that is collected and contributed for the purpose of endowment will be sacredly and safely invested for that purpose; so that though we may progress slowly, it will be surely and uprightly.

Professor Allen had procured for the College a very large and valuable collection of minerals, &c., for a cabinet, embracing specimens from all the Eastern and Middle States, besides a great variety of Indian curiosities and antiquities. But in crossing the lake last fall, they happened to be on board a steamer which was sunk by collision, and all lost. No insurance.

Since that we have had a fine cabinet presented to us by Mrs. Webster, widow of the late Rev. Mr. Webster, who was missionary to India. This cabinet consists of mineralogical specimens collected by him in his overland route to India, and whilst he was there, besides a very large variety of conchological specimens, and also such curiosities as our missionaries are accustomed to send home. Our library has not received much increase the past year—now numbers only some 300 volumes. There is great need of an increase of the library. We are ashamed to say that we have none, and yet we have scarcely enough to form the commencement of a library.

Our apparatus is sufficient for our present purposes, though if we are able to keep our next Freshman Class, it must soon be enlarged.

In regard to the Endowment, but very little has as yet been done. Brother Kerr's trip to the East this past winter amounted to but a mere trifle, so far as present collections were made. He reports a great many good wishes, and a great many promises to do hereafter. For both which we are greatly obliged, but should have been more gratified with something tangible—something that would be of more actual service in the sustentation of the College. We will hope, however, that these promises will yield their desired fruit hereafter. There was about five thousand dollars subscribed here in scholarships before Professor Kerr went East, and I suppose that is all we can call our Endowment fund.

In reference to current expenses, I suppose, with all our efforts at retrenchment, that they will greatly exceed our income for the present Collegiate year. We cannot yet tell precisely the amount, but presume it will be about six hundred dollars that we shall fall short. This continued increase of indebtedness cannot go on without resulting in the ruin of the College. The persons upon whom it falls, are the very persons who are unable to bear it; and, though willing to do all in their power, for the purpose of sustaining the College, cannot endure impossibilities. It is this that makes the prospect of our College so dark and discouraging. Were it not for this, I should consider the prospects of our College exceedingly flattering. With a large and commodious building to go into next fall; in the midst of a country where such an institution is greatly needed, there being no other of the kind in this whole section of country, and surrounded with an intelligent population, who are capable of appreciating the benefits of a liberal education, the prospects of the College for the future are as good as any such institution could desire, were it not for this one thing—the need of funds sufficient to meet current expenses until we could begin to receive something from our Endowment. This we expected from the Board of Education; and it was in

view of this that the Synod undertook the establishment of it. Had it not been for this expectation, I presume the Synod would not have thought of resuscitating it after its death at West Point. Certainly the present Professors would never have accepted the post assigned them, had it not been for the expectation of such assistance, until the Endowment should become productive. Our failure to receive anything the past year has greatly discouraged the friends of the College, unnerved those who were zealously labouring for its establishment, and so disheartened its warmest and most sanguine supporters, that the question of giving up entirely all attempts to establish the College has been frequently brought under serious discussion. Yet we are determined to struggle on a little longer, peradventure the Lord will cause a brighter day to dawn upon us. Yet this we know, that unless we receive aid from some source soon, we must fail, notwithstanding all our efforts. *Excepting this*, the want of funds to meet current expenses, the prospects of the College were never better than now. My views in reference to the importance of the enterprise, and the excellency of the location for such a College, are the same as they were two years ago. I have become much better acquainted with the different parts of the State than I was then, but I have seen nothing and heard nothing having the least tendency to shake my opinion as to the fact, that there is no place available in the State of Iowa anything like equal to Dubuque as a location for a Synodical College. Nor have my views been at all modified in reference to the importance of such an institution at this point, especially in reference to its bearings upon the cause of Presbyterianism in all this northwestern country. My views on these points have been expressed in full in previous communications to you, and need not be repeated.

I remain, very respectfully and
fraternally, yours, &c.,
JOSHUA PHELPS.

(15.) WASHINGTON COLLEGE, PA.

April 20th. 1856.

The Circular of the Board requesting information respecting this College, as one connected with the Presbyterian Church, has been received. You desire information respecting its condition, financial, literary, religious, &c.

As to the *financial* condition of this College, I have nothing encouraging to state. It is true that our \$10,000 scheme, with the particulars or details of which you are familiar, has been completed. Some of the subscribers to this scheme have paid their proportion according to the terms of the subscription; but some of the largest subscribers have not paid anything, though *two* instalments were due on the 1st instant. The interest on subscribers' notes is so scattered as to be hard to collect. If our subscribers and friends would promptly meet the engagements imposed upon themselves by their own generosity, we would be much less embarrassed. As it is, we are *financially* discouraged.

Our agent in the Synod of Ohio has obtained subscriptions to the amount of \$5225, as I am informed in a letter this day received. He will probably be brought into the bounds of our Synod in a month or so. We cannot get an agent for the Synods of Wheeling and Pittsburg, but expect some volunteer agents to make an effort during the coming spring and summer to increase our Permanent Endowment Fund—to *close up*, if possible, the \$60,000. I refer your Board for an explanation of the existing *hiatus* in the Endowment Fund, and of the manner in which it was produced, to the Rev. Dr. Chester, who is familiar with all the facts in the case.

The *literary* condition of our College is much more encouraging. Since the College came under the supervision of the Synod, a great advance has been made in elevating the standard of scholarship. It is acknowledged by all who have been acquainted with the internal condition of the College, that in *no period* of its history did it discharge the proper functions of a College, in a literary point of view, so thoroughly and satisfactorily as at present.

The *religious* condition of the College is, at the present time, highly encouraging. I believe you are already informed as to the results of the precious

season of revival recently experienced in this College and in this town. The number of converts in the College is twenty-six. Eighteen of these have made a public profession of religion—the rest are expecting so to do. The *means*, which seem to have been blessed of God, in so encouraging and gracious a manner, may, in my opinion, be summed up thus, as far as our College is concerned:

1. The calm, steady, *certain* application of discipline during the last two years. Within that time, at least a dozen of vicious youth have been quietly removed, and the *moral* condition of the College greatly improved.

2. The frequency with which religious truth is presented to the minds of our students—(1.) In our daily morning exercises in the Prayer Hall and in the Sabbath Bible Class, all the students being required to be present on these occasions. (2.) In our Monday morning Bible Classes, when each class recites separately to some Professor of the College. (3.) In our weekly recitations upon our Church standards, the Confession of Faith, and Catechisms. This has proved to be an interesting and valuable exercise.

3. Personal conversation by the officers of the College with the students on the subject of religion.

4. The Students' Prayer Meeting, usually attended by the President of the College. I refer to the *General* Meeting of the students for prayer. There have been meetings of the several classes separately for the same purpose, since the revival commenced.

5. The Concert for Prayer on the last Thursday of February.

These means have been enumerated as more especially connected with the College *as such*. All the students are, moreover, required to attend Church on the Sabbath, and most of them attend at the Presbyterian Church in this place. The *preaching of the word* must by no means be overlooked in this enumeration. Truly, the Lord hath done great things for us, whereof we are glad, and whereof, I trust, the Church will have cause to be glad. To his name be all the praise.

Yours, fraternally,

J. W. SCOTT.

Several of our Colleges have not sent to the Board a statement of their condition in time for the Annual Report to the General Assembly.

The College of New Jersey, Jefferson, Hampden Sidney, and Washington Colleges, which are under Presbyterian management, but are not ecclesiastically connected with the Church, continue to prosper. A large number of students receive the benefit of their training, and are sent forth into all the learned professions.

OUR COLLEGIATE POLICY.

A few remarks are here offered on the general collegiate policy of the Presbyterian Church.

1. In the first place, it ought to be the aim of our Church to introduce *a due proportion of religious instruction* into the course of studies. All our colleges are professedly upon a religious basis and under the superintendence of religious men. Religion is taught in them all, with more or less system, and in a higher or lower degree. But it is doubtful whether religion has that prominence in any of them—certainly not in all of them—to which it is justly entitled. The Board are glad to state that the "WAY OF LIFE" has been adopted as a text-book in the College of New Jersey, by the President of that institution. The course of religious instruction has

been greatly improved in our colleges generally, within the last few years. In the readjustment of the literary and scientific studies from time to time, it is natural for religious men to desire the improvement of the religious department to keep pace with that in all other branches. The great topics of Christianity ought to enter prudently, but thoroughly, into a course of study adapted to qualify young men for the service of their church and country. The salvation of many of them has always depended, under God, upon the nature and amount of the religious instruction imparted during the collegiate course.

2. In the second place, the Church ought to *cultivate entire harmony* between all our institutions which are upon a religious basis; and the simple question of ecclesiastical superintendence ought not to disturb that harmony. At the present time, there appears to be a friendliness of feeling among all our colleges, which is in the highest degree gratifying. The Board have anticipated this result with strong faith and hope; and it is hoped that nothing will occur to interrupt the good will existing between institutions which have a common aim, which are founded upon the substantial principles of learning and religion, and which have a great work to perform in the regeneration of the world.

3. In the third place, our colleges ought to *increase in number from time to time, but not too fast, or too near to each other*. In our expanding country, our measures must be adequate to secure progress in all religious and educational operations. No facilities of railway intercommunication will ever destroy the local wants of different districts. The political division of States naturally stimulates the multiplication of colleges. Great caution, however, is necessary in wisely adjusting our policy to the advancing condition of society. To be too backward is to allow the ground to be pre-occupied to our disadvantage; whilst too great haste in founding new colleges occasions trouble, disappointment, and financial embarrassment. The two extremes of imbecile inactivity on the one hand, and of rash enterprise on the other, are equally to be avoided. Although no general rules can be adopted, sufficiently pertinent to govern action in the case, there is great room for that sagacity which comes from heaven in answer to prayer.

4. In the fourth place, our colleges ought to have *ample endowments*. It is ordinarily impossible for these institutions to flourish without permanent funds. They need resources that will command able professors; that will remove their condition above the contingency of ordinary disaster, and that will invite indigent young men to partake of their advantages of education. Three modes of endowment may, perhaps, be wisely combined. A portion of the funds should consist of unrestricted donations, available for the general endowment of *professorships* in the institution. Another portion of the funds may be profitably collected in the form of *scholarships*, entitling their holders to free tuition. As a general

rule, the unrestricted endowment ought to equal, if possible, that which is in the form of scholarships. A third kind of endowment is necessary in order to afford the full advantages of the institution to indigent students. In addition to general permanent funds for the support of the professors, it is highly desirable to possess general funds for distribution among indigent students, especially candidates for the ministry. Three quarters of a century ago, Mrs. Hannah Hodge, of the Second Presbyterian Church, Philadelphia, left a house and lot in Market Street, to the College of New Jersey, for the benefit of indigent candidates for the ministry in that institution. That lot is now near the centre of mercantile business; and the Trustees, by careful management, realize \$1400 a year, and are enabled to distribute \$60 or \$70 to every indigent candidate for the ministry at the college. This shows how well it is for the friends of colleges to leave legacies for their benefit—to sustain them in every form of endowment while living, and not to forget them if something can be wisely added as a legacy, at death.

In the progress of our educational operations, these endowment funds will naturally increase, and add vastly to the efficiency of the institutions which enjoy their benefits. It ought to be assumed that the chief reliance for endowment most ordinarily be on the district of country in which the institution is situated, and not at a distance from it. Although assistance may be in some cases justly claimed from the liberal in other parts of the Church, it is quite clear that the funds for endowment must, for the most part, come from the districts where the colleges are located.

5. In the fifth place, our true collegiate policy requires the *education of a greater number of young men.*

It is computed that there are in our Presbyterian Colleges about 1400 young men pursuing a course of liberal studies. The number of students in our colleges from other churches at least equals the number of students from our Church in other colleges. So that 1400 or 1500 may be assumed as the maximum of our collegiate educational strength. This number is less than *one to two congregations*—a number far below our own ecclesiastical wants, and our just contribution of educated citizens to the State. Would the average of one to each congregation be beyond the demands of the age? It must be remembered that our theological seminaries are supplied from our colleges, and that there is always a relation between the students in these two classes of institutions. As our ministers are required to pursue a college course of studies, or its equivalent, before receiving ordination, it follows that, with a limited number of college students, there can be ordinarily no increase of candidates for the ministry.

On the whole, it is clearly our policy to introduce thorough religious instruction into our colleges; to preserve harmony among the different institutions; to multiply them wisely, where and when needed; to endow them generously; and to encourage more of our youth to seek the advantages of a liberal education.

It may be added that, whilst our colleges are struggling to secure an endowment, especially during their infancy, it is good policy to assist them with such funds as the liberality of the churches will supply. Some of these institutions have received aid, without which it would have been impossible for them to continue their operations. Others are still in great want. The Board regret that it has not been in their power to furnish the necessary means to place this department in a prosperous condition. With \$5000 more in the treasury, for the benefit of feeble academies and colleges, many a struggling institution would have been revived and strengthened, and many a professor and teacher would have gone on their way rejoicing. The attention of the officers of the Board was so much, and so necessarily, engrossed with the candidates' fund this year, that their labours in this department were proportionally less than in preceding years.

Conclusion.

THE past year, as compared with former ones, has been, on the whole, one of encouragement. Notwithstanding some pecuniary difficulties, progress has been made in both departments of the operations of the Board. The aggregate of candidates and of institutions is rather more than last year, and the aggregate of funds received has also been somewhat greater. Far less, however, has been done than ought to have been done. Great and persevering efforts are required from year to year to sustain these important interests. With the zealous co-operation of the churches, secured through the outpouring of the Spirit, we may reasonably anticipate a constant advance in our work. The children of the Church and the property of the Church are the Lord's; the former to be trained for his service, and the latter to be used for his glory. With this feeling pervading the entire Church, we should soon see the fulfilment of that sublime prediction: "The Gentiles shall come to thy light, and kings to the brightness of thy rising. Thy sons shall come from far, and thy daughters shall be nursed at thy side. The isles shall wait for thee, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee."

APPENDIX.

ACTION OF THE GENERAL ASSEMBLY ON THE REPORT OF THE BOARD OF EDUCATION.

REV. DR. DICKINSON, Chairman of the Committee, presented the following resolutions :

1. *Resolved*, That in the review of the observations and results of the Board of Education during the past year, the Assembly has reason for gratitude to the Great Head of the Church. Notwithstanding the embarrassments which at the commencement of the year seemed to threaten the treasury of the Board, and which occasioned no little anxiety, the exigency was met, and by some of the churches with redoubled liberality, so that the receipts of the Board over the preceding year have amounted to \$4913. Though the appropriations to candidates, in compliance with the recommendation of a previous Assembly, were increased *one-fifth*, the Board has not failed to meet, with all their wonted promptness, these increased demands on their treasury. And it is a fact not to be overlooked, demanding, as it does, *grateful record*, that during the last twenty-five years the Board has *never failed* to fulfil the Church's engagements with her own candidates, thus encouraging the hope, if not affording assurance, that the Church will never allow the candidates for her ministry to suffer through any disregard or neglect of her own engagements.

2. *Resolved*, That, although the number of new candidates does not quite equal that of the preceding year, there is abundant cause for thanksgiving, that no less than 102 have been taken under the care of the Board during the past year, thus making the aggregate for this year 382, which is 18 more than the aggregate in 1855, and 40 more than that of 1854.

3. *Resolved*, That in view of the origin and design of the Christian ministry, the greatness of the field which it is called to occupy, the weighty interests which it involves, its relations to the spread of revealed truth, to the extension of the Church, and the salvation of dying sinners, it is solemnly incumbent upon the Presbyteries, in every Scriptural way, to seek the increase, as well as guard the purity, and promote the efficiency of the ministry.

4. *Resolved*, That in view of those untoward influences to which even the children of the Church are exposed, and which tend to depreciate the ministry as a profession in the estimation of the rising generation ; in view also of the dangers to which the youthful mind is so imminently exposed from the insidiousness of error, the blandishments of a secularized religion, and the devices of a paganized Christianity, this Assembly enjoins it upon the pastors of our churches to devote especial attention to the religious culture of the youth of their respective charges, and urgently advises Christian parents to throw around their children the shield of biblical and catechetical instruction, that by the early inculcation of right views of truth and duty, they may be not only preserved from error and evil, but ultimately inclined, under God's blessing, to devote themselves to his service in the work of the Gospel ministry.

5. *Resolved*, That while the Assembly continues to approve of the course of the Board in establishing schools, academies, and colleges, on a definite religious basis, a sound discretion is necessary as to their number and location ; and, lest the operations of the Board in this relation should be exposed to invidious misconstruction, it should be distinctly understood, that the Church does not undervalue the importance of any institution of learning, which, though not subjected to ecclesiastical supervision, recognizes the authority and inculcates the principles of God's written word ; much less disparage the common school system, as adapted to useful ends, so long as the Bible is not excluded.

6. *Resolved*, That, though Christians should pray habitually to the " Lord of the harvest," yet, in thankful remembrance of the signal marks of Divine favour with which the observance of a special season of prayer has heretofore been attended, this Assembly recommends the last Thursday of February, 1857, be observed by the churches as a day of prayer for the blessing of God on the work of the ministry, especially in its relation to the baptized children of the Church, and for the outpouring of the Spirit on the youth of our land, particularly those under instruction in our various institutions of learning.

ABSTRACT OF PAYMENTS.

*Abstract of Payments on account of the Board of Education, from May 5th, 1855,
to May 5th, 1856.*

MINISTERIAL EDUCATION.

Expenditures on account of Candidates, viz.:		
In their Theological Course,	\$12,178 75	
“ Collegiate “	15,899 89	
“ Academical “	6,186 48	
	<hr/>	\$34,264 62
Transferred at the request of donors to General Education Fund,		167 84

GENERAL EDUCATION.

Expenditures on account of Schools,	\$2,479 16	
“ “ Academies,	1,171 00	
“ “ Colleges,	8,169 84	
	<hr/>	\$6,819 50
Transferred by permission of donor to Teachers' Fund,		70 00
Miscellaneous and Teachers' Fund,		590 00

OFFICE DEPARTMENT.

Associate Corresponding Secretary's salary,	\$1,800 00	
Treasurer,	1,000 00	
	<hr/>	\$2,800 00

AGENCIES.

General Agent's salary,	\$1,800 00	
“ “ travelling expenses,	184 00	
Rev. James Wood, D.D., “	243 64	
Voluntary Agents, “	67 45	
A. Davidson, Treasurer, Louisville, Ky.,	25 00	
	<hr/>	\$2,320 09

MISCELLANEOUS.

Interest on Loan,	\$124 50	
Rent of rooms,	250 00	
Printing and Binding Annual Report,	169 30	
Part printing Home and Foreign Record,	164 20	
Printing Circulars,	26 16	
Care of Rooms,	86 00	
Lad in Office,	88 14	
Postage,	139 12	
Stationery,	45 89	
Sundries,	22 53	
Expenses at Louisville Office,	5 25	
Legal expenses on account of Patterson Estate,	18 34	
	<hr/>	\$1,039 42

Of which to Ministerial Education Fund,	\$40,591 97	\$48,071 47
“ General Education Fund,	7,479 50	
	<hr/>	\$48,071 47

TREASURY REPORTS.

I. TREASURY AT PHILADELPHIA.

1886, May 6th. To Cash paid Ministerial Education Fund,	\$36,504 51	1886, May 6th. Balance in Ministerial Education Fund,	\$1,450 70
" " General	6,889 50	" " General	80 57
" " Teachers	590 00	" " African	1,215 36
Balance in Ministerial Education Fund,	\$43,984 01	" " Teachers	19 76
" " General	1,410 05	1886, May 6th. Cash received for Ministerial Ed. Fund,	\$2,746 48
" " African	4 24	" " General	26,469 77
" " Teachers	1,300 43	" " African	6,833 17
" " Teachers	1 26	" " Teachers	86 07
	2,721 98		571 50
	\$46,705 99		43,989 51
			\$46,705 99

The undersigned has examined the accounts of Wm. Main, Treasurer of the Board of Education of the General Assembly of the Presbyterian Church of the United States of America, finds them correct, leaving in his hands a balance of two thousand seven hundred and twenty-one dollars and ninety-eight cents.

May 6th, 1886.

II. TREASURY AT PITTSBURG, PA.

1886, May 6th. To Cash paid Ministerial Education Fund,	\$2,532 21	1886, May 6th. Balance as per last Report,	\$31 67
Balance,	519 27	Cash received during the year,	3,019 81
	\$3,051 48		\$3,051 48

III. TREASURY AT LOUISVILLE, KY.

1886, May 6th. To Cash paid Ministerial Education Fund,	\$1,556 25	1886, May 6th. Balance as per last Report,	\$456 76
Balance,	91 97	Cash received during the year,	1,100 46
	\$1,647 22		\$1,647 22

The undersigned has examined the accounts of the Treasurers of Pittsburg and Louisville, as they appear on the books of the Board, and finds the balances as follows, viz.: at Pittsburg, five hundred and nineteen dollars, twenty-seven cents, and at Louisville, ninety-one, dollars and ninety-seven cents.

May 6th, 1886.

GENERAL RECAPITULATION.

	Balances, 1885.	Receipts in 1886.	Total Income.	Payments.	Balances, 1886.
Philadelphia,	\$1,450 70	\$36,469 77	\$37,920 56	\$36,504 51	\$1,416 06
Pittsburg, Pa.,	31 67	3,019 81	3,051 48	2,532 21	519 27
Louisville, Ky.,	456 76	1,190 46	1,647 22	1,556 25	91 97
1. Ministerial Education Fund,	1,939 22	40,680 04	42,619 26	40,591 97	2,027 29
2. General	1,450 70	6,833 17	8,283 87	6,889 50	4 24
3. African	1,215 36	1,300 43	2,515 79	1,300 43	1,300 43
4. Teachers	19 76	591 26	591 26	590 00	1 26
	\$3,254 91	\$48,169 78	\$51,404 60	\$48,071 97	\$3,333 22

MEMBERS OF THE BOARD OF EDUCATION.

FIRST CLASS, ELECTED IN 1853.—TERM OF SERVICE WILL EXPIRE IN 1857.

MINISTERS.

John Hall, D.D.,
 Nicholas Murray, D.D.,
 A. Macklin, D.D.,
 William S. Plumer, D.D.,
 W. B. Mollvaine,
 J. McDowell, D.D.,
 J. N. Campbell, D.D.,
 Francis D. Ladd.

LAYMEN.

Archibald Robertson,
 Hugh L. Hodge,
 Matthew Newkirk,
 Joseph B. Mitchell,
 William Harris, M.D.,
 William Nisbet,
 George Sharswood,
 Andrew Harris.

SECOND CLASS, ELECTED IN 1854.—TERM OF SERVICE WILL EXPIRE IN 1858.

MINISTERS.

Francis Herron, D.D.,
 William Neill, D.D.,
 Joseph H. Jones, D.D.,
 E. P. Rodgers, D.D.,
 Francis McFarland, D.D.,
 Robert Watts,
 William H. Green,
 John Miller,

LAYMEN.

James Lenox,
 William Maxwell,
 James N. Dickson,
 Stephen Colwell,
 Jos. P. Engles,
 Eugenius A. Nisbet,
 James Dunlap,
 John J. Bryant,
 Wilfred Hall.

THIRD CLASS, ELECTED IN 1855.—TERM OF SERVICE WILL EXPIRE IN 1859.

MINISTERS.

Elisha P. Swift, D.D.,
 W. W. Phillips, D.D.,
 M. W. Jacobus, D.D.,
 M. B. Hope, D.D.,
 Wm. Chester, D.D.,
 Wm. Blackwood, D.D.,
 Wm. M. Paxton,
 C. W. Shields,
 C. Van Rensselaer, D.D., *ex. off.*

LAYMEN.

Silas Holmes,
 James Blake,
 Luke Loomis,
 Nathaniel D. Ewing,
 T. G. Bailey,
 Morris Patterson,
 Thomas McKeen,
 J. Schoonmaker,
 Joseph Patterson.

FOURTH CLASS, ELECTED IN 1856.—TERM OF SERVICE WILL EXPIRE IN 1860.

MINISTERS.

A. W. Leland, D.D.,
 N. A. Pratt, D.D.,
 R. L. Dabney, D.D.,
 Wm. L. Breckinridge, D.D.,
 John McCluskey, D.D.,
 John McElroy, D.D.,
 D. X. Junkin, D.D.,
 J. J. Henderson,

LAYMEN.

Henry Potter,
 Samuel Hepburn,
 Thomas Henderson,
 J. D. Reinboth,
 Patrick Murphy,
 Henry W. Green,
 George Chambers,
 Daniel Lord,
 Robert G. Rankin.

OFFICERS OF THE BOARD OF EDUCATION.

James N. Dickson, *President*.
 John McDowell, D.D.,
 James Dunlap,
 Wm. Harris, M.D., } *Vice-Presidents*.
 C. Van Rensselaer, D.D., *Corresponding Secretary*.
 Wm. Chester, D.D., *Associate Secretary and General Agent*.
 James Wood, D.D., *Associate Corresponding Secretary*.
 F. D. Ladd, *Recording Secretary*.
 William Main, *Treasurer*.
 Joseph B. Mitchell,
 George Sharswood, } *Auditors*.

The Board meet on the first Thursday of every month, at 4 o'clock, P.M.

EXECUTIVE COMMITTEE.

James N. Dickson, <i>Chairman</i> ,	James Dunlap,
William Neill, D.D.,	William Harris, M.D.,
C. W. Shields,	Morris Patterson,
Robert Watts,	Wilfred Hall,
F. D. Ladd,	George Sharswood,
C. Van Rensselaer, D.D., <i>ex. off.</i> ,	Joseph B. Mitchell,
William Chester, D.D., <i>ex. off.</i> ,	William Main, <i>ex. off.</i>
James Wood, D.D., <i>ex. off.</i> ,	

The Executive Committee meet every Thursday, at 3½ o'clock, P.M.

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies, and Colleges, &c., may be addressed to the Rev. C. VAN RENSSELAER, D.D., Corresponding Secretary, or to Rev. JAMES WOOD, D.D., Associate Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be addressed to WILLIAM MAIN, Esq., *Treasurer*, 265 Chestnut Street, Philadelphia.

Payments may also be made to Mr. Wm. Rankin, Jr., Mission House, New York; Mr. J. D. Williams, Pittsburg; Mr. A. Davidson, Louisville, Kentucky.

Addresses or Sermons on the subject of Education, *Reports* of State superintendents, of committees or of trustees of schools, academies, and colleges, *Catalogues* of literary, scientific, or theological institutions, or any *documents* bearing on this general subject, will be thankfully received at the Presbyterian Education Rooms, No. 265 Chestnut Street, Philadelphia. A suitable acknowledgment will be made, as far as possible, of all such favours.

RULES AND REGULATIONS OF THE BOARD.

Ministerial Education.

THE special attention of Presbyteries, Teachers, and Candidates, is called to these rules, which refer to the department of Ministerial Education, inasmuch as difficulties and delays, both in the reception and quarterly payments of students, as well as other inconveniences, sometimes occur through inattention to them.

I. ON THE RECEPTION OF CANDIDATES.

ART. 1. Every person looking forward to the ministry, is required to present the testimonials of a Presbytery before he can be assisted by the Board.

ART. 2. If any young man wishes to avail himself of the aid of the Board, he should make known his desire to his pastor, or some member of the Presbytery to which he would naturally belong, who, if he approves of it, shall make application to the Presbytery for his examination.

ART. 3. The examination shall be on his personal and experimental piety, on his motives for seeking the holy office of the ministry, on his attachment to the standards of the Presbyterian Church, in relation to his general habits, his prudence, his studies, his talents, his gifts for public speaking, his disposition to do all in his power to maintain himself, and his willingness to observe the rules of the Board.

ART. 4. An Education Committee, appointed by the Presbytery, may examine and recommend applicants during the interval of the meetings of the Presbytery: and the appointment of such a Committee has been found by many Presbyteries highly expedient, not only to meet exigencies that may arise, but especially for the purpose of corresponding with, and watching over the education of students.

ART. 5. If the examination be sustained, a detailed report shall be made to the Board by the Stated Clerk, or the Chairman of the Education Committee of the Presbytery, of the name of the applicant, his age, residence, church-membership, place of education, progress in his studies, need of aid, piety, promise, and what ever else may seem proper.

FORM OF THE REPORT OF A PRESBYTERY.

At a meeting of the Presbytery of _____ held at _____ on the _____ day of _____ 18____, the person whose name is given in the following report, having been examined in conformity with the plan submitted by the Board of Education of the Presbyterian Church, is hereby recommended to receive aid from its scholarships.

_____, Stated Clerk.

Name.	Age.	Residence.	With what church connected.	Stage of education.	Place of study.	Lowest amount required.	To whom appropriations to be sent, and to what place.

[When the Report is made by the Education Committee, the above form may be altered to correspond.]

ART. 6. No person shall be received by the Board unless he has been a member in regular and good standing in some Presbyterian church at least twelve months: and in addition to giving good evidence of his capacity for the acquisition of knowledge, he must have spent at least three months in the study of the Latin language.

ART. 7. Applicants will be received under the care of the Board at any of its regular monthly meetings; and, as a universal principle, the Board will refuse to receive no one who has been regularly recommended by a Presbytery, in conformity to these rules.

ART. 8. When a student, who has been pursuing, under the care of the Board, his studies preparatory to the ministry, shall be ready to enter the theological seminary, he must submit to an examination by his Presbytery on all the points required by the form of Government. And if such examination be sustained, he shall thenceforth, and not till then, be considered officially a candidate for the ministry.

Previously to entering upon theological studies, all young men who have the ministry in view shall be regarded simply as students on probation, under the general watch and patronage of the Presbyteries.

[The Board would respectfully say, that the recommendation of a young man is so solemn an event to himself, and involves so deeply the character of the Church and the success of the cause of Education, that it demands the most serious and deliberate consideration; and if the application be of doubtful expediency, it should be postponed till a full and satisfactory trial can be made.]

II. ON SCHOLARSHIPS AND APPROPRIATIONS.

The Board act upon the principle, that the Church is bound to make provision for the education of such of her sons as are called of God to the work of the ministry, and are in circumstances to require her aid; and also, that those who receive her aid shall, at stated intervals, prove themselves entitled to it. The Board desire to rest this relation between the Church and her sons on the ground of mutual obligation and responsibility.

ART. 1. The appropriations of the Board are made under the form of *scholarships*, with the purpose of bearing witness, on behalf of the Church, to the importance of high literary attainments in all who have the ministry in view, and to the necessity of possessing these attainments as a condition of securing and retaining the scholarships.

The scholarships are intended to express, on behalf of the candidates, the equivalent returned to the Church in the form of adequate literary and theological preparation for the sacred office.

ART. 2. No student shall receive the avails of a scholarship, until the testimonials of his Presbytery are received by the Board; and new testimonials will always be required at the commencement of the theological course.

ART. 3. Every person on a scholarship, shall forward, or cause to be forwarded, quarterly, a report from his teacher, showing his standing for piety, talents, diligence, scholarship, prudence, economy, health, and general influence, and no remittance shall be made to any until such report is received.

ART. 4. Appropriations shall be made quarterly, on the first Thursday of February, May, August, and November. When any one is recommended by a Presbytery at a period intervening between the quarter-days, his first appropriation shall be a proportional part of the quarterly allowance.

ART. 5. The maximum of scholarships shall not, in ordinary circumstances, exceed one hundred and twenty dollars to theological students, one hundred dollars to collegiate students, and eighty dollars to academical students.

ART. 6. No payment shall be made in advance.

ART. 7. Tuition and boarding shall always be first paid out of the appropriations, and the Board will, in no case, be responsible for debts of students.

ART. 8. As the scholarships of the Board necessarily fall short of the entire wants of the students, so the friends of each, and the student himself, will be expected to make all proper exertions in assisting to defray the expenses of his education.

III. GENERAL RULES AND DIRECTIONS.

ART. 1. Every student shall be considered as under the pastoral care of the Corresponding Secretary of the Board, and of the Associate Secretary and General Agent.

ART. 2. Every student is required to pursue a thorough course of study, preparatory to the study of theology; and when prepared, to pursue a three years' course of theological studies.

ART. 8. If, at any time, there be discovered in any student, such defect in capacity, diligence, prudence, and especially in piety, as would render his introduction into the ministry a doubtful measure, it shall be considered the sacred duty of the Board to withdraw their appropriations. Students shall also cease to receive the assistance of the Board, when their health shall become so bad as to unfit them for study and for the work of the ministry; when they are manifestly improvident, and contract debts without reasonable prospects of payment; when they marry; when they receive the assistance of any other Educational Board or Society; when they fail to make regular returns, or cease, by a change of circumstances, to need aid.

ART. 4. If any student fail to enter on or continue in the work of the ministry, unless he can make it appear that he is providentially prevented, or cease to adhere to the standards of the Presbyterian Church, or change his place of study, contrary to the directions of the Executive Committee, or continue to prosecute his studies at an institution not approved by them, or withdraw his connection from the Church, of which this Board is the organ, without furnishing a reason which shall be satisfactory to the Executive Committee, he shall refund with interest, all the money he may have received of this Board.

ART. 5. When any student shall find it necessary to relinquish study for a time, to teach or otherwise increase the means of support, he shall first obtain the consent of the Executive Committee; and if he shall not be absent from study more than three months, his appropriations will be continued; but if longer, they will be discontinued, or continued in part, according to circumstances.

ART. 6. The periodicals of the Board shall be sent, gratis, to all students, who desire to receive them.

ART. 7. When the official relation between the student and the Board ceases, or is about to cease, he is expected to notify the Board in due time, stating the reason.

ART. 8. When a student has ceased, for a period longer than a year, to receive aid from the Board, he shall be required to present new testimonials from his Presbytery, or his Education Committee, before his name can be restored to the roll.

ART. 9. The reception of an appropriation by a student shall be considered as expressing a promise to comply with all the rules and requisitions of the Board.

ART. 10. As all intellectual acquisitions are of comparatively little value without the cultivation of piety, it is affectionately recommended to every candidate to pay special attention to the practical duties of religion; such as reading the Scriptures; secret prayer and meditation; attendance on religious meetings on the Sabbath and during the week; endeavours to promote the salvation of others; and the exhibition, at all times, of a pious and consistent example.

IV. ON AUXILIARIES.

ART. 1. Every Presbytery is considered an auxiliary to the Board, so far as that relation is implied by the transmission of an annual report of their Education operations to the Board, as the organ of the General Assembly. [This is according to a standing order of the Assembly, of long continuance, and is made with the view of embodying in the Annual Report to the Assembly, all that is done by the Church on the subject of education.]

ART. 2. Those Presbyteries which co-operate directly with the Board by the adoption of these regulations and in the collection of funds for the general treasury, shall be entitled to claim aid for all the candidates regularly received under their care, however much the *appropriations* necessary may exceed the *contributions* of said Presbyteries.

General Christian Education.

UNDER the following rules and regulations, the aid extended by the Board to institutions of learning, shall, in all ordinary cases, be applied to assist in making up the deficiency in the salary of the *instructors*.

I. PRIMARY SCHOOLS.

ON THE ORGANIZATION OF THE SCHOOL.—1. Every school applying for aid to the Board of Education, must be under the care of the Session of a Presbyterian Church; and be subject to the general supervision of the Presbytery.

2. In addition to the usual branches of elementary education, the Bible must be used as a text-book for daily instruction in religion, and the Shorter Catechism must be taught at least twice a week.

3. The teacher must be a member in good and regular standing of the Presbyterian Church.

4. The school must be opened with prayer and reading of the Bible; and singing, as far as practicable, must be taught in the school, and united with the other devotional exercises.

ON APPLICATION FOR AID.—1. All applications must be approved by the Presbytery, or its Education Committee.

2. Such applications must state to the Board of Education what amount has been raised, or is expected to be raised, for the purposes of the school; and what amount is needed from the Board. Also the number of scholars in the school.

3. The application must be renewed through the Presbytery annually, if aid is needed.

APPROPRIATIONS.—1. The maximum of appropriations from the Board, shall not, in ordinary cases, exceed \$75 per annum, and it is expected that in many cases a less amount will be sufficient.

2. An annual deduction will be made on the amount of the appropriation according to the prosperity of the school.

3. Appropriations shall be paid semi-annually on the reception of a report from the session of the church, giving the statistics, and stating the financial and general condition of the school.

II. ACADEMIES.

The above rules shall apply, *mutatis mutandis*, to academies under the care of Presbyteries. The amount of appropriations to academies shall be determined by the Executive Committee, according to the circumstances of each case.

III. COLLEGES.

1. Every College applying for aid to the Board of Education, must have an ecclesiastical connection with the Presbyterian Church; and the Bible and the standards of the Presbyterian Church must be used as books or instruction in the truths and duties of religion.

2. Appropriations shall be paid semi-annually on the reception of a report from the Trustees, giving the statistics and stating the financial and general condition of the College. The amount of appropriations shall be determined by the Executive Committee, according to the circumstances of each case.

IV. MISCELLANEOUS AND TEACHERS' DEPARTMENT.

When the aid of the Board is desired for *students* in schools, academies, or colleges, *not having the ministry definitely in view*, it shall only be granted on HIGH TESTIMONIALS from two ministers and an elder of the Presbytery, 1st, of previous religious training; 2d, of moral character; 3d, of intellectual capacity; 4th, of diligence and desire of knowledge. The rules of the Board relating to persons who have the ministry in view, shall apply to these cases, so far as the difference of circumstances will admit. The amount of aid usually granted in this department, is \$50 per annum.

Statement of Receipts by the Board of Education.

FROM MAY 5th, 1855, TO MAY 5th, 1856.

I. FUND FOR CANDIDATES.

SYNOD OF ALBANY.		<i>Pby of Bedford.</i>		Springfield	12 63
<i>Pby of Londonderry.</i>		Croton Falls	50 00		
Antrim Church	310 00	Bedford	64 00		646 12
Newburyport, 1st	100 00	North Salem	3 65	<i>Pby of New Brunswick.</i>	
Do. 2d	4 00	Rye	16 00	Dutch Neck	10 00
Windham	5 00	South East Centre	20 66	Freehold	18 15
		South Greenburg	6 55	Do. Village	51 00
		South Salem	50 00	Hamilton Square	10 00
<i>Pby of Troy.</i>	119 00	White Plain	52 00	Lawrenceville, 1st	67 20
Cambridge	16 00			Millstone	10 00
Lansburg	51 60		242 86	New Brunswick, 1st	243 57
Stillwater	52 00	<i>Pby of Long Island.</i>		Pennington	65 00
Troy, 2d	53 83	Bridge Hampton	22 27	Princeton, 1st	150 00
Troy, 2d street	292 30	East Hampton	53 00	Shrewsbury	12 00
Waterford	87 00	East Morishe	4 00	Squan Village	1 50
		Huntington	39 43	Trenton 1st	77 00
	552 73		118 70	“ 2d	15 00
<i>Pby of Albany.</i>		<i>Pby of Nassau.</i>		“ 3d	68 61
Albany, 1st	165 25	Brooklyn Central	223 15	Titusville	50 00
Do. 2d	247 72	Brooklyn, 1st	344 39		849 03
Amsterdam Village	40 00	Do. 2d	91 44	<i>Pby of West Jersey.</i>	
Balston Spa	7 37	Newton	49 00	Blackwoodtown	16 00
Bethlehem	6 45	Wallabout	27 20	Bridgeton 1st	190 00
Broadalbin	10 00	Williamsburg	47 53	Camden	23 78
Carlisle	3 42			Cedarville	8 05
Charlton	15 58		782 71	Cold Spring	25 00
Johnstown	10 00	<i>Pby of New York.</i>		Deerfield	10 00
New Scotland	5 00	Astoria	83 42	Greenwich	30 00
Northampton	2 00	Bridgeport	30 00	May's Landing	10 00
Schenectady	175 00	Chelsea	129 50	Pittsgrove	33 00
West Milton	0 88	Jersey City	190 19	Salem	24 87
	694 67	New York, 1st	2731 00		370 70
<i>Pby of Columbia.</i>		5th Ave. & 10th st	4249 84	Personal	25 00
Jewett	50 92	Madison Avenue	55 00		305 70
<i>Pby of Mohawk.</i>		University Place	299 34	<i>Pby of Newton.</i>	
Oneida	9 58	42d Street	13 18	Belvidere	30 00
SYNOD OF BUFFALO.		Brick	294 30	Blairstown	45 00
<i>Pby of Genesee River.</i>		Rutgers Street	137 61	Greenwich	23 00
Bath, 1st	128 00	Nyack	10 00	Hackettstown	29 00
Scottsville, 1st	14 00	Presby. paid Candidates	540 00	Knowlton	2 00
Sparta, 2d	7 00		8763 38	Stillwater	3 00
	149 00	<i>Pby of New York, 2d</i>		Stroudsburg	5 50
<i>Pby of Buffalo City.</i>		Scotch Ch. paid Can. 190	290 50	Upper Mt. Bethel	5 00
East Aurora	6 62	Sing Sing	75 00		147 50
<i>Pby of Michigan.</i>			855 50	<i>Pby of Raritan.</i>	
Plymouth, 1st	13 00	<i>Pby of Connecticut.</i>		Lambertville	100 00
Pontiac	6 64	Hartford	5 00	Milford	15 00
	19 64	SYNOD OF NEW JERSEY.		Pleasant Grove and Low-	
<i>Pby of Rochester City.</i>		<i>Pby of Elizabethtown.</i>		er German Valley	17 29
Port Byron	8 00	Amboy 1st	15 00	United 1st & 2d Amwell	36 00
St. Peter's	10 00	Baskingridge	17 00		168 29
Vienna, 1st	12 51	Elizabethtown	13 68	<i>Pby of Susquehanna.</i>	
	30 51	Elizabethtown, 1st	120 00	Burlington	4 96
SYNOD OF NEW YORK.		Lamington	71 00	Rome	15 50
<i>Pby of Hudson.</i>		Plainfield	15 00	Towanda	6 00
Florida	14 00	Pluckamin	20 00	Wyalusing 2d	4 00
Goshen	18 04	Rahway	27 06	Wyalusing	3 93
Hamtonburg	29 00	Westfield	30 00	Wysox	18 68
Hopewell	10 04	Woodbridge			52 99
Milford	4 00		333 74	<i>Pby of Luzerne.</i>	
	75 08	<i>Pby of Passaic.</i>		Lackawanna	5 00
<i>Pby of North River.</i>		Chatham	12 00	Mauch Chunk	25 00
Cold Spring	10 00	Connecticut Farms	20 00	Newton	6 00
Marlborough	18 00	Elizabeth, 2d	133 21	Summit Hill	14 42
Smithfield	3 75	German	1 00	White Haven	5 00
	31 75	Morristown, 1st	106 50	Wilkesbarre	40 00
		Do. 2d	46 50		95 42
		Mount Freedom	13 00		
		Newark, 3d	259 78		
		Paterson	90 50		

<i>Phy of Burlington.</i>		Warrior's Run	50 00	Long Run	80 10
Mount Holly	6 88	Williamsport	25 00	McKeesport	30 87
SYNOD OF PHILADELPHIA.			348 02	New Providence	18 00
<i>Phy of Philadelphia.</i>		SYNOD OF BALTIMORE.		Rehoboth	28 67
African 1st	6 14	<i>Phy of Baltimore.</i>		Ravenwood	1 00
Philadelphia 2d	411 68	Annapolis	10 00	Tent	10 00
" 6th	231 46	Baltimore. 1st	535 00	Tyrone	11 25
" 7th	323 88	" 2d	50 00	West Newton	15 71
" 9th	46 00	" Franklin, 1st	94 90		285 92
" 10th	864 16	" Central	100 00	<i>Phy of Ohio.</i>	
" Arch St.	336 72	" Madison	2 29	Bethany	22 00
" West Arch	201 79	" South	14 36	Bethel	35 00
" Central	149 13	Frederick	17 25	Centre	22 00
" North	149 18	Georgetown	50 00	Chartiers	19 56
" Scots	293 00	Govanee Chapel	22 00	Concord	16 75
" South	10 02	Nealsville	1 00	East Liberty	67 00
" Lexington	3 00	Washington, F Street	114 87	Hopewell	7 00
" Mariners	9 00		1,011 67	Lebanon	18 00
" Penn	10 52	<i>Phy of Carlisle.</i>		Lawrenceville	5 00
" Southwestern	8 42	Carlisle	89 00	Miller's Run	33 75
" Spring Garden	89 45	Chambersburg	64 50	Mingo	50 15
" Union	72 10	Cumberland	41 65	Pittsburg, 1st	189 73
" Westminster	14 00	Dickenson	28 00	" 2d	102 40
	3139 65	Monaghan	9 00	" 4th	51 20
<i>Phy of Philadelphia, 2d.</i>		Shippensburg	22 41	Raccoon	31 60
Abington	60 00	Upper Path Valley	15 77	Salem	12 43
Allen Township	15 00	Williamsport	19 50	Valley	4 00
Brainerd	18 00		288 83		677 57
Bridesburg	33 25	SYNOD OF CLARION.			
Catawugus	6 00	Callensburg	14 00		
Doylestown	6 00	Clarion	15 50		
Easton	50 00	Leatherwood	40 00		
Germanstown	136 54	Licking	59 53		
Holmesburg	10 00	New Rehoboth	12 50		
Neshaminy	122 00	Richland	3 00		
	455 79	<i>Phy of Winchester.</i>			
<i>Phy of New Castle.</i>		Berryville	10 00	SYNOD OF ALLEGHANY.	
Fagus Manor	4 49	Mount Hope and Piermont	1 00	<i>Phy of Alleghany.</i>	
Forks of Brandywine	40 12	Warrentown and Green-	7 50	Ebeneser	5 00
New London	45 00	wich	18 50	Freeport	14 26
Oxford	16 00		275 00	Scrub Grass	10 00
Upper Octorara	20 00	SYNOD OF PITTSBURG.		Slate Lick	29 44
Wilmington, 1st	25 00	<i>Phy of Blairsville.</i>		Union	5 00
White Clay Creek, Head		Appleby Manor, and			63 50
of Christiansa & Newark	15 00	Crooked Creek	8 00	<i>Phy of Beaver.</i>	
	165 61	Bethel and Penny Run	30 50	Beaver Falls	15 00
<i>Phy of Donegal.</i>		Beulah	36 00	Bridgewater, 1st	26 00
Chanceford	15 00	Blairsville	44 00	Mount Pleasant	11 77
Octorara	10 00	Concord	9 62	North Sewickly	3 00
	25 00	Cherry Run	3 00	Neshanock	20 00
<i>Phy of Huntingdon.</i>		Carry's Run	10 50	Newport	9 50
Alexandria	86 00	Cross Road	9 51	Sharon	26 10
Altoona	33 75	Ebeneser	15 00	Slippery Rock	9 18
Hollidaysburg	148 68	Ebensburg	22 53	West Fields	18 00
Huntington	35 00	Elder's Ridge	23 95	Unity	9 28
Lick Run	27 00	Gilgal	10 00		147 63
Little Valley	39 08	Glade Run	11 67	<i>Phy of Erie.</i>	
Mifflintown and Lost Creek	75 00	Indiana	37 57	Cool Spring	1 00
Milroy	20 00	Johnstown	75 00	Fairfield	14 15
Shirleysburg	12 00	Kittanning	21 94	Fairview	7 50
Sinking Valley	33 80	Leechburg	16 08	Franklin	16 60
Williamsburg	66 00	Leechspring	25 00	Georgetown	14 00
Waynesburg and Newton		Ligonier	6 25	Meadville	42 50
Hamilton	138 00	Murraysville	15 65	Mercer	35 00
	713 31	New Alexandria	20 50	Mill Creek	8 00
<i>Phy of Northumberland.</i>		New Salem	18 40	Sugar Creek	9 00
Brier Creek	2 50	Plum Creek and Parnassus	25 00	Sturgeonville	6 50
Buffalo	16 00	Rural Valley	3 00		154 25
Danville	50 00	Salem	11 60	<i>Phy of Alleghany City.</i>	
Hartleton	10 20	Saltsburgh	62 00	Beaver	2 00
Lewisburg	73 25	Unity	35 00	Manchester	28 00
Mifflinburg	15 07	West Lebanon	8 25	Sharpsburg	32 00
Milton	40 00		606 02		62 00
New Berlin, 1st	10 00	<i>Phy of Redstone.</i>			
Orangeville	1 50	Connellsville	28 06	SYNOD OF WHEELING.	
Rehrsburg	1 50	Congruity	29 61	<i>Phy of Washington.</i>	
Sunbury	12 00	Davenport	1 25	Allen Grove	10 00
Washington	35 00	George Creek	8 50	Burgettstown	14 55
		Laurel Hill	23 00		

Claysville	1 00	<i>Pby of Marion.</i>		<i>Pby of Miami.</i>	
Carrollton	28 00	Broken Sword	3 70	Springfield	154 71
Cross Creek	88 92	Brown	4 45	Washington	13 23
East Buffalo	10 00	Caroline	1 00	Xenia	17 58
Elisabethtown	10 00	Crestline	3 25		185 50
Hookstown	13 00	Delaware	11 00	<i>Pby of Cincinnati.</i>	
Lower Ten Mile	10 00	Bucyrus	10 50	Cincinnati, 1st	69 78
Fairview	21 00	Iberia	14 00	" 4th	9 00
Mill Creek	6 00	Kingston	6 50	" 7th	112 71
Mount Prospect	39 00	Liberty	8 41	Pleasant Ridge	9 00
Upper Buffalo	20 50	Little Mill Creek	2 50	Somerset	6 62
Upper Ten Mile	25 00	Marysville	20 00	Springfield	50 08
Lower Buffalo	7 00	Marysville	3 00		257 19
West Union	15 00	Osceola	4 50	Personal	9 95
Wheeling, 1st	104 71	Richland	3 00		207 14
" 2d	42 00	Salem	3 00	<i>Pby of Oxford.</i>	
" 3d,	13 09	Upper Sandusky	4 25	Bethel	24 87
" 4th,	84 85	Waynesburg	2 00	Salem	4 98
Forks of Wheeling	34 00		105 08	Seven Mile	10 00
West Alexander	28 50	<i>Pby of Zanesville.</i>			39 85
Washington	87 07	Bethel	14 00	<i>Pby of Sidney.</i>	
Waynesburg	1 00	Deerfield	12 00	Bellefontaine	8 12
West Liberty	8 00	Hopewell	4 00	Piqua, 1st	22 00
	728 19	Madison	14 00	Stony Creek	5 75
<i>Pby of St. Clairsville.</i>		Mount Zion	5 00	West Liberty	10 00
Cadiz	31 30	Norwich	9 30		45 88
Concord	10 00	Newark, 1st	10 00	<i>Pby of Maumee.</i>	
Crab Apple	67 75	Pleasant Hill	22 00	Byron	2 73
Grandview	2 00	Rush Creek	18 10	Delta	48
Morristown	20 00	Seneca	8 00	Hicksville	2 50
Mount Pleasant	22 23	Washington	56 00	Union	5 00
Martinsville	15 75	Zanesville, 1st	10 00		10 71
Rock Hill	10 37		182 40	<i>Pby of Findlay.</i>	
Short Creek	15 65	<i>Pby of Richland.</i>		Findlay, 1st	31 70
Still Water	3 00	Ashland	22 50	SYNOD OF INDIANA.	
St. Clairsville	30 00	Bladensburg	5 60	<i>Pby of New Albany.</i>	
Wheeling Valley	5 00	Chester	1 00	Cannelton	7 00
	242 05	East Union	1 98	Charlestown	15 00
<i>Pby of Steubenville.</i>		Frederick	17 25	Jeffersonville	5 00
Amsterdam	4 22	Hopewell	4 50	New Philadelphia	7 50
Annapolis	4 85	Jeromeville	7 94		34 50
Bacon Ridge	13 00	Martinsburg	21 70	<i>Pby of Vincennes.</i>	
Corinth	25 00	Mansfield	8 62	Indiana	3 00
East Springfield	14 00	Milwood	4 06	<i>Pby of Madison.</i>	
Fairmount	60 00	Mount Pleasant	3 46	Madison, 1st	69 50
Harrisburg	7 70	Orange	7 50	New Washington	8 00
Island Creek	28 00	Sandusky City	22 09		77 50
New Hagerstown	8 73	Savannah	6 46	Personal	5 00
Oak Ridge	6 00	Shelby	8 00		82 50
Ridge	20 00		143 58	<i>Pby of Indianapolis.</i>	
Two Ridges	30 10	<i>Pby of Wooster.</i>		Bethany	12 70
Steubenville, 1st	50 00	Canal Fulton	11 26	Franklin	24 00
" 2d	136 00	Congress	6 63	Hopewell	50 00
Wellsville	42 25	Green	30		86 70
	439 75	Jackson	4 72	<i>Pby of White Water.</i>	
<i>Pby of New Lisbon.</i>		Lafayette	1 00	Mount Carmel	12 16
Bethel	15 57	Marshallville	4 18	Personal	20 00
Canfield	14 00	Wooster	30 20		32 16
Deerfield	19 00		58 29	<i>Pby of Palestine.</i>	
Hanover	5 87	<i>Pby of Chatham.</i>		Charleston	12 90
Madison	15 00	Berlin	15 76	Friendsville	12 00
New Lisbon	61 00	E. Hopewell	2 00	Palestine	15 00
Newton	5 31	Nashville	1 00		39 90
New Salem	3 00		18 76	<i>Pby of Logansport.</i>	
Rehoboth	7 00	<i>Pby of Hocking.</i>		Delphi	10 00
	136 75	Barlow	5 00	Logansport	22 00
SYNOD OF OHIO.		Decatur	2 50	Monticello	8 00
<i>Pby of Columbus.</i>			7 50	Peru, 2d	10 50
Blendon	3 85	SYNOD OF CINCINNATI.		Personal	50 50
Circleville	44 21	<i>Pby of Chillicothe.</i>			5 00
Lancaster	14 25	Bloomington	40 00		56 50
Lithopolis	5 50	Manchester	5 36		
Mifflin	2 25	Marshall	5 00		
Truro	1 40	Mt. Leigh and Eckmans-	14 00		
Westminster	12 00	villes	15 50		
	83 46	Union	8 64		
Personal	5 00	West Union			
	88 46		88 50		

<i>Pby of Lake.</i>		<i>Pby of Cedar.</i>		New Hope	18 00
Valparaiso	5 00	Andrew	4 00		
<i>Pby of Fort Wayne.</i>		Bethel and Centre	7 00		20 00
Fawn River	4 00	Davenport	50 00	<i>Pby of Paducah.</i>	8 00
La Grange	11 00	Muscatine	16 80	Princeton	
New Lancaster	2 00			SYNOD OF VIRGINIA.	
Warsaw	2 75			<i>Pby of Greenbrier.</i>	
		<i>Pby of St. Paul.</i>		Centerville	20 00
Personal	19 75	Central	10 00	French Creek	2 00
	25	<i>Pby of Des Moines.</i>		Lewieburg	106 95
	20 00	Birmingham	9 00	Oak Grove	10 15
<i>Pby of Crawfordville.</i>		Libertyville	6 12		138 10
Eugene	3 00	Liberty	2 11	<i>Pby of Lexington.</i>	
SYNOD OF ILLINOIS.		Ocalaosa and Meeting of	30 00	Augusta	13 75
<i>Pby of Kaskaskia.</i>		Synod	6 89	Bethel	26 00
Bethany	3 96	Washington	54 12	Benaleom	6 00
Dry Point	1 98			Bethany	3 20
Greenville	11 00	SYNOD OF MISSOURI.		Bethesda	7 00
Pleasant Ridge	5 50	<i>Pby of Missouri.</i>		Central Union	1 00
Kattan's Ridge	3 96	Auxvasse	17 00	Fairfield	8 00
Shawneetown	4 95	<i>Pby of St. Louis.</i>		Goshen	3 80
Sugar Creek	7 92	Kirkwood	9 90	Hebron	21 56
	39 27	St. Charles	14 48	Lebanon	3 00
<i>Pby of Sangamon.</i>		Maline Creek	4 95	Mount Carmel	15 00
Springfield, 1st	100 00	Washington	11 40	New Monmouth	50
3d	50 00			Mossy Creek	11 87
	150 00	Partly paid candidates	40 73	New Gamble and Augusta	50
<i>Pby of Schuyler.</i>			450 00	New Providence	37 00
Camp Creek	8 00	<i>Pby of Palmyra.</i>		Old Oxford	7 00
Glenwood	3 00	Des Moines	11 95	Pisgah	2 00
Hopewell	5 00	<i>Pby of Potosi.</i>		Rocky Spring	5 56
Westminster	25 30	Brascau	4 00	Shemariah	7 00
	41 30	Farmington	5 00	Staunton	41 63
			9 00	Timber Ridge	10 00
<i>Pby of Peoria.</i>		<i>Pby of Upper Missouri.</i>		Warm Spring	3 50
Bloomington	74 25	Greenfield	6 50	Waynesboro	13 00
Brimfield	4 00	Pisgah	16 00	Windy Cove	9 00
Canton	5 00		22 50		256 87
Cedar Point	3 00	SYNOD OF KENTUCKY.		Personal	3 25
Dew Creek	2 00	<i>Pby of Louisville.</i>			200 13
French Grove	10 00	Louisville, 1st	20 00	<i>Pby of West Hanover.</i>	
Mackinaw	7 00	" 2d	10 00	Byrod	10 00
Lewistown	43 30	Chestnut St.	66 88	Hebron	15 00
Prospect	8 65	Mulberry	20 00	Presby paid cand.	79 74
Peoria, 2d	88 32	New Castle	20 00		104 74
Princeville	1 00	Pisgah	5 00	<i>Pby of East Hanover.</i>	
Salem	9 00	Shiloh and Olivet	20 00	Bethlehem	20 00
	255 52			High Street	14 00
<i>Pby of Rock River.</i>				Norfolk	53 30
Sterling	6 00			Richmond, 2d	42 50
Personal	9 00				129 80
	15 00	Personal	161 88	<i>Pby of Montgomery.</i>	
<i>Pby of Chicago.</i>			15 00	Christiansburg	16 35
Rockford	5 00		176 88	High Bridge	10 00
Chicago, North	188 00	<i>Pby of Muhlenburg.</i>		Jacksonville	2 92
Genoa	6 00	Mount Zion	3 00	Salem (paid cand.)	10 00
	199 00	Salem	6 00	Wytheville	10 00
SYNOD OF WISCONSIN.			9 00		48 30
<i>Pby of Dane.</i>		Personal	2 00	Presbyterial	62 11
Cambridge	4 00		11 00		110 41
Madison	8 00	<i>Pby of Transylvania.</i>		SYNOD OF N. CAROLINA.	
	12 00	Danville, 1st	106 75	<i>Pby of Fayetteville.</i>	
<i>Pby of Winnebago.</i>		" 2d	180 00	Antioch	4 14
Dekora and Caledonia	2 66	Edmonton	1 50	Bethel	3 47
Winnebago Rapids, (Neenah)	15 00	Glasgow	3 30	Evartsville	14 53
Fond du Lac	5 00	Greensburg	10 95	Galatia	6 00
	22 66	Harrodsburg	72 50	Philadelphia	1 94
SYNOD OF IOWA.		Munfordville	1 00	Smyrna	16 24
<i>Pby of Iowa.</i>		New Providence	21 25	Tirzah	29 96
West Point	2 00	Richmond	18 15	Wilmington	23 42
<i>Pby of Dubuque.</i>					99 09
Dubuque	25 00	Personal	421 40	<i>Pby of Concord.</i>	
German	10 00		179 50	Charlotte	137 72
	35 00	<i>Pby of Ebenezer.</i>		SYNOD OF WASHVILLE.	
		Maysville	10 00	<i>Pby of Holden.</i>	
				Mount Bethel	10 00

II. FUND FOR SCHOOLS, COLLEGES, ETC.

SYNOD OF ALBANY. <i>Phy of Londonderry.</i> Newburyport, 1st special \$100 00		SYNOD OF NEW JERSEY. <i>Phy of Newton.</i> Mansfield(s) 30 00 Newton 32 50		<i>Phy of Baltimore.</i> Baltimore, 1st 100 00 <i>Phy of Curtiale.</i> Green Castle(s) 40 00	
SYNOD OF NEW YORK. <i>Phy of North River.</i> Rondout(s) 21 00 <i>Phy of New York.</i> Brick Church(s) 30 00 New York, 1st 150 00 Do. (s) 412 50 Do. 15 (s) 47 15		SYNOD OF PHILADELPHIA. <i>Phy of Philadelphia.</i> Philsda. 2d Ch.(s) 24 00 Do. 0th Personal(s) 100 00 Do. 7th (s) 25 00 Do. 9th (s) 24 00 Spring Garden(s) 24 00		<i>Phy of Huntingdon.</i> Bellefonte(s) 130 00 <i>Phy of Northumberland.</i> Bloomsburg(s) 75 00	
<i>Phy of Nassau.</i> Jamaica(s) 60 88 Brooklyn, 1st(s) 167 84		639 65 <i>Phy of Philadelphia 2d.</i> Germantown 35 00 <i>Phy of New Castle.</i> Wilmington, 1st (s) 50 00		SYNOD OF ALLEGHANY. <i>Phy of Alleghany City.</i> Sewicklyville(s) 16 00 SYNOD OF PITTSBURG. <i>Phy of Redans.</i> Sewickly 10 00	
228 72		50 00		SYNOD OF OHIO. <i>Phy of Richland.</i> Waterford 50 00	

SYNOD OF ILLINOIS.	<i>Pby of Milwaukee.</i>	ALLEGHANY	16 00
<i>Pby of Schuyler.</i>	North Church, Mil.(s) 100 00	PITTSBURG	10 00
Monmouth 6 00	Fort Washington(s) 7 30	OHIO	50 00
<i>Pby of Rock River.</i>	SYNOD OF MISSOURI.	ILLINOIS	89 00
South Ch.(s) 73 00	<i>Pby of St. Louis.</i>	MISSOURI	75 00
<i>Pby of Chicago.</i>	Bethel(s) 75 00	WISCONSIN	185 30
Marengo 10 00	SYNOPSIS OF RECEIPTS.	LEGACY	310 00
SYNOD OF WISCONSIN.	Synods.	Amount.	MISCELLANEOUS 4419 00
<i>Pby of Dane.</i>	ALBANY	\$100 00	
Mineral Point(s) 10 00	NEW YORK	889 37	\$6833 17
Westminster 18 00	NEW JERSEY	62 50	
<i>Pby of Winnebago.</i>	PHILADELPHIA	627 00	s—Special—given for a particular institution.
Fort Winnebago(s) 50 00			

III. FUND OF TEACHERS, ETC.

SYNOD OF PHILADELPHIA.	SYNOD OF BALTIMORE.	Trans. from G. E. Fund	70 00
<i>Pby of Philadelphia.</i>	Baltimore, 1st Ch.	Miscellaneous	26 50
Philadelphia, 2d Ch. 75 00			\$71 50

IV. AFRICAN FUND.

Interest on Fund	85 07
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TOTAL OF RECEIPTS.

FUND FOR CANDIDATES,	\$40,680 04
SCHOOLS, COLLEGES, &c.,	6,833 17
TEACHERS, &c.,	571 50
AFRICAN FUND,	85 07
TOTAL,	\$48,169 78

"The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest."—MATTHEW 9 : 37, 38.

THIRTY-EIGHTH

ANNUAL REPORT

OF THE

BOARD OF EDUCATION

OF THE

PRESBYTERIAN CHURCH.

1857.

"Train up a child in the way he should go, and when he is old, he will not depart from it."
PROVERBS 22 : 6.

C. SHERMAN & SON, PRINTERS,

PHILADELPHIA.

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THIRTY-EIGHTH
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ANNUAL REPORT
OF THE
BOARD OF EDUCATION
OF THE
PRESBYTERIAN CHURCH
IN THE
UNITED STATES OF AMERICA.

PRESENTED TO THE GENERAL ASSEMBLY, MAY, 1857.

PHILADELPHIA:
PUBLISHED BY THE BOARD.
1857.

C. SHERMAN & SON, PRINTERS,
19 St. James Street.

ANNUAL REPORT.

THE Board of Education present to the General Assembly their THIRTY-EIGHTH Annual Report. The *first part* is on MINISTERIAL EDUCATION, and shows the number of candidates and the general operations of the Board in this department, together with some suggestions on prayer to the Lord of the harvest. The *second part* of the Report gives the state of the SCHOOLS, ACADEMIES, and COLLEGES of our Church, and exhibits the importance of these institutions, especially the relations of Colleges to Foreign Missions.

1. Ministerial Education.

CANDIDATES.

The following table of the statistics of Candidates shows the operations of the Board of Education in the Ministerial department.

The number of <i>new</i> candidates received has been	.	.	92
Making in all from the beginning (1819),	.	.	2,533
The whole number on the roll during this year has been	.	.	383
In their Theological course,	.	.	126
" Collegiate	.	.	167
" Academical	.	.	78
" Stage of study not reported,	.	.	3
" Teaching, or otherwise absent,	.	.	9
			— 383

The aggregate number of candidates this year is only *one* greater than last year; whilst the number of *new* candidates is *ten* less than were received last year.

During the year, *two* of the candidates have *departed this life*, solemnly reminding survivors that some of them may also be cut off in the midst of their days, and never enter the ministry. Let

all recognize their dependence upon God for the life that now is, and for that which is to come.

Two of the candidates have *abandoned study*, for providential reasons, not connected with censure on the part of their Presbyteries. Such cases may be expected to occur from time to time. They occur occasionally under circumstances that render applicable our Saviour's warning, "No man having put his hand to the plough, and looking back, is fit for the kingdom of heaven." Luke 9: 62. Sometimes, however, and more frequently in the experience of the Board, the abandonment of study is owing to ill health, either constitutional or induced by too severe study. Of not a few of our precious young men who finally enter the ministry, may it be said, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John, 2.

Two of the candidates have been dropped from the roll of the Board, for *marrying*. The rule of the Board on this subject is simply a testimony against the wisdom of entering into this relation during the course of preparatory study. There is no prohibition, or interference with private liberty. A student may marry when he pleases; but, under the circumstances, he must not expect to obtain aid from the funds of the Church. The rule has been found by experience to be salutary.

Nine of the students have been engaged during the year in *teaching*, to the interruption of their studies beyond the interval of vacations. Cases of emergency sometimes arise from the want of pecuniary means, which render necessary a temporary suspension of study. Such cases, are, however, not so numerous as formerly. The permission given to the Board by the General Assembly to allow extra appropriations to candidates, under special circumstances, has worked well. Several students, who otherwise must necessarily have absented themselves from study, have been enabled to continue at their institutions by the additional aid extended to them.

One student has been dropped from the roll for improper conduct. The nature of the transgression was not specified by the Presbytery. The Board are grateful to the Head of the Church that only a single case of discipline has been judged necessary during the year. When we consider the large number of candidates, their youth and inexperience, their exposure to temptation, the indwelling depravity of the human heart, and the enmity of the great Adversary, it is not surprising that discipline should be necessary, at times, even among candidates for the Gospel ministry. "By the grace of God, I am what I am," 1 Cor. 15: 10, is the willing homage of every faithful student's heart to the renewing, sanctifying, and preserving grace of God, in Jesus Christ.

Although a good measure of success has been mercifully bestowed, during the year, upon the operations of the Church in this

branch of her work, the Board believe that there is a great deficiency in prayer to the Lord of the harvest "that he would send forth labourers into his harvest!"

AGENCIES.

The Board have employed no agents, properly so called, during the year. The three Secretaries have done all the work, both in and out of the office.

DR. CHESTER has travelled far and wide in the performance of his duties, and has done effective service in promoting the cause of general Education, in both branches of its operations.

DR. WOOD has also travelled extensively, particularly in the South and Southwest; and brought the subject of ministerial and general education before a number of the Synods.

The CORRESPONDING SECRETARY of the Board visited most of the Western Synods, with a view to promote the objects and interests of the Board.

The three Secretaries have visited the Churches, where Providence opened the way, for the purpose of collecting funds, and of exhibiting the importance of providing ministers to preach the word of life.

Agents have not been employed in various local fields, as in some previous years. The Board believe that the present system of throwing the chief responsibility in the collection of funds upon the pastors and sessions of churches, is a good one, and that it will ultimately prove successful.

STATE OF THE TREASURY.

The financial affairs of the Board of Education have been quite prosperous in the ministerial department. The fund for candidates has been sufficient to meet the demands of the year, and a balance is left in the treasury of about \$2000.

The fund for schools, academies, and colleges, fall short of the amount received last year, by about \$800. The Board have taken measures to increase their resources in this department; and it is hoped that the result will show that their expectations have not been unfounded.

1. The annexed statement shows the receipts and expenditures in the different funds.

1. CANDIDATES' FUND.

Receipts,	\$42,372 31
Balance,	2,027 29
	<hr/>

							\$14,399 60
Payments,	.	.	.	.	.	.	42,029 31
Balance, .	.	.	.	.	.	.	\$2,370 29
2. SCHOOL FUND.							
Receipts,	.	.	.	.	.	.	\$6,068 06
Balance, .	.	.	.	.	.	.	4 24
							\$6,072 30
Payments,	.	.	.	.	.	.	6,035 34
Balance, .	.	.	.	.	.	.	\$36 96
3. MISCELLANEOUS FUND.							
Receipts,	.	.	.	.	.	.	\$105 00
Balance, .	.	.	.	.	.	.	1 26
							\$106 26
Payments,	.	.	.	.	.	.	102 50
Balance, .	.	.	.	.	.	.	\$3 76
4. AFRICAN FUND.							
Receipts,	.	.	.	.	.	.	\$87 02
Balance, .	.	.	.	.	.	.	1,300 43
							\$1,387 45
Payments,	.	.	.	.	.	.
Balance, .	.	.	.	.	.	.	\$1,387 45

Total receipts for the year, \$48,632 39; total income, \$51,965 61; total payments, \$48,167 15; total balances, exclusive of the permanent African Fund, \$2798 46.

The details of Receipts and Expenditures will be found in the Appendix.

The treasuries of Philadelphia and Louisville, are the only two now kept in operation; that of Pittsburg having been discontinued by an arrangement with J. D. WILLIAMS, Esq., who receives money for the Board, and transmits direct to the office.

THE BROADNAX LEGACY.

The Board report to the Assembly a legacy of great interest to the cause of ministerial education in the Presbyterian Church. The late Judge HENRY P. BROADNAX, of Russellville, Logan County, Ky., bequeathed, by his last will and testament, to the Trustees of the Board of Education of the Presbyterian Church in the United States of America, a sum, now estimated at about \$20,000, the interest of which is to be applied to "the education of poor but deeply pious and talented young men," who have the ministry in view. This Will bears the date of 1847; but, by a codicil made in 1854, the bequest is to be used at the Danville

Theological Seminary, either for the education of pious young men for the Gospel ministry, or for the endowment of a Professorship. The following is an extract from the will :

"I give and devise to the Trustees of the Board of Education of the Presbyterian Church in the United States of America, the whole of my estate (and not herein before disposed of) supposed to amount to the sum of twenty-five thousand dollars, the interest of which only is to be appropriated annually to the education of poor but deeply pious and talented young men, such as will be an ornament in the judicatories of the Church, and be useful labourers in God's vineyard, and I do hope that if the annual interest of this sum is faithfully appropriated, much good will redound to the Church." *Dated, October 21st, 1847.*

"*Codicil.* As the Theological Seminary has been established in Danville, Kentucky, since the above will was written, I wish and desire, and I hereby direct that the above bequest to the Trustees of the Board of Education of the Presbyterian Church, be used at Danville for the education of pious young men for the Gospel ministry, or for the endowment of a professorship of Theology, as the Trustees may think best. *January 9th, 1854.*"

Some questions of interpretation and of policy are involved in this generous bequest; and as its use vests exclusively at Danville, the Board report the bequest to the Assembly with the view of facilitating such action as may be deemed most expedient.*

PRAYER TO THE LORD OF THE HARVEST.

The Board embrace the occasion, afforded by their Annual Report, to recur to the great fundamental principle of successful efforts on the part of the Church in raising up a well-qualified and numerous ministry. PRAYER TO THE LORD OF THE HARVEST is the divinely appointed instrumentality for the sending forth of labourers into the harvest.

Two prominent and solemn facts awaken the interest of the Christian reader as he contemplates the injunction of praying for labourers.

One of these is, that Christ was himself the *model labourer*. He came upon the earth to establish an everlasting kingdom, prescribing to Himself, as the conditions of his work, toil, and sufferings, and death. He went about doing good. In public and private, at the hill side and on the lake, in the temple and among publicans, in the heat of the day and with the dews of the night, in hunger and thirst, and with no place to lay his head, the Son of man was a harvest workman, in deed and in truth. "Wist ye not that I must be about my Father's business?" was the utterance of His whole ministerial course. With the beautiful consistency that ever illuminated His life, it was in the midst of arduous mis-

* The Board of Education appointed a Committee to confer with a Committee of the Trustees of the Danville Theological Seminary; and the result of the conference at Lexington, Ky., was the unanimous recommendation of the paper sanctioned by the Committee on Theological Seminaries, and adopted by the Assembly. See Appendix. Cor. Secy.

sionary labours that he exhorted His disciples to pray for labourers for the harvest. "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." Matt. 9 : 35. Jesus Christ was the great model labourer in the harvest of the world.

The other fact that appeals to the heart of the Church is, that Jesus Christ was also the example of an *offerer of prayer*. "When He saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd." Matt. 9 : 36. With a heart yearning over the awful and sorrowful spiritual destitutions of the people, of which he was the witness, he gives the touching injunction to pray to God for their relief; and he himself retires to practise his own precept, in the majesty of a lover, and an offerer of prayer. "And it came to pass in those days, that he went up into a mountain to pray, and continued all night in prayer to God." Luke 6 : 12. All night! Long in duration, as well as intense in earnestness, was the prayer of the Son of Man in behalf of the ministry. And then, as if to show the ordained connection between prayer and the sending forth of the ministry, on the very next morning he gave the commission to the Apostles. "And when it was day, he called unto him his disciples, and of them he chose twelve, whom he also called Apostles." Luke 6 : 13. The injunction to pray was accompanied by the prayer of the Saviour; and that night-prayer upon the mountain was answered in the commission of the twelve Apostles.

These two incidents, exhibiting Christ as the model *labourer* and *offerer of prayer*, stand, like Jachin and Boaz, pillars on the vestibule of the temple, that contained the altar of incense and the ark of the covenant. The incense of prayer must go before God, if the blessings of his covenant are to be realized in the ingathering of the harvest.

"The harvest truly is *great*, but the labourers are *few*." The Son of man, the model workman, enjoined, and offered prayer, in view of the greatness of the harvest and the inadequacy of the existing means to gather it. Deriving, as he often did, lessons of moral instruction from the scenes of interest around him, he probably pointed his disciples to a rich harvest field, waving with the magnificence of ripened grain and exuberant in the growth of oriental fertility.

I. OCCASION OF THE INJUNCTION TO PRAY.

The greatness of the harvest and the fewness of the labourers occasioned the Saviour to enjoin this memorable prayer upon his disciples.

THE HARVEST TRULY IS PLENTHOUS, OR GREAT.—The harvest is

great in the *nature of its ingatherings*. More valuable than the wheat, or the corn, or the fruit of the vine, is the soul, the immortal soul of man. Its rational endowments, sown on earthly soil, spring up into everlasting life. In dignity it surpasses all created things. The sun, and the moon, and the stars, are but shadows in the light of its glory. A single soul transcends in value the universe. For man, the world was created. For man's sake, Providence upholds it in existence. For man when he sinned, the Son of God came down from heaven to die upon the Cross. For man, the Holy Spirit is shed down for the upbuilding of the Church. For man, the resurrection from the dead and the final judgment shall come to pass. The harvest-field of living and immortal souls is a spectacle to angels and to God; so precious in their nature are its ingatherings for eternity.

2. The harvest truly is "great" in the *abundance of its productiveness*. It is not merely the quality, but the abundance, of the harvest that attracts the moral vision. If the Gospel were carried to every creature, the earth would shout aloud the praises of God. The Gospel is everything to man. It pardons sin; it produces peace and joy in believing; it secures holiness of heart and of life; it comforts in trial and adversity; it transports the soul beyond the valley of death, and introduces it into the glories of heaven. No cultivation of earth can yield blessings, so overflowing in abundance, as those garnered from human life. The spiritual harvest is plenteous in the multitude and variety of its blessings.

3. The harvest truly is "great" in the *extent of its area*. "The field is the world." Every continent, every nation, every tribe, every family, every individual, is included within the earth-wide boundaries of the mediatorial kingdom. The destiny of Asia, of Africa, of Europe, of America, of the islands of the sea, is connected with the spread of the Gospel, as the seed with the earth that nurtures it, and as the harvest with the growth of the planted seed. The thousand millions of mankind constitute the mighty field of vision, whose vastness adds majesty to the prospect, whilst its immortality gives to it solemnity. The Church has no right to draw any other boundary lines to its appointed inheritance than those of the whole world. The harvest is in every valley and plain and mountain; it is in every clime and among all races of men; it is the aggregate masses of the posterity of Adam, living in every latitude and longitude; it is the vast harvest of living generations, from age to age.

The harvest is also truly "great" in the *opportunities of reaping it*. It may be readily gathered in; and it is capable of being stored away. No impassable barriers exclude the reapers; no storm of desolation prevents the sickle from doing its work. The harvest stands fair and upright, bent only by the very weight of its abundance. In former years, there existed many obstacles to the spread of religion throughout the earth; but these have nearly all ceased in the providence of the King of kings. All parts of the

field are now accessible; and the angel cries to the Church, "Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe." Rev. 14: 15.

Truly this is a great harvest—this harvest of souls, overflowing with blessings to millions of mankind, and ready with the opportunities of a full reaping.

In the midst of the hopes, excited by this grand and sublime spectacle, there is a wail of agony in the very breeze that has nurtured the harvest to its glory. "THE LABOURERS ARE FEW." The work to be done is great; but where are the men to do it? "The labourers are few." Painful truth to stir up multitudes of thought in the soul!

1. The labourers are few in comparison with our *Church members*. The Presbyterian Church contains nearly one-quarter of a million of members. It is true, that of 250,000 communicants, about 150,000 are females. This, however, does not diminish the force of the statistics, because, in the first place, it is Christian mothers and sisters who have immense influence on religious subjects in all families; and in the second place, because 100,000 male members is a large source for the supply of ministers. In order not to present an exaggerated statement, perhaps 25,000 may be assumed as the number of pious young men in our Church, whose age does not disqualify them from considering their duty, in reference to entering the ministry. Of these 25,000 pious youth, our theological seminaries, in all parts of the country, receive only 300 in their three classes, leaving about 100 a year as the total of increase in the ministry for the Church. Under the Old Testament a whole tribe was set apart for the sanctuary, as the redemption of the first-born; but alas! how few among the first-born, or all the born, in our Christian families, look to God for this honour.

2. The labourers are few in comparison with our *Church wants*. Arithmetical statements have been given, to show that the Church has ministers enough for her home work; and that 2000 effective ministers, divided among 1,000,000 of attendants in Presbyterian churches, leave about one minister to 500 souls. It is, nevertheless, true (1.) That there are about 700 vacant churches in our communion. (2.) Constant applications are made for ministers, which cannot be met. (3.) The increase of the country in population and extent demands an increase of labourers. (4.) It has been estimated by our Board of Domestic Missions that there are 1000 places where Gospel ordinances might be established, if the Church had the men. (5.) The numerous sects make the ratio of ministers to the population appear large; but must Presbyterians retire, for this reason, from fields of labour which Providence seems to open to them?

Our Church wants are great in the *foreign field*. Unnumbered millions are "faint and scattered abroad." The Asiatic and the

African cry is uttered from the midnight of heathenism, as though Shem and Ham, representatives of entire races, stood on the shores of continents, with a beckoning earnest unto agony. Sixty men for the foreign work of our Church is a small number, when twelve men were appointed to begin it 1800 years ago. Our own proportion is not equal to the emergency. Thanks be to God that we are doing even what we are! but the truth confronts us that the "labourers are few." Our home and foreign missions deplore the deficiency of men.

3. "The labourers are few," in comparison with our *Church responsibilities*. This a great day of duty and of action. The two characteristics of the New dispensation were to be increase of light and the universality of its diffusion. It is high time for the Church to awake out of sleep. "He that sleepeth in harvest causeth shame." Prov. 10 : 5. The work to be done is everywhere; and our obligations to do it are manifold and cumulative. The Church was set to be the light of the world. God points to every land as the scene of her active operations. The day of her glory draws near. "Arise; shine, for thy light is come, and the glory of the Lord is risen upon thee." Responsibility at such a crisis is feebly realized, when the labourers are found to be so few.

4. "The labourers are few" in comparison with *Church blessings*. The goodness of God to the Presbyterian Church in the United States of America, has been precious in quality and in degree. "Oh, give thanks unto the Lord, for he is good; and his mercy endureth forever." Ps. 136 : 1. The Providence of God has kept our inheritance; and the Spirit of God has blessed us in it. He has "lengthened our cords, and strengthened our stakes." Isa. 54 : 2. He has given us influence, increase, stability, great standards of doctrine, a scriptural polity, and a ministry, eldership, and communicants that endeavour, however imperfectly, to serve him. In times of extremity, his cloud and his pillar have gone before us. "If it had not been the Lord who was on our side, now may Israel say: if it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us. . . . Our help is in the name of the Lord, who made heaven and earth." Ps. 124 : 1, 2, 3, 8. In the midst of all the goodness of God towards our Church, the "labourers are few."

5. "The labourers are few" in comparison with *Church rewards*. High honours await the Church in the day of enlarged zeal, service, and conquest. The early history of Christianity shows how labours and sufferings for its advancement meet with peculiar reward. At the Reformation, the Church again clothed herself with her beautiful garments, and put on her strength; and the Lord gave her success on the right hand and on the left. The glory of the Church has always depended upon her single-hearted activity in advancing the Redeemer's kingdom. "Then shall thy

light break forth as the morning, and thy health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy re-reward." Isa. 58:8.

In every aspect of the Church's resources, wants, responsibilities, blessings, and hopes of reward, the "labourers are few."

In view of the facts now considered, viz., a glorious harvest standing ready to be reaped, and few labourers to do the work, our blessed Saviour said to his disciples, "*Pray ye the Lord of the harvest, that he would send forth labourers into his harvest.*"

II. THE PERSON TO BE ADDRESSED IN PRAYER.

In the extremity of the Church's need, we must turn our eyes upward to "*the Lord of the harvest.*" God is the refuge of his people in all generations. "Oh thou that hearest prayer, unto thee shall all flesh come." Ps. 65:2.

There is a meaning in the term, "*Lord of the harvest,*" as an encouragement for the offering of prayer to God in his relations to the work. In what sense is Christ "*the Lord of the harvest?*"

1. Christ is its *proprietor*. He owns creation; the harvest is his harvest. "The earth is the Lord's, and the fulness thereof; the world and they that dwell therein." Ps. 24:1. He made every tree and green herb, every flower of the field, and every stalk of grain. "God created man in his own image; male and female created he them." Gen. 1:27. He, who originally breathed into the human frame the breath of life, still creates the soul with all its high and immortal endowments. "He hath made of one blood all nations of men." Acts 17:26. As the universal owner and proprietor of mankind, it is God's right to be consulted in all things pertaining to his estate. His being, wisdom, power, holiness, justice, goodness, and truth, encourage the Church at all times to draw near to the throne of grace, in humble and persevering prayer. The petition for labourers must be brought up directly to "*the Lord of the harvest.*" No one's interest can be as great as the Creator's; no love can equal divine love; no power or grace of answer resides elsewhere than with the harvest's Lord.

2. Christ is "*Lord of the harvest*" in the sense of being its *Cultivator*. He controls all the operations of the field; he sends the early and the latter rain; he appoints the times and the seasons; and thrusts forth the labourers into the harvest. Providence, in all the variety of its benignant ways, superintends the destiny of mankind. The division of the world into nations, is like fencing off the estate into separate parts; the advancement of one race or kingdom above another is like planting the grain in different varieties of soil; and the introduction of religion in some countries sooner than in others, has its analogy in the genial influences of sunshine and of climate, which are dispensed in sovereignty over the great inheritance.

Redemption co-operates with Providence in the salvation of the human family, as the controlling principle and source of all good. "The Son of man came to seek and to save that which was lost." The death of Christ is the hope of the world. "Being justified freely by his grace through the redemption that is in Christ Jesus." Rom. 3: 24. The owner of the vineyard, after sending his servants, some of whom were beaten and others killed by the husbandmen, sent at last his well-beloved son, saying, "they will reverence my son." But "they took him, and killed him, and cast him out of the vineyard." Mark 12: 1-9. The death of Jesus Christ redounds to the glory of the harvest. The field is only cultivated at all, on account of the price paid for it, by suffering and death. It is thus brought within the genial influences of the Holy Spirit. Divine grace sends labourers into the "purchased possession," who are blessed in their work with great spiritual blessings in Jesus Christ. Paul may plant, and Apollos water; but "God giveth the increase." "So then, neither is he that planteth anything, nor he that watereth, but God that giveth the increase." 1 Cor. 3: 6, 7. The whole cultivation of the "field of the world" is under the superintendence of the "Lord of the harvest." Prayer to Him is, therefore, directed to the source of all grace and efficiency.

3. Christ is "Lord of the harvest" in the additional sense that he *gathers and stores away the results*. The riches of his grace will shine forth in them that believe and in them that are lost. There are tares with the wheat. But in the time of harvest, he will say to the reapers, "Gather ye together, first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." Matt. 13: 30. Again, "He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; the harvest is the end of the world; and the reapers are the angels." Matt. 13: 37-39. Soon the end of the present administration will be accomplished, and the scenes of this life disappear in the new heavens and the new earth. At the resurrection, shall be made alive "every man in his own order: Christ, the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father." 1 Cor. 15: 24.

Prayer to Christ, as "the Lord of the harvest" is eminently the duty and privilege of the Church. Christ owns the harvest-field; he cultivates the harvest and gathers in the results to the glory of his grace. "The harvest truly is great, and the labourers are few; *pray ye*, therefore, the Lord of the harvest that he will send forth labourers into his harvest." Luke 10: 2.

III. THE SUBJECT OF THE PRAYER.

The subject of the special prayer to the Lord of the harvest is *labourers*. This is the want of the Church. The labourers being

few, supplication must be poured out to God, for help to gather the harvest.

1. The class of men required are *labourers*. Every occupation in life has its particular duties, and demands a corresponding skill in its pursuit. A mariner may understand navigation, but not the use of the plough; and a carpenter, however experienced in his own employments, may not be able to wield the sickle and to bind sheaves. To work in the harvest-field, amidst the wheat, and the rye, and the corn, requires qualifications of a peculiar kind, and what shall be said of the qualifications of one, sent forth to gather the harvest of immortal souls? Must the spiritual reaper have no special preparation for the greatest work that can be undertaken by men? Surely, he must be in every true sense a *labourer*. A labourer among the souls of men must have a heart in the work, a call to the work, and qualifications for the work.

A *heart* to labour in the "field of the world," implies *deep piety*. God must be served in spirit and in truth. A desire to promote his glory, supreme devotion to the Lord Jesus Christ, and a love for the souls of men, must be uppermost in the mind of a minister. As our Saviour went through Judea, Samaria, and Galilee, "moved with compassion" for them that were ready to perish, so the servant, who follows such a master, must be like-minded and like-hearted. Oh, that more unction were poured down into the souls of Gospel ministers! that the Church would pray more for men of Apostolic spirit, and zeal, and endurance! that the baptism of the Holy Ghost might endue with power from on high! The Church needs men who "will spend and be spent" in her service, who will do and who will suffer in the name of the Lord Jesus. Let such labourers become the subject of her prayers, and by Divine grace, she may expect to obtain them.

A labourer must have a *call to the work* of the ministry. Reasonable evidence must be presented to his mind that it is the will of God that he should engage in preaching the Gospel. Mere piety is not sufficient. Has he the gifts of intellect, of utterance, of general character, of physical constitution? Is he moved by the Spirit to leave all, to take up the cross, and labour for the welfare of souls? Does Providence point in this direction? No one has a right to labour in the field, unless called by the great Husbandman to engage in the occupation. There must be a covenant between the owner and the workman. He that goeth unsent is an intruder. Ministers must be "called of God, as was Aaron." Does the Church pray on this vital and important subject? Does she pray enough?

A labourer must have the *qualifications* for his work. Reference is here made to mental gifts and acquirements. There must be strength to wield the sickle; and there must be mind to preach the word. Ordinary endowments may answer in some parts of the field, in the absence of higher ones. But ordinary gifts do not

meet the demands of the age and of the whole work. A weak man may glean; but only a strong man can labour. God ordinarily calls our young men in season, to allow them to make full preparation for their profession. The eleven Apostles were first called, and then trained by their Master. Paul was called, with his mental acquirements all complete. The minister of Christ should be a "workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2 : 15.

The labourers the Church needs are men who have a heart in the work, a call to the work, and qualifications for the work. She should pray not for idlers, or intruders, or spectators, or novices, or gleaners, or lords and proprietors, or cumberers of the ground, but for *labourers*, harvestmen with willing spirit, strong arms, and sharp sickles. "The harvest truly is great, but the labourers are few." Lord, send forth men of the right kind!

2. Labourers in *sufficient numbers* must also be the subject of prayer. "The labourers are few." A few of the right kind, are better than many of the indifferent; but why should not prayer be made for *many*, who bear the true character of Gospel labourers? The Creator can call into being whom he will, and for what purpose he will. He sent Samuel into the world in answer to Hannah's prayer. His mother called his name Samuel, saying, "Because I have asked him of the Lord." 1 Sam. 1 : 20. And when Hannah took her young prophet to the sanctuary, she declared, with the solemn and grateful spirit of an answered suppliant, "For this child I prayed, and the Lord hath given me my petition which I have asked of him." 1 Sam. 1 : 27. Under the new dispensation, John, the great forerunner of the Messiah, was the child of answered prayer. The angel said to Zacharias, "Fear not, Zacharias; for thy prayer is heard, and thy wife Elizabeth shall bear a son, and thou shalt call his name John." Luke 1 : 13. All children are the gift of God; but although all are not created to be ministers through their parents' prayers, yet numbers undoubtedly are. The great President, Davies, was named *Samuel* for the same reason that Hannah gave at the tabernacle; and the great pioneer missionary, McMillan, was named *John* for the same reason that the angel gave in the temple. These examples show how ready God is to answer prayer for the increase of ministers even by an act of creation, if need be.

Our youth are numerous enough, if God would condescend to convert them, and to call and qualify them for the ministry. Let prayer ascend "to the Lord of the harvest, that he would send forth labourers into the harvest"—not only true labourers, but labourers enough to meet the harvest's great demands.

3. Prayer on this subject should include still another idea—that the labourers be sent forth *now*. In regard to time, now is the emphasis of the Saviour's injunction. He was himself "moved with compassion," in view of the necessity of immediate relief.

"The people fainted and were scattered abroad, as sheep having no shepherd." Matt. 9 : 36. "The multitudes" were ready to perish. The case was one of eminent urgency. Procrastination would be loss without remedy. The harvest was ready, and unless reaped and gathered in, would wither in the abundance and glory of its hopes. Labourers must be sent forth *now*. The Church must do its duty to every living generation. As the husbandman, "when the fruit is brought forth, immediately putteth in the sickle, because the harvest is ripe;" Mark 4 : 29; so the Church is called upon to do her work in the time of its opportunity. The present is a day of wonderful invitation. "Say ye not, There are yet four months, and then cometh the harvest? Behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to the harvest." John 4 : 35. The urgency of the times and seasons should impel the Church to the throne of the heavenly grace. Every day lost, imperils the ingathering. If labourers are not sent forth, "the harvest shall be a heap in the day of grief and of desperate sorrow." Isa. 17 : 11. Millions are passing away, every year, from probation. "Pray ye the Lord of the harvest, that he would send forth labourers into his harvest"—true labourers in heart, and call, and gifts; labourers in sufficient numbers; and labourers now for the present great emergency.

IV.—SPECIAL FITNESS OF THE PRAYER.

Prayer to the Lord of the harvest has a *peculiar fitness*. There is a peculiar propriety that the Church should bow in the attitude and spirit of prayer, before the throne of God and of the Lamb, in reference to the solemn subject of the supply of the ministry.

1. The ministry has a direct relation to *the scheme of redemption and the salvation of souls*. It seeks to accomplish the objects of the birth and death of the Son of man. "The redemption of the soul is precious, and it ceaseth forever." Ps. 49 : 8. Ministers stand in the place of Christ. "Now then," says the Apostle Paul, "we are ambassadors for Christ, as though God did beseech you by us: we pray you in *Christ's stead*, be ye reconciled to God." 1 Cor. 5 : 20. Ministers are appointed to carry on the work of redemption, and to accomplish the great purposes of the kingdom of God.

The objects of the office are high as heaven, deep as hell, vast as eternity. "For we are unto God a sweet savour of Christ in them that are saved, and in them that perish. To the one we are the savour of death unto death, and to the other the savour of life unto life." 2 Cor. 2 : 15, 16. The salvation of men brought Jesus Christ from heaven. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3 : 17. The objects of the ministry are the same in kind: they are connected with the destiny,

present and eternal, of all the generations that come into being here. The perpetuation of such an office, demands the earnest prayers of the people of God, for the raising up thousands to fill it, from age to age.

2. The preaching of the Gospel is the *divine plan*, dear to the Saviour's heart. Of other methods to save men, Christ has selected this: "And he said unto them, go ye into all the world, and preach the Gospel to every creature." Mark 16 : 15. In regard to instrumentality in the salvation of men, God acts upon two principles. First, He employs *truth* in the quickening of the soul. "Being born again, not of corruptible seed, but of incorruptible, by the word of God." 1 Peter 1 : 23. The harvest of the redeemed in glory comes from the sowing of the Gospel seed. And, in the second place, God uses *men* as the labourers to do the work. The preaching of the truth is committed to the weakness of men, that the efficiency and power might be made manifest in God. "For the preaching of the cross is to them that perish foolishness, but to us who are saved, it is the power of God." 1 Cor. 1 : 18. "For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1 : 21. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Eph. 4 : 11. These were Christ's ascension gifts, represented as conferred in the act of ascending into heaven, just after he had given the command to "preach the Gospel to every creature." The plan is divine, and is connected with his ascension to glory. It is a great thing to follow a Divine plan. "Pray ye, therefore, the Lord of the harvest, that he would send forth labourers into his harvest."

3. *The call to this office, and its qualifications, are conferred by the Holy Spirit.* Allusion has already been made to these topics; but they cannot be altogether omitted in this connection. The Lord can alone call and qualify men to the work of the ministry. "There are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." 1 Cor. 12 : 4, 5, 6. When our blessed Lord was upon the earth, He himself called the Apostles and the Evangelists. But, since the day of Pentecost, the Holy Spirit, in his name, administers the mediatorial kingdom; converting, sanctifying, and comforting souls, and giving to all believers the gift for serving God in their several callings. "To one, by the Spirit, the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kind of tongues; to another, the interpretation of tongues. But all these worketh that one and self-same Spirit, dividing to

every man severally as he will." 1 Cor. 12 : 8-11. The Holy Spirit confers different gifts upon different men; but upon all ministers their true spiritual qualifications for the office. The whole subject is thus placed under the category of divine things. These qualifications must be sought by prayer. God has been pleased to connect the most glorious gifts of his grace with human petitioning and pleading. How earnestly should prayer be used, that the divine Spirit may commission and qualify true labourers to gather in the harvest of immortal souls!

4. Prayer has the *clearest warrant* of all means that can be employed for the raising up of ministers. Considerable discussion has taken place on the nature and extent of human instrumentality in supplying ministers for the Church. Whatever difference of opinion may exist in regard to other means, all admit the lawfulness and necessity of prayer. The injunction, "pray ye the Lord of the harvest that he would send forth labourers into his harvest," is one of the plainest and most positive in the Scriptures. The late Dr. Alexander remarks: "In some cases it cannot be certain that what we ask is agreeable to the will of God; but here, all room for doubt is removed. It is not often that Christ, in exhorting his disciples to the duty of prayer, informed them particularly what to pray for; but in this case he puts words, as it were, into their mouth. 'Pray ye, therefore, the Lord of the harvest, that he would send forth labourers into his harvest.' It cannot be, then, that he would omit to answer a prayer thus expressly dictated by himself?"

5. Prayer is, in its nature, of *the highest kind* of means. The children of God are made familiar with the greatness of the Divine condescension towards them in prayer, from the beginning of their spiritual life. "Behold, he prayeth," is the characteristic of the believer. All the wants of the soul are supplied at the throne of grace; pardon, sanctification, comfort, guidance,—every spiritual necessity. Prayer forms the connection between the soul and heavenly power and love. "The prayer of the upright is his delight." Pro. 11 : 8. God loves to answer prayer. "Ye that make mention of the Lord, keep not silence, and give him no rest." Isa. 58 : 6, 7. The Scriptures abound in examples of the power of prayer,—in the interposition of Abraham, in the wrestling of Jacob, in the mediations of Moses, in the appeal of Joshua, in the supplication of Elias, in the prayer for the Pentecostal effusion, and in multitudes of instances in the lives of the Apostles. There is no agency so great as prayer in procuring blessing from God. "The effectual, fervent prayer of a righteous man availeth much." Jas. 5 : 16.

The answer to Hannah's prayer is in reference to the ministry, an encouragement to parents in all generations. Many Samuels have been given to the Church by the silent, overflowing petitions of the hearts of fathers and mothers.

The revivals that have occurred in our own colleges, in immediate connection with stated days of special prayer, are wonderful instances of prevalence with God. Many of our Colleges have witnessed remarkable displays of the riches of Divine grace in the conversion of sinners, and in the call of young men to the work of the ministry, simultaneously with the observance of the Monthly Concert of prayer for Colleges. Our own institutions, as well as those of other denominations, are witnesses of the readiness of God to answer the prayers of his people in their behalf. Revivals of religion, which can be distinctly traced to periods of special prayer to the Lord of the harvest, have taken place in the College of New Jersey, Jefferson and Washington in Pa., Washington and Hampden Sidney in Va., Davidson College, Oglethorpe University, Centre College, Hanover College and other institutions—in some of them *repeatedly*. Even while the people of God have been speaking, and praying, and confessing their sins, and presenting their supplications before the Lord (Dan. 9: 20), a gracious answer has been given. Oh, how loudly do such displays of Divine grace and condescension call upon the Church to pray more frequently and earnestly to the Lord of the harvest to send forth labourers into his harvest!

6. *Prayer gives energy to the use of all other means.* If sincerely offered, it enlists the deepest interest of the soul, and strengthens its desires to labour for the answer. A Christian parent, who looks up to the "Lord of the harvest," virtually commits all his sons to His disposal, and may feel called upon to consecrate one, or more, or all, in a special manner, to this great work. There is mighty power in the consecration of a son from the heart to God. An offering laid upon the altar of private and family prayer, morning and evening, awakens solemn responsibilities, earnest hopes, and appropriate efforts. Consecration leads to a careful domestic nurture in the ways of the Lord. It is followed by an education in school, academy, and college; and the youth is thus prepared, if God accepts the offering, to enter upon theological study. Few offerings of this nature, faithfully and perseveringly watched over, are probably rejected by the Lord of the harvest. It is the absence of earnest prayer that is the calamity of the Church. Without this, there is no employment of concurrent means to obtain success. Prayer breaks up the listlessness of the soul, unfolds the greatness and glory of the work of the ministry, and stimulates the Christian to do his best in all things, to add to the number of labourers in the harvest. Pray ye; and so use all other means.

7. There is a peculiar fitness in prayer for the increase of the ministry, on account of the *many temptations* which draw away youth from this profession. The world is arrayed against the ministry, by its lure of wealth and of honour. Not all our pious young men, it is to be feared, ask earnestly the question, "Lord, what would thou have me to do?" The secularity of the age is an

active force to overthrow the foundations of the Church. It impairs the purity and power of personal religion; it weakens high motive and enterprise; and one of the results is, that our youth embrace almost every profession except that which Jesus Christ honoured with his example. Temptations abound. The world, the flesh, and the devil, are legions in array against the increase of the ministry. The youth of the Church must be, as it were, *thrust forth**—thrust forth by the mighty act of Him who drove Satan from His presence.

Temptations must be resisted by prayer. "When the enemy cometh in, like a flood, who but the Lord can lift up his standard against him?" Isa. 59: 19. Prayer for Divine interposition is a Divine remedy for the corrupting influences which beset our young men on every side. Prayer can conquer temptation. "Pray ye, therefore, the Lord of the harvest, that He would send forth labourers into His harvest."

8. Prayer for the increase of labourers has a peculiar fitness, on account of *the relations of the ministry to the glory of God*.

The glory of God, *the Father*, is promoted throughout the universe by the upbuilding of his Church. As He can swear by no greater name than Himself, so He can create for no higher purpose than His glory. The whole plan of redemption is "to the praise of the riches of His grace, wherein He hath made us accepted in the beloved." Eph. 1: 5. The glory of the Father is concerned in the ingathering of the harvest. "Pray ye, therefore, the Lord of the harvest, that He would send forth labourers into His harvest."

The glory of God, *the Son*, is connected with the perpetuation of the ministry. He offered an atonement for sin; and "gave Himself, the just for the unjust." All His mediatorial work on earth magnifies His goodness, grace, and glory. "Wherefore, God also hath highly exalted Him, and given Him a name which is above every name." Phil. 11: 10. The cross brings blessing and honour to the Son. Every additional minister adds new gems to the mediatorial crown, and secures new praise from new tongues throughout eternity. "Pray ye, therefore, the Lord of the harvest, that He would send forth labourers into His harvest!"

The glory of God, *the Holy Spirit*, is advanced through the Christian ministry. Called by his grace and qualified by his gifts, the labourers go forth into the harvest, and return, "bringing their sheaves with them." The Holy Spirit wins souls to heaven. The Pentecostal effusion, which was "the day of first-fruits" (Numbers 27: 26), was the beginning of the great harvest of souls, garnered into the kingdom of glory. The Divine Spirit receives unceasing praise from the ministry of reconciliation in its origin, perpetuation, objects, and work.

The glory of God is thus directly concerned in all that pertains to the ministry. It was so under the old dispensation; it is so

* This is the actual force of the words in the Greek—*ἐκβάλλει*.

under the new. It is so on earth in time ; it will be so in heaven throughout eternity. "Pray ye, therefore, the Lord of the harvest, that he would send forth labourers into his harvest."

CONCLUDING OBSERVATIONS.

It is only necessary to remind the Church, that prayer on the subject of the increase of the ministry ought to be

1. *Fervent*, for interests of the greatest magnitude are involved.
2. *General*, or from all hearts ; because the injunction is upon all, and all have obligations.
3. *Persevering*, for the blessing depends upon pleading until the answer comes.
4. *Faithful*, or accompanied by appropriate action ; for prayer shows its sincerity by its works.
5. *Everywhere*, in private, in the family, at the prayer-meeting, in the Church ; for the object must be kept in view in all the places of prayer.

The judgment day is approaching. If the Church fails to pray to the Lord of the harvest, the destiny of many a perishing soul, fixed irrevocably, may utter the piercing cry, "the harvest is ended and I am not saved." The revolutions of years are hastening the world to its final doom. Hark ! "the time is come, for the harvest of the earth is ripe !" Rev. 14 : 15.

Bearing in mind the *occasion* of the injunction to pray, and the *Person*, who, as Lord of the harvest, claims the right to be addressed, let the Church plead before His throne for *labourers*, in view of the *special reasons and fitness* which commend such prayer "even to the end of the world."

"THE HARVEST TRULY IS PLENTIFUL, BUT THE LABOURERS ARE FEW ; PRAY YE, THEREFORE, THE LORD OF THE HARVEST, THAT HE WOULD SEND FORTH LABOURERS INTO HIS HARVEST."

2. General Christian Education.

SCHOOLS, ACADEMIES, AND COLLEGES.

THE General Education department, although distinct from the Ministerial, is so closely allied to it as to be worthy, on this ground alone, of special attention. Our candidates ought to enjoy the

best advantages for scientific and literary, as well as theological, education; and these advantages should include moral and religious no less than intellectual culture. Institutions of a high literary and religious character, besides being important to those who have already the Gospel ministry in view, become under God the means of furnishing many new candidates, whose conversion to Christ is the fruit of the blessing of the Spirit upon faithful religious instruction. Such institutions also furnish our youth with suitable preparation for future usefulness, in whatever sphere of public or private life they may be called to move. The Presbyterian Church has now a goodly array of schools, academies, and colleges, under her own care, conducted on Christian principles, in addition to various other institutions of a similar character, where her youth enjoy the opportunities of education.

PRIMARY OR PAROCHIAL SCHOOLS.

Several new schools have been commenced during the year with encouraging prospects. The total number of schools, so far as information has been conveyed to the Board, is supposed to be about one hundred. The number of enrolled pupils range in general from 25 to 50, although some are smaller and others are larger. The average attendance may be about 30, making in all 3000 children, who are regularly instructed according to the principles under which these schools are organized. The number of schools aided by the Board of Education is the same as last year, several of the schools having become self-sustaining. These schools are located in eleven different States, and report a good degree of prosperity.

A Report from one of these schools states, that "The whole number of names on the list is 49. Of these, 26 are free scholars, 21 are expected to pay, and 2 are the children of the teacher. Of the whole number, 13 could not read at the commencement of the term; 4 of these can read now; 27 scholars learned the child's Catechism; 19 the Shorter Catechism; 26 arithmetic and writing, and 4 geography."

Another Report contains the following particulars:

"Whole number in attendance,	49
Average attendance,	37
In English Grammar,	14
Geography,	17
Algebra,	2
Arithmetic,	34
Ancient History,	6
Modern History,	4
McGuffie's Series of Readers and Spellers,	26
Assembly's Shorter Catechism,	22
Catechism for young children,	14
Scriptures daily,	36

"The school is opened with prayer, and the reading of at least one chapter in the New Testament. In the reading of the Scriptures, all who can read are required to take part. This is a regular exercise, every morning; and in addition to this, each reading scholar is required every morning to repeat from memory at least one verse of the Word of God.

"A school of this character was greatly needed here; and it gives fair promise of being abundantly fruitful of blessing to this community. Its establishment has awakened an interest on the subject of education, which did not exist, to any great extent, before. Though the neighbourhood is not one in which Presbyterianism, or evangelical religion of any order, is predominant, yet there has been no opposition made on sectarian, or any other ground. We are greatly encouraged in this work, and feel quite confident of realizing, by the continued smiles of Providence, our every reasonable hope."

A *third* Report states, that "The average number in attendance during the three months from November to February, was 46. The Bible and Shorter Catechism are taught; also the usual branches of reading, writing, arithmetic, and geography. A number of the scholars cannot pay even the small amount required. Still we must try to go on. We are waiting for a blessing from on high, and hope to see the school become one on which Christ looks with favour."

A fourth school is located in a neighbourhood, which is described in the letter asking for aid, as having a Presbyterian Church with 12 members.

"No other denomination has a church nearer than from four to six miles. This whole region is filled with ignorance, intemperance, and infidelity in the form of Universalism. Most of the young people are not members of any Church. I have been preaching here as a missionary for ten months. For the last five months, I have also taught a small school at the Church. I was led to undertake the school principally because I found many of the young men and women unable to read. They had never had any schools that were worth anything, nor is it probable that they soon would have had any, unless I began the work among them. I could do nothing among them either by books, tracts, or Sunday schools, until they were first taught to read. I thought I could give them much religious instruction whilst they were learning to read. I have opened and closed the school each day by reading and explaining portions of Scripture, and by prayer. There was much prejudice against the school, when I began; but this is giving way, and the people are beginning to take more interest in it. The school has also made quite a difference on the attendance on public worship. The congregations have become twice as large as they were before, and still continue to increase, and the people appear to take twice as much interest in religion.

"Now I do not see how any great good can be expected here, unless the school goes on; but I cannot carry it on myself, for my missionary field is very large. There is a young man near here, well qualified, both mentally and spiritually, to take charge of the school; and he can be had, if we can make up enough to justify him in doing so. The school will not do this at present, and he is not able to teach without something like a reasonable compensation. He can do far better in a pecuniary point of view at many other places; yet he is willing to make some sacrifice to come here. If your Board could give \$100, it would enable us to go on the first year, and after that, I think the school will very nearly, if not quite, pay for itself. There are no good schools nearer than

fifteen or twenty miles from this place. A religious school, carried on here for a while, might open the way for others in the adjacent neighbourhoods."

A *fifth* school reports as follows:

"The Session of the Presbyterian Church at G——, report in regard to their school:

"This school has an earlier date than the church. Indeed, the church grew out of the school. The influence connected with that, resulted in uniting the thoughts and prayers of a few as a gathered congregation, for the worship of God. Its first commencement was in a log house, erected for the purpose, in March, 1846. This log house was the fourth building put up in the place. In this house the school was taught for seven years by the first teacher. She had some assistance, occasionally; but the greatest part of the labour was done by Miss G. She is now, and has been ever since, employed in the school. This same log building was also used for public worship, on the Sabbath morning, and for a Sabbath-school in the afternoon. At this Sabbath-school all the children and their parents and friends, as far as possible, were gathered. The design was that this should take the place of an afternoon service; and with the hope that it would be the means of teaching the young to hallow the Sabbath. This region was at that time a wilderness in more senses than merely being an unbroken forest. For though many had settled about here, they had made few improvements, being chiefly occupied in caring for stock or hunting. No schools, no churches, no Sabbath. Of about forty young persons in what was called the neighbourhood, not one-fourth could read. The first scholars were the children of the families employed on the premises. The number soon increased from the families in the neighbourhood. The Sabbath-school attracted some attention as a curiosity.

"But there is not time to go over the history, the design of this report is rather to show results. Ten years have passed, since the school was begun, we trust, in prayer and faith. What has been done? What is the prospect? Will what has been accomplished, and what is hoped for, encourage its friends to carry it forward?

"I. What has been done?

"1. Over two hundred children have been taught in it, at different times, all of whom have learned more or less of the Bible, and the two Catechisms used in the school.

"2. More than ninety of them have learned to read from the a, b, c; and a portion of them, it is fair to say, never would, in all probability, have read at all without this school.

"3. Thirteen of the pupils have become members of this church, and of many more, we hope, at a proper age, the fruit of the seed sown will appear.

"4. A building has been begun, and so far finished, that one of its rooms is used for the school and another for the chapel. It is of brick, and what has been done is with the intention of permanency.

"5. An influence has been exerted over the community around, which points to this as a centre of education and religious influence.

"And, 6. Last, but not least, a Christian church has been planted, now containing twenty-four communicants, and which we hope will remain for a foundation in Zion for generations to come.

"II. What do we hope for?

"Simply this: That the same process will go on and be perpetual, producing similar but greatly enlarged results.

"The last session of the school was under the care of the Rev. E. G., with Miss R. G. assisting. Number of pupils, fifty-two."

These schools, and about thirty others, are sustained by the same liberal donor, who has hitherto contributed so largely to this department of our work. The hand of Providence is in this re-

markable manifestation of Christian beneficence. Hundreds of the lambs of Christ's flock have already been led into the green pastures and beside the still waters, by religious teachers sustained through these funds. If there be any pure satisfaction in the distribution of the Redeemer's temporal gifts, it is in assisting to train up children in the way they should go. May the benediction of the Psalmist be realized by the honoured friend of religious education in our Church: "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth."

PRESBYTERIAL ACADEMIES.

The number of Presbyterian Academies under the care of the Presbyterian Church has increased since our last Annual Report by the addition of four institutions, making the whole number *sixty-two*.

The accompanying list of institutions shows the names of the Presbyteries by which the Academies are superintended, together with the name of each Academy, and its location.

PRESBYTERIES.	NAME AND LOCATION.
Albany,	Windsor Academy, Windsor, New York.
Buffalo <i>Synod</i> ,	Geneseo Academy, Geneseo, New York.
Buffalo City,	Bethany Academy, Bethany, New York.
Newton,	Blairstown Academy, Blairstown, N. J.
Newton,	Newton Collegiate Institute, Newton, N. J.
Susquehanna,	Susquehanna Col. Inst., Towanda, Pa.
Luzerne,	Luzerne Presbyterian Inst., Wyoming, Pa.
West Jersey,	Atlantic Academy, May's Landing, N. J.
West Jersey,	West Jersey Academy, Bridgeton, N. J.
Philadelphia,	Presbyterial Institute, Philadelphia, Pa.
Blairsville,	Elder's Ridge Pres. Ac., Elder's Ridge, Pa.
Redstone,	Dunlap's Creek Pre. Ac., Merrittstown, Pa.
Alleghany,	Witherspoon Institute, Butler, Pa.
Washington,	West Alexander Aca., West Alexander, Pa.
New Lisbon and Beaver,	Poland Academy, Poland, Ohio.
Marion,	Delaware Female College, Delaware, Ohio.
Richland and Wooster,	Vermilion Institute, Haysville, Ohio.
Zanesville,	Miller Academy, Washington, Ohio.
Miami,	Miami Presbyterian Academy, Munroe, O.
Maumee,	Maumee Presbyterial Aca., Montpelier, O.
Cincinnati <i>Synod</i> ,	Oxford Female College, Oxford, Ohio.
New Albany,	Charlestown Female Aca., Charlestown, In.
White Water,	White Water Pres. Aca., Dunlapville, In.
White Water,	Greensburg Female Aca., Greensburg, In.
Crawfordsville,	Waveland Presbyterial Aca., Waveland, In.
Fort Wayne,	Fort Wayne Academy (2), Fort Wayne, In.
Chicago,	Marengo Collegiate Institute, Marengo, Ill.
Palestine,	Edgar Academy, Paris, Ill.
Rock River,	Dixon Collegiate Institute, Dixon, Ill.
Kaskaskia,	Nashville Academy, Nashville, Ill.
Schuyler,	Mercer Coll. Ins., Aledo, Mercer Co., Ill.
Palmyra,	Van Rensselaer Academy, Hannibal, Mo.
St. Louis,	Washington Academy, Washington, Mo.

PRESBYTERIES.	NAME AND LOCATION.
St. Louis,	Linden Wood Female Col., St. Charles, Mo.
St. Louis,	Des Peres Institute, St. Louis County, Mo.
Winnebago,	Winnebago Pres. Aca., Portage City, Wis.
St. Paul,	Presbyterial Institute, Stillwater, Minnesota.
Muhlenburg,	Greenville Academy, Greenville, Ky.
Paducah,	Paducah Presbyterial Academy, Salem, K.
Lexington,	Presbyterial Academy, Brownsburg, Va.
Montgomery,	Montgomery Academy, Christiansburg, Va.
Montgomery,	Female Academy, Christiansburg, Va.
Fayetteville,	Donaldson Academy, Fayetteville, N. C.
South Carolina,	Greenwood Pres. Acad., Greenwood, S. C.
South Carolina,	Female College, Laurens C. H., S. C.
Bethel,	Presbyterial Academy, Yorkville, S. C.
Georgia Synod,	Female College, Greensboro, Ga.
Georgia Synod,	Synodical Female College, Griffin, Ga.
Georgia Synod,	Female College, Rome, Ga.
South Alabama,	Presbyterial Academy, Mobile, Ala.
Nashville Synod,	Female High School, Florence, Ala.
Mississippi,	Zion Seminary, Tipton County, Miss.
Louisiana,	Plaquemine Female Sem., Plaquemine, La.
Memphis,	Mountain Academy, Tipton County, Tenn.
Western District,	Shiloh Academy, Gibson County, Tenn.
Western District,	Denmark Female College, Denmark, Tenn.
Knoxville,	Campbell's Station, Tenn.
East Texas,	Church Hill, Texas.
Chickasaw,	Presbyterial Coll. Inst., Pontotoc, Miss.
Florida,	Knox Hill Acad., Knox Hill, Florida.
Oregon,	Lafayette, Willamette Valley, Oregon.

The four new academies, not before reported, are the *Mercer Collegiate Institute*, under the care of the Schuyler Presbytery, Ill. ; the *Female College of the Presbytery of South Carolina*, at Laurens Court House ; the *Female College at Rome, Ga.*, under the care of the Synod of Georgia ; and the *Plaquemine Female Seminary*, under the care of the Presbytery of Louisiana. According to custom, we give a brief view of these new institutions.

MERCER COLLEGIATE INSTITUTE, ILLINOIS.

The committee appointed to report in reference to a proposition from Aledo, respecting an institution of learning, presented a report, which was adopted, as follows :

The committee to whom was referred the proposition of Hon. J. S. Thompson, and Levi Willets, Esq., of Aledo, Mercer County, Ill., to donate to the Presbyterian Church in this county certain moneys and lands in the said town of Aledo, for educational purposes, beg leave to present the following report for adoption, to wit :

1. *Resolved*, That the Presbytery have heard with great pleasure that Messrs. Thompson and Willets, of Mercer County, have generously offered to the Presbyterian Church for educational purposes, the sum of ten thousand dollars, with forty acres of land, or twenty acres and the value of another twenty, estimated to be worth eight hundred dollars, adjoining the said town of Aledo, besides an individual subscription of two thousand dollars each, amounting in all to fourteen thousand dollars in cash, and forty acres of land.

2. *Resolved*, That the Presbytery of Schuyler, in behalf of that portion of the Presbyterian Church under its care, does hereby thankfully accept this donation, and that as the choice is left to it of the forty acres or the twenty and eight hundred dollars, we leave this to the discretion of the Board of Trustees, hereinafter to be appointed.

3. *Resolved*, That this Presbytery, in consideration of the aforesaid grants and donations, does now proceed to found an Institution of learning in the town of Aledo, and for the purpose does hereby appoint the Rev. William Townley, the Rev. J. H. Nevins, W. W. McCandless, Esq., Hon. Ephraim Gilmore, Thomas Candor, Esq., together with Hon. John S. Thompson, who shall constitute a Board of Trustees under the general act of Incorporations of the Legislature of this State, to carry out the purpose of this Presbytery in this matter, who shall hold their office till their successors are chosen and qualified, and shall have full power to receive and hold in trust for said Presbytery the said lands and moneys, when legally conveyed, and any and all other donations in land and money, or other property whatsoever, which may be made for the purpose aforementioned—to collect funds for the endowment of such institution, and for the erection of suitable buildings for said institution, and to perform all other acts which may be necessary to secure the object of the generous donors above mentioned, and to carry out the intentions of this Presbytery—the said Board of Trustees to hold their office as follows: two of them (designated by Presbytery) for one year, two for two years, and two for three years—two trustees going out of office each year in alphabetical order, and their places being filled by election of Presbytery, who shall hold their office for three years. Said Board shall choose its own officers, make its by-laws, fill such vacancies as may occur in its numbers, and do such other business as properly pertains to said office.

4. *Resolved*, That we recommend the enterprise there contemplated to the liberal patronage and to the prayers of the churches under our care, and to all hers favourable to our cause.

5. *Resolved*, That our thanks are due to L. W. Thompson, Esq., for the liberal offer he has made of twenty acres, and that we accept said donation.

6. *Resolved*, That the Trustees aforesaid be authorized to secure, if practicable, and as soon as may be possible, by reliable subscriptions, a sum as large, or larger than the amount donated by said proprietors, for the erection of a becoming edifice, finishing and furnishing it, and fencing and beautifying the grounds.

7. *Resolved*, That said Trustees be requested to make a full and particular report to this Presbytery at its next stated meeting.

FEMALE COLLEGE OF THE PRESBYTERY OF SOUTH CAROLINA.

The unfinished business was taken up, to wit, the Report of the Special Committee on the Laurens Memorial, which report was adopted, as follows, viz.: "Whereas the Executive Committee of the Laurensville Female College memorialized this body at its last meeting, praying that the College be taken under the fostering care of this Presbytery, which paper was referred to a Committee to report to this meeting, and that report being read, and referred to a special committee, that committee would recommend to this Presbytery to look with favour upon the enterprise of establishing a Presbyterian Female College at Laurens C. H., and that the following resolutions be adopted, as the basis of the Union proposed between said Institution and this Presbytery (which resolutions are those recommended by the original committee, with some slight amendments)," viz.,

Resolved, 1st. That the Presbytery appoint twenty-four Trustees for said college; the first eight to serve for a term of three years; the second eight for two years; and the third eight for one year: and then annually eight to be appointed in the place of the eight who go out of office.

2d. That sixteen, at least, of these Trustees always to be members of the Presbyterian Church, and seven shall be necessary to constitute a quorum to transact business.

3d. The entire management of the Institution to be committed to them; and they be required annually to report to this body.

4th. No pecuniary responsibility at any time, or under any circumstances, to be incurred by this body.

5th. That the Hon. Job Johnson and H. C. Young, Esq., be and are hereby authorized to draw up such a paper, if any in their judgment may be thought to be necessary, to set forth a form of union based upon the above resolutions.

All of which is respectfully submitted.

The following persons were nominated by the committee as Trustees of said Institution, which nomination was confirmed by the Presbytery, viz.:

For three years—D. John W. Simpson, Rev. D. Willis, Samuel R. Todd, A. J. Egleberger, Samuel Fleming, H. C. Young, Esq., J. Wister Simpson, Rev. E. T. Buist.

For two years.—Col. J. D. Williams, Rev. T. L. McBryde, D.D., Rev. Z. L. Holmes, Rev. T. A. Hoyt, Rev. John McLees, Rev. S. S. Gaillard, Hon. T. C. Perrin, Hon. J. N. Whitner.

For one year.—Hon. D. L. Wardlaw, Hon. Job Johnson, James Farrow, Rev. George Howe, D.D., Andrew Crawford, Rev. J. L. Kirkpatrick, D.D., Rev. J. I. Kennedy, and Rev. R. C. Greer, D.D.

FEMALE COLLEGE AT ROME, GA.

A correspondent, under the date of February 6th, 1857, writes thus: "At the last meeting of the Synod of Georgia, on an overture from the Cherokee Presbytery, a Female College, at Rome, was established under the auspices of our Synod; and our excellent Brother Caldwell, the pastor there, has been elected to the Presidency of the Institution. About \$7000, or \$8000, have been already raised, and a large and beautiful building secured for the College, which is to go into operation this month."

PLAQUEMINE FEMALE SEMINARY, LA.

This seminary has lately been established under the care of the Presbytery of Louisiana. The Seminary property cost \$10,000, and is the gift of a munificent and noble Christian lady, Mrs. A. M. Dickinson. It consists of a very spacious two and a half story brick building, slate covered, capable of accommodating seventy-five or more boarding pupils, together with all the necessary out-buildings and ample grounds. The seminary is designed to be of the highest grade, is eligibly situated on the Mississippi River, about one hundred and ten miles above New Orleans, and at a point which leads into a very fertile and wealthy section of the State. We welcome it to the sisterhood of Presbyterial academies, and hope it will be sustained with a liberality corresponding to the princely donation of its generous founder.

INSTITUTIONS SUSPENDED OR TRANSFERRED.

1. The *Oxford Female College*, under the care of the Synod of Cincinnati, has been transferred back into the hands of the original trustees and stockholders, in order, as is reported, to facilitate the payment of its liabilities; but the conditions are such that it may be restored ultimately to the supervision of the Synod, if the way be open.

2. The *Fort Wayne Male and Female Academies*, which had been established by the assiduous care of the Rev. DR. J. EDWARDS, now President of Hanover College, have been suspended, or per-

haps become extinct. It has been thought advisable by some of our friends at Fort Wayne, to unite with other Protestant denominations in establishing a public High School and Academy; and, accordingly, the able and excellent principal of our two Presbyterian institutions, Mr. G. A. Irvin, a licentiate, has been elected the Superintendent of the public schools in Fort Wayne.

This new movement is reported to have created some agitation, especially among the Roman Catholics, who are quite numerous at Fort Wayne; and the result is said to be somewhat involved in doubt.

3. The *Winnebago Presbyterial Institute*, at Portage City, Wisconsin, has suspended operations, probably only for a season. The principal was obliged to retire from the institution on account of ill-health, and he has subsequently died. The institution was quite flourishing in its day, and no reason is known to the Board why it may not be revived under favourable auspices.

All our institutions must expect trials and difficulties. Plans for the upbuilding of the Redeemer's kingdom have never been exempted from adversity. Great undertakings require time, and labour, and patience, and money, to carry them into full and complete effect; and it is far better never to have undertaken to establish institutions, than to begin them and then abandon them.

REVIVALS IN PRESBYTERIAL ACADEMIES.

Several of our academies have enjoyed evidences of God's special and gracious presence; and *two* have reported copious effusions of the Holy Spirit.

The *Geneseo Academy*, N. Y., reports the following account of its religious instruction, and of the blessing of God upon it.

It was with respect to moral results, in distinction from merely literary and scientific, that the Synod took the school under their special patronage and control. Hence with a fitting regard to mind and manners, a superior respect has ever been given to the culture of the heart and salvation of the soul. This is done in part by exercises obligatory upon all and in part by means voluntary, but rendered attractive to the thoughtless and wayward. Among rules, imposed upon all connected with the school, are such as these: all must be at morning and evening prayers in the chapel; all must attend religious service twice upon the Sabbath. All must recite lessons from the Shorter Catechism, with Scripture proofs, weekly. In addition thereto, there is instruction given on Saturday and Sabbath evenings by the Principal or his colleagues, on points of Scripture narrative, doctrine, and duty. A conference and prayer-meeting is held on Wednesday afternoon, which, though voluntary, is often largely attended, and religious meetings of a more social character, frequently in the rooms of the students, after the labours of the day have closed. Religious truth is thus kept constantly before the minds of the youth, and impressions made at one time are not allowed to become effaced, before revived and deepened by another representation. And what has been the effect of all this? Have parents and guardians withdrawn their children lest they should become pious? Have the pupils turned away in disgust, saying, "We don't want to be where there is so much religion?" For answer, let the fact be remembered, that students have been multiplying yearly, and so many are now assembling for the winter term, that whole buildings in

the village are rented for their special accommodation, the academic rooms being full. And with blessings, too, has the Most High crowned their efforts to glorify his name and cross. It is estimated that during the last seven years, not less than two hundred young persons have been hopefully converted to Christ in this Institution. Many throughout the Church gratefully remember the wonderful outpouring of the Spirit, which occurred during the winter of 1853, when sixty students met with a hopeful change of heart. Hardly a term passes except from five to twenty are heard saying,

"Welcome, welcome, dear Redeemer,
Welcome to this heart of mine."

In how many instances has it occurred that the youth comes to the school, if not bold in wickedness, at least thoughtless of the soul and duty, but returns home, saying to loved parents, "I have found the Saviour." These instances have become common occurrences, expected as well as desired, and disappointment is felt if they do not take place. It is with large deductions that it may be said, that at least twenty ministers will be found among the converts during the period under review, omitting mention of the many who are prepared to meet the duties and trials of life in other situations, public and social, as they would not have done without the blessings obtained here. One room in the Academy has been occupied by members of the same family for five years, all leaving the Institution with a hope in Christ. Hardly a room in either building has not been illustrious as the place where some convicted sinner has been heard to ask, with tears of anxiety, "What shall I do to be saved?" Were some fearful calamity to cause an extinction of the Institution the next hour, it has a history, every page of which, if recorded, would be read with deepest interest by the Christian parent and friend of the Redeemer.

WHITEWATER ACADEMY, IND.

The Rev. David Monort, in a letter published in the "Presbyterian of the West," gives an interesting statement concerning this institution.

The friends of Whitewater Presbyterial Academy will be glad to hear of God's movings among the pupils of this school of the Church, which has been founded in prayer and faith and labour of love by this Presbytery. If there are those whose co-operation has not been enlisted in this Christian school, it is time they would join hands with those who are bearing the burden and heat of the day, when the "sound of the going in the tops of the mulberry trees, calls them to" bestir themselves for sound religious education.

Our Churches will be encouraged to remember more importunately the "last Thursday of February," as such evidences multiply around them, showing the readiness of the "Lord of the harvest," to hear and bless while they are yet speaking.

Last week I visited Dunlapville church to conduct for them a sacramental meeting. God was pleased to revive that church. Though an inclement season, large audiences of aged and young attended the social and regular services night and day. All felt it good to be there; the whole congregation remaining after dismissal, loth to leave God's house.

The results of this meeting, apparent, were, three added on certificate, and sixteen on examination. Fourteen of the latter were pupils of the Academy. The former also came for the advantages offered by this Academy to their children.

Of forty-four additions to this church during the year, thirty-one were pupils of the Academy. Some of the remainder removed there for the avails of its Christian education.

These facts speak volumes for the daily religious instruction of this Presbyterian school, and for the faithful, prayerful labours, of the Principal and teachers.

What living arguments for the Bible and Shorter Catechism in our schools! What encouragement to the Principal and assistants to believe that they are in their appropriate fields! Jonah's history should be pondered before any change takes place in its direction. What encouragement to parents and friends to hope that desires will there be awakened in their children, which will never be slaked short of the "River of God!"

Brethren of Whitewater Presbytery, this Academy bids fair to become your "right arm," in raising up labourers in the Master's vineyard. "Pray ye, therefore, the Lord of the harvest" for it.

DAVID MONFORT.

March 10th, 1857.

THE ASHMUN INSTITUTE.

The Ashmun Institute, under the care of the Presbytery of Newcastle, for the instruction of persons of African descent, has commenced operations with favourable prospects. The Rev. JOHN P. CARTER has accepted the Presidency of the Institution, which was opened with appropriate exercises and addresses on the 31st of December last. A correspondent of "*The Presbyterian*," who was present, gives the following notice.

The exercises were—1. A brief statement of the object for which we had assembled, by the Rev. Dr. J. M. Dickey, President of the Board of Trustees. 2. Singing the beautiful psalm, "Jesus shall reign where'er the sun does his successive journeys run." 3. Dedictory prayer, by the Rev. Alfred Hamilton. 4. The inauguration of Mr. Carter, consisting, (1), in the delivery to him of the key of the building, and a copy of the Holy Scriptures; (2), with a brief but comprehensive charge, both as to his duty and the rule by which he was to fulfil it,—the Bible, and especially its great truths, as embodied in the Confession of Faith and Catechisms of the Presbyterian Church—by Dr. Dickey; (3), the address of Mr. Carter. 5. An address, by the Rev. Dr. Van Rensselaer, Secretary of the Board of Education. 6. Reading of some extracts of a letter from the Rev. Dr. B. M. Smith, of Union Theological Seminary, Prince Edward, Virginia. 7. Prayer by the Rev. Mr. Andrews of the Associate Reformed Church, Oxford. 8. Benediction by Principal Carter.

The same correspondent describes the buildings and the site of the Ashmun Institute.

Permit a word as to the buildings of the Institute. These are two,—the Principal's house, 40 feet by 36, two stories in height, well arranged, and neatly but plainly finished. The school or college building proper, plain in its style, yet with an imposing façade, three storied, and admirably arranged for all the purposes of such an establishment; the first story furnishes apartments for the steward, and a large dining-room; the second, reached from without by a flight of steps, affords two fine recitation rooms and a hall of instruction 30 feet by 40: on the third there are eight well-ventilated dormitories of good size. On the front a stone is placed bearing the name of the Institution, the date of its erection, and this significant and cheering motto, "The night is far spent, the day is at hand."

The location is one of the finest that could be selected. It overlooks the

country for miles around, and has in view a beautiful array of villages and cultivated fields, wooded hills and verdant valleys ; it is about equidistant from the churches of Oxford, New London, and Fagg's Manor ; one local association gives it peculiar interest—it stands in close proximity to the farm on which was born and raised the late Rev. Dr. John McMillan, the founder not only of many churches in Western Pennsylvania, but of Jefferson College, whose fame is in all this land. McMillan's feet once trod the spot on which these buildings stand. Who can say but what the train of providences which has led to their erection, may not find an origin in the earnest and youthful prayers of this apostolic man !

As to the Principal of this Institute, I will only say he is a Christian gentleman, with a heart deeply engaged in his work, and mental culture fitting him well for his post.

The Trustees of the Ashmun Institute have forwarded to the Board of Education the following communication concerning its objects and operations :

On the 31st of December last the ASHMUN INSTITUTE was dedicated to the purpose of its erection, and the Rev. J. P. Carter, A. M., of Md., was installed President and Professor of Theology.

The addresses delivered upon the occasion, were of a highly interesting character, setting forth the necessity for such an Institution, its objects, and the principles upon which it is to be conducted.

The Institute opened on the 1st of January, 1851, with four students : two in the Preparatory School, and two in the Theological Department. The exercises were continued until the close of the regular session, when a public examination of the Theological Class was held, of which the following account is furnished by a member of the Board of Trustees :

" On the 31st of December last I had the pleasure of attending the inauguration of the Rev. J. P. Carter, as Principal of the Ashmun Institute, a College and Theological Seminary for the training of a coloured ministry.

" The first quarter of instruction has closed, and on the 7th ult. I attended an examination of the more advanced students. There were two in this class. One a candidate under the care of the Presbytery of Newcastle, and the other of the First Presbytery of Philadelphia. The latter has been under instruction but a short time ; both have had very limited opportunities of instruction, and since their connection with the Institute, have been subject to many interruptions in their studies. Under the circumstances I cannot but feel that the progress they have made is creditable to teacher and taught, and highly encouraging to all interested in this great work. Their progress, thus far, I take to be an augury of great and cheering success in the future. Their studies ranged through several subjects, all important, and in their case, indispensable. In the ordinary school department they were examined in English Grammar, Geography, History, and English Composition. Their compositions, as to style and matter, would do credit even to more advanced students, and compare very favourably with similar productions of young men in our academies and colleges.

" In their classical and theological studies they read and translated a portion of the Greek Testament, and entered into an analysis of a part of the Gospel by Matthew, developing both its history and doctrine. In their Scripture analysis they were equal to some whom I have heard examined for licensure, and who have passed through our Presbyteries. One of them read a critical argument on the mode of Baptism as administered by John, which was exceedingly good ; and which, the Principal informed me, was wholly the result of the intellectual labour of the student.

" In all these exercises they exhibited a most remarkable aptness to learn, and a discrimination of judgment indicative of thought and reflection.

" I felt glad that I had enjoyed such an opportunity of witnessing what this class of persons can be aided to do by wise and patient training. The friends of

the Institute have reason to be encouraged with this first quarter's instruction. The next term, we hope, will witness more students in attendance, affording a wider field for the skilful energies of the Principal.

"Mr. Carter is doing a great work, in which I trust he will be sustained by the encouragement of the Church, and by the daily prayers of the friends of the Redeemer. He will spend the summer recess in making collections for the Institution. I hope he will find favour in all the Churches. Would that some few David Hunts could be found to endow the school, and live to witness the great good accomplished by it. Are there not some such? The work has begun; has made progress; who will adopt this child of Providence, and nurse its young life to vigorous manhood? Who will fan this scarcely lambent flame till it shall impart its vital heat to many, now ready to perish, and embrace in its elastic brilliant folds a continent of darkness?"

"A. H."

Early in the season, there were circulars and other documents, relating to the Institute, sent to the different Presbyteries, from many of which, in all sections of the Church, responses have been received, expressing not merely a general approbation of the enterprise, but their confidence in its management, and their cordial and lively interest in its success. Indeed, by God's blessing, it cannot do otherwise than prosper. It stands entirely aloof from all controversy respecting the social and political condition of the coloured population of the country, while it occupies an important and interesting ground of Christian beneficence, affording, in an unobtrusive manner, the opportunity to God's people to improve *the moral and religious condition* of a race for which no other adequate and unobjectionable provision is made, that they may be rescued from degradation, and be prepared for usefulness, wherever God, in His Providence, may cast their lot.

The Principal states the interesting fact, that the two young men now preparing for the ministry, have both resolved "*to give Africa a fair trial.*" This resolution has been formed, not from any influence exerted to bias their judgment, as to their future course, but solely from the consideration of the claims of Africa as a field for missionary labour.

The Trustees of the Institute embrace this opportunity to express their gratitude for the kind notice which has been taken of the enterprise by the General Assembly of our Church, and by other friends that have liberally aided it; and they feel under many obligations to the Board of Education for their prompt and generous aid in sustaining the Institution at its commencement. Their strong confidence, and earnest prayer is, that the Doer of all Good will continue to own and bless the efforts in this cause, which, we trust, His Grace has inspired. To His Holy name be all the praise!

All of which is respectfully submitted,

By order,

J. M. DICKER,

Pres. Board Trustees.

MISCELLANEOUS DEPARTMENT.

THE object of this department is to assist in the education of a few young men of promise, who are not candidates for the ministry, but who wish to pursue their education simply in reference to entering upon some useful profession, when prepared for it. Several, who have been aided in this way, have ultimately studied for the ministry.

This department is now almost suspended for want of funds. The Board have been obliged, although with great reluctance, to decline a number of new applications during the year. With one or two thousand dollars at their command, it is believed that much good might be done by the Board in educating a small number of

select young men, leaving to Providence the determination of their future profession. The young men who have hitherto received appropriations from this department, have been either the sons of ministers, of elders, or of persons deeply interested in the welfare of the Church, but whose poverty prevented them from doing what they wished in the education of their children. A knowledge of such cases induced the Board to attempt something for their relief; but the extreme difficulty of providing for so many different objects, has prevented the Board from realizing the measure of their expectations. It is hoped that the experience of another year may witness more success.

COLLEGES.

This branch of the operations of the Church cannot be better introduced than by an extract from the writings of President Edwards:

“Though it may be thought that I go out of my proper sphere, to intermeddle in the affairs of the colleges, yet I will take the liberty of an Englishman, that speaks his mind freely concerning public affairs, and the liberty of a minister of Christ, to give my opinion on some things, with respect to those societies, the original and main design of which is to train up persons, and fit them for the Gospel ministry. And I would say, in general, that it appears to me, care should be taken, some way or other, that these societies should be so regulated that they should in fact be nurseries of piety—otherwise, they are fundamentally ruined and undone as to their main design and most essential end. They ought to be so constituted, that vice and idleness should have no living there. They are intolerable in societies, whose main design is to train up youth in Christian knowledge and eminent piety, to fit them to be pastors of the flock of the blessed Jesus.

“I have heretofore had some acquaintance with the affairs of a college, and experience of what belonged to its tuition and government; and I cannot but think it is practicable enough so to constitute such societies, that there be no residing there without being virtuous, serious, and diligent. It seems to me a reproach to the land that it ever should be so with our colleges, that instead of being places of the greatest advantages for true piety, one cannot send a child there, without great danger of his being infected as to his morals. It is perfectly intolerable; and anything should be done, rather than it should be so. If we pretend to have colleges at all, under any notion of training up youth for the ministry, there should be found out some way that should certainly prevent its being thus. To have societies for bringing persons up to be ambassadors of Jesus Christ, and to lead souls to heaven, and to have them places of so much infection, is the greatest nonsense and absurdity imaginable.

“And as thorough and effectual care should be taken that vice

and idleness be not tolerated in these societies, so certainly their design requires that extraordinary means should be used in them for training up the students in vital religion and experimental and practical godliness, so that they should be holy societies. The very place should be, as it were, sacred. They should be, in the midst of the land, fountains of piety and holiness. There is a great deal of pains taken to teach the scholars human learning; there ought to be as much and more care, thoroughly to educate them in religion, and lead them to true and eminent holiness."*

The following is a list of Presbyterian Colleges, which are under the supervision of our Synods and Presbyteries, or which are controlled by ministers and members of the Presbyterian Church.

Names.	Location.
1. Lafayette College,	Easton, Pa.
2. Davidson College,	Mecklenburg, Co., N. C.
3. Oglethorpe University,	Milledgeville, Ga.†
4. Austin College,	Huntsville, Texas.
5. Aranama,	Goliad, Texas.
6. Oakland College,	Claiborne Co., Miss.‡
7. Stewart College,	Clarksville, Tenn.
8. Lagrange College,	Lagrange, Tenn.
9. Washington College,	Washington Co., Tenn.‡
10. Westminster College,	Fulton, Mo.
11. Richmond College,	Richmond, Mo.
12. Centre College,	Danville, Ky.
13. Hanover College,	Hanover, Ind.
14. M'Donough College,	Macomb, Ill.
15. Des Moines College,	West Point, Iowa.
16. Alexander College,	Dubuque, Iowa.
17. Carroll College,	Waukesha, Wis.
18. Washington College,	Washington, Pa.
19. Jefferson College,|| . . . . .	Canonsburg, Pa.
20. College of New Jersey,|| . . . . .	Princeton, N. J.
21. Washington College,|| . . . . .	Lexington, Va.
22. Hampden Sidney College,|| . . . . .	Prince Edward, Va.
23. Peoria University,¶	Peoria, Ill.
24. Makemie College,¶	Batesville, Ark.
25. West Liberty University,¶	West Liberty, Ohio.

No material changes have occurred in the number of students' and other statistics, which were presented in the tabular view of last year.

(1.) LAFAYETTE COLLEGE, PA.

The Rev. D. V. M'Lean, D.D., has recently resigned the Presidency of the Institution, and to his ability and efficiency much of the present prosperity of the College is due. The following Report concerning the condition of the College was adopted by the Synod at Philadelphia, in October last:

* Thoughts on revivals.

† Three miles from Milledgeville.

‡ Five miles from Rodney.

§ Eight miles from Jonesborough.

|| These four Colleges are under the direction of Presbyterians, but are not connected with ecclesiastical bodies.

¶ These three Colleges have not yet gone into operation.

The Committee to whom was referred the Report of the Trustees of Lafayette College, submitted the following paper for the consideration of Synod:

That the statements containing the statistics of the educational operations of the College for the past year, are such as cheer and encourage. The whole number of students enjoying the advantages of instruction is increased, though the class graduated is the largest which has been sent forth from the Institution. Of the number of students, a very unusual proportion are professedly pious; and of these, those who have not yet signified their desire and intention to enter the Gospel ministry, are but few.

As she ever has been, Lafayette College promises still to be—and more abundantly, under God—a prominent instrumentality in furnishing to our Church an able and efficient ministry.

The course of religious instruction remaining the same thorough and systematic course, frequently reported of, and improved by the Synod, and all the students coming under its influence, the Committee hear only what should be anticipated, that the moral and religious condition of the College is quite as good as at any former time. But might not a large improvement in these respects, as the effect of the constant, abiding influence of the Holy Spirit, be expected, were the College more constantly upon the hearts of the members of Synod, in their public and private approaches to the throne of grace? For our country and the world, there can be no blessing more to be desired, than that educated minds should be sanctified to the Lord, as well as instructed religiously; and this, not only when employed in the work of the ministry, but quite as much when it finds a sphere of labour in what are designated as secular pursuits.

In their work, as the religious guides of the young men temporarily committed to their care, the officers of the College need the special sympathy and co-operation of all who are interested in the influence of the Institution—that the word of the Lord may have free course and be glorified.

As to the financial condition of the College, the Committee have little to say, because of the little which is before them. The management of the pecuniary affairs of the Institution, up to a year ago, has been fully detailed to Synod, in foregoing reports from the Trustees, and received the seal of the Synod's approbation. During the year now past, as it appears from the present report, the payments for the third Professor's house, amounting to \$700, have been completed; and an addition of \$4000 has been made to the moneys invested for the permanent Endowment Fund. Other moneys pertaining to the \$50,000, proposed to be raised toward securing the actual endowment of the College in the amount of \$100,000, and to meet expenses of various kinds, while this end was being reached, have been collected, and applied, as the exigencies of the College required; and, as it appears, was allowable, by the terms of subscription and donation, toward the defraying of current expenses.

Evidently, as yet, the College needs the active sympathy of the Synod, in order to its establishment upon a stable basis. And its history, up to this point, as a Synodical College, is full of encouragement to all, not to abate endeavour for its welfare till such a basis has been secured to it.

Your Committee have only to ask the passage of a reiteration of former resolutions, commending this most important interest to the prayers and earnest-working regards, specially of them over whom this venerable body presides; that its career of usefulness in the cause of God and man may be more and more successful. With its able and diligent faculty, its advantages of location, and the many favourable circumstances which conspire to give it position and influence, it needs only the securing to it the blessing of heaven to make Lafayette College equal to any in the land.

(2.) DAVIDSON COLLEGE, N. C.

The "*Central Presbyterian*," published at Richmond, Va., gives a good account of this institution, which will be read with interest:

MESSENGERS. EDITORS:—Inasmuch as the public eye is beginning to turn to this College, it may not be amiss to make a few statements in your paper, respecting its present condition and future prospects. Like many other similar institutions, it has had its trials and difficulties; but a brighter day has dawned, which inspires the hope that before long, it will compare favourably with any college in the South.

The last year has given promise of a prosperous future. The number of students though small was made so by the high grade of scholarship adopted by the Board of Trustees. Many were advised to remain longer in the grammar schools, that might have been received, if numbers had been an object. During the year there were between eighty and ninety in the different classes, with several irregulars. Forty-nine in the Freshman, fourteen in the Sophomore, seven in the Junior, and eight in the Senior Class. A large accession is expected next year.

THE BOARD is composed of gentlemen of intelligence, perseverance, and piety. They are elected every four years by the three following Presbyteries,—Concord and Fayetteville in North Carolina, and Bethel in South Carolina. This body is characterized by punctuality and harmony in their deliberations, and liberality in their views and plans.

THE FACULTY.—Few Colleges have been more fortunate in electing professors than Davidson. They are regarded not only as men of ability and energy, but as devoted men, to the cause of education and religion. And here I feel it would be wrong not to pay what is but a just tribute to the President. He has proved what his friends always knew him to be, eminently qualified for this responsible post; his high attainments, love of youth, and generous heart, secure not only the confidence and respect, but even the admiration of the students. May his life be long spared to bless the rising generation, and to grace the chair which he now fills.

NAME AND LOCATION.—Davidson College is situated in a densely settled portion of Northwestern Carolina; surrounded by a population of wealth and intelligence, and it took its name from that distinguished patriot, General Davidson, who fell at Cowan's Ford, a few miles distant, fighting for the liberties of our country. Hence too, the appropriateness of the motto adopted by the College: "*Alenda lux ubi orta Libertas.*" It is nearly in a line between Salisbury and Charlotte, twenty-eight miles from the former, and twenty from the latter, and about eighteen or twenty from the Central Railroad.

THE FUNDS.—It is supposed by competent persons, that no fears need be entertained as to the availability, in due time, of that liberal bequest of Mr. M. Chambers, of Salisbury. The only impediment in the way, is the limited nature of the charter, which will doubtless be removed by our wise and liberal Legislature at its next session.

One hundred thousand dollars, by a late decree of the court, is soon to be paid over to the Trustees.

(3.) OGLETHORPE UNIVERSITY, GA.

This Institution was visited by one of the Secretaries of the Board of Education last autumn, who wrote as follows:

"This institution is located near Milledgeville, Georgia, and is now under the joint care and control of three Synods, viz., Georgia, South Carolina, and Alabama. Each of the Synods nominate and support a professor, and a fourth professor is appointed and sustained by the Board of Trustees. The professorships of the two Synods of South Carolina and Alabama are fully endowed, and their incumbents are engaged in their work. The Georgia professorship, it is expected, will be completed soon, and provision is made, we believe, for the sustaining the fourth professor, who has

been elected, but has been absent in Europe the past year, to improve himself in the department of Natural Science."

(4.) AUSTIN COLLEGE, TEXAS.

The last Annual Catalogue contains the names of 84 students, and an account of the location of the College.

Austin College, named after that great pioneer, STEPHEN F. AUSTIN, is located in the immediate vicinity of the healthful and flourishing town of Huntsville, which has a population distinguished for intelligence, refinement, and sound morals. The College Building is a substantial and beautiful BRICK EDIFICE, fifty by eighty feet. It is situated upon a high and commanding eminence, having a smooth, good walk, all the year round, extending from the gate of the College enclosure to the Public Square. The structure, correct in all its proportions, strikes the eye of the observer favourably from the village, and may be seen to great advantage many miles around: indeed, when *illuminated*, it has been contemplated, as a beautiful sight, some fifteen miles distant! The College—having in the background the native growth of the forest, in all the loveliness of its original and unbroken grandeur; and immediately around, an enclosure of five acres, adorned with shade trees of rich foliage—presents to the view of the beholder, whether near or remote, a charming sight—the realization of our ideas of a "TEMPLE OF SCIENCE AMID CLASSIC SHADES," inviting the youth of our great and growing State to seek high attainments in mental and moral culture, having "SCHOLARSHIP AND GOOD BEHAVIOUR" for their *college watchword*, and for their *life motto*—"EXCELSIOR! EXCELSIOR!"

(5.) ARANAMA COLLEGE, TEXAS.

This institution is located at Goliad, Texas; and occupies the building formerly used by the Jesuit Mission. The preparatory department has been organized, and has about forty students. Our friends in the western part of Texas look with strong hope to the results of this educational enterprise.

(6.) OAKLAND COLLEGE, MISS.

Oakland College is growing in prosperity. Its condition is improving both in regard to students and funds; and with its able President and Faculty, its prospects were never so bright. Thus God encourages His people to keep their faith in His providence, and all things will be found at last to work together for their good.

One of the friends of the College, DAVID HUNT, Esq., whose munificence has been repeatedly shown in former years, has given an additional donation of \$50,000 towards the permanent fund. The "*True Witness*," published at Jackson, Miss., states that this

donation "is in addition to sixty thousand dollars previously given, making one hundred and ten thousand dollars from this benevolent gentleman, to the cause of sound literature and Christian education in one College, in the State of his adoption. Mr. H. is, we believe, a Jerseyman by birth and education.

"The condition of the present gift is that it shall be safely invested, and the interest only shall be used; this interest to be appropriated, first to the payment of the President's salary, and the residue to any purpose for which the College may need funds.

"The Trustees had previously collected upwards of fifty thousand dollars for their permanent investment. They have now over one hundred thousand dollars in this fund, which secures, with good management, the financial stability of the Institution.

"Mr. Hunt's gifts have extended through twenty-five years. He is now seventy-seven years of age, and, towards the College at least, is the executor of his own will. We have, in all this, a worthy example."

(7.) LAGRANGE COLLEGE, TENN.

The Rev. DR. HILL, Editor of the *Presbyterian Herald*, who was present at the meeting of the Synod of Memphis, gives the following interesting account of the proceedings in that body, relating to the Synodical College at Lagrange.

The great and all-absorbing question, which occupied most of the time and thoughts and speeches of the Synod, was their Synodical College, which they had determined one year ago to locate at Lagrange, the place of their present meeting. The citizens of Lagrange had offered them a beautiful site of forty acres for the college buildings and professors' houses, occupying a commanding eminence, which overlooks the village and surrounding country for miles. The Trustees, during the year, erected upon it a handsome and commodious college edifice, the precise dimensions of which we have forgotten. It is amply capacious, however, to meet all the wants of such an institution. It is now ready to be covered in, and the College is expected to be opened next September.

The agents for raising funds had not met with as great success during the year as some of the more sanguine friends of the enterprise had anticipated, the consequence of which was a feeling of despondency in many minds as to the final success of the effort. This feeling seemed to pervade the minds of many of the most prominent members of the Synod when they came together. The subject was brought up for discussion in a variety of forms, and an effort was finally made to raise funds amongst the members of the Synod themselves. At the close of a short but pithy speech, one noble-minded layman, Mr. E. H. Porter, a ruling elder in the First Church, Memphis, proposed to donate *ten thousand acres of land* to the College, which he thinks may be made worth fifty thousand dollars, and yield an annual income of five thousand dollars; another elder, Mr. J. B. Kirkland, of the Second Church, Memphis, proposed to give a check for a *thousand dollars*, in money, having previously given a like sum. Others gave smaller amounts, until the endowment was raised to over ninety thousand dollars, including what had been previously raised.

This, of course, put the Synod into good spirits, and they ordered their Board of Trustees to proceed at once to the election of a President, and one Professor, who should enter upon the duties of their office next September, the President to spend the intervening time in completing the endowment and building fund. Rev. JOHN H. GRAY, D.D., Pastor of the Second Church, Memphis, was elected

President, and Rev. J. N. WADDELL, D.D., of the University of Mississippi, Professor of Ancient Languages. These elections by the Trustees were confirmed by acclamation by the unanimous and hearty vote of the Synod. All the members seemed to feel confident that if these brethren would but take hold in hearty good earnest, the complete and triumphant success of the enterprise would be immediately secured.

Twenty-five or thirty thousand dollars more, however, ought to be immediately raised, to complete and furnish the buildings, library, philosophical and chemical apparatus, &c. This can very easily be done, if those immediately interested will but take hold of the matter as they ought to do. They have the money, if they only have the heart to give it. The men of wealth, in the bounds of the Synod, cannot possibly put it to a nobler use than to bestow it in this way. Will they not do it? It is an enterprise every way worthy of their contributions. The site chosen is an excellent one, being in a high and healthy locality, and in the midst of a moral and intelligent population. It is accessible by railroad from all parts of the territory covered by the Synod. The men chosen to lead, are the very best that can be found for the purpose in all the land, having the confidence and love of all who know them. All that is needed to insure complete success, is "a long pull, a strong pull, and a pull altogether."

(8.) STEWART COLLEGE, TENN.

This newborn Presbyterian College is in a healthy condition, and bids fair for long life and much usefulness. Situated in a community proverbial for its religious enterprise and liberality, in a commonwealth remarkably deficient in point of good schools for thorough education, and under the control of a Synod which is small in numbers and resources, it has much to help it on and much to keep it back. At present the prospects of the Institution are of a very encouraging character. It has between one hundred and one hundred and fifty students, the greater part in the preparatory department. The majority of its pupils are the youth of pious parents, though but few are full and regular members of the Church. There are two young men in the College department who are destined for the ministry in our Church.

The Synod of Nashville, at their last meeting, adopted the following resolutions.

Resolved, 1st. That we are highly gratified at the wisdom, prudence, and zeal, manifested by the Trustees of Stewart College, in relation to their financial action as exhibited in the report of their Treasurer.

Resolved, 2d. That the thanks of Synod are due, and are hereby given, to those who so faithfully attended to our interests in procuring the deeds and charter for Stewart College.

Resolved, 3d. That the Synod owes a debt of fervent and lasting gratitude to the President, and those professors of Stewart College, who have laboured so faithfully, and at the same time, gratuitously, in giving instruction in the College.

Resolved, 4th. That this Synod cordially recommends this College to the patronage and contributions of all the churches under our care, and also recommends to the Trustees to secure an efficient agent to procure the funds necessary for immediate use, and also to endow the College in a liberal and permanent manner.

Resolved, 5th. That the proposal of the President and Trustees of Stewart College, to pay four-fifths of the five thousand dollars necessary to secure a library for said Institution, meets with the cordial approbation of Synod, and that we respond to it by an earnest effort to raise the remainder as soon as possible.

Resolved, 6th. That the Trustees of the College be directed to take the steps necessary to secure the value of the land ordered by the Legislature to be sold for the use of said Institution.

(9.) WASHINGTON COLLEGE, TENN.

At the suggestion of the Board of Education, a Convention of the friends of this College was held in November last, which was attended by Rev. Dr. Wood, one of the Secretaries, who furnished the following account of his visit.

"My special object in visiting this Institution, was to attend a Convention of its friends, who met, at the suggestion of the Board of Education, for the purpose of devising ways and means for placing the College on a permanent pecuniary basis. The site of the College is healthy and inviting, is in the midst of a rural district, settled by substantial farmers; and after the completion of the East Tennessee and Georgia Railroad, a few months hence, will be within two miles of what is believed to be one of the great thoroughfares of Southwestern travel.

"The College was established about sixty years ago, by the Rev. Samuel Doak, D.D., who presided over it with distinguished ability for some forty years, during which time he gave instruction to a large number of students, who now occupy influential positions in society, both in Church and State. But unfortunately the institution was never endowed, and its friends have felt for some time past that it is essential to its future prosperity to take efficient steps to accomplish this object. Hence the calling of this Convention, which was continued three days. Much interest was elicited, and the following minute was unanimously adopted, viz.

'That the Convention recommend to the Trustees the appointment of an agent to raise funds from the citizens of Washington County, for the double purpose of liquidating the debts and liabilities of Washington College, and commencing its endowment; that for the latter, an attempt be made to raise not less than \$20,000, between this time and the next stated meeting of the Holston Presbytery; the subscriptions obtained for liquidating the debts and liabilities to be paid at the earliest convenience of the subscribers, and those obtained for the endowment to be paid in annual instalments to suit the subscribers, with interest on the same; the first year's interest to be due when the full amount of \$20,000 shall be subscribed, and until this amount is subscribed in this county or elsewhere, the subscription shall not be binding.'

"Towards this \$20,000, over five thousand dollars were subscribed by the persons present, and twelve hundred dollars had been pledged before the Convention met, towards liquidating the debts, which do not exceed three thousand dollars. The Trustees convened as a Board immediately after the Convention adjourned, and appointed as their agent Dr. Wm. W. Bovell, a member of the Board, and a zealous and efficient friend of the College. He was expected to enter upon the work at once. There were local reasons for confining their efforts to raise the first twenty thousand dollars to Washington County. I hope it may be successful. If all is true which was said in the Convention concerning the ability and generosity of that large and populous county, the amount proposed will be secured by the efforts now commenced. I shall look with much interest on the progress of this work. Let those who have charge of it be reminded that much depends, under God, on immediate and vigorous action."

Information has recently reached the Board that the amount has been increased to \$17,000. The remainder will doubtless soon be raised.

(10.) CENTRE COLLEGE.

This Presbyterian College continues to enjoy the sunshine of prosperity. At present there are about two hundred students in regular attendance—sixty professors of religion—thirty-three of whom have the ministry in view. There are between forty and fifty in the senior class, nine of whom expect to enter the Theological Seminary. The public exercises of the sanctuary are regularly attended by all the students. The College prayer meeting is faithfully and punctually kept up, with an average attendance of from twenty to twenty-five.

Centre College has enjoyed a number of revivals of religion during the interesting period of its history. Another revival occurred during the present year, in connection with the Annual Concert of Prayer on the last Thursday of February. President Young writes thus, concerning a work of grace at Danville :

"It is a marvellous work. Seriousness began among the students, some months ago, without any special means, without even the ordinary regular ministrations of the pastor (myself), who was sick, and obliged to procure a succession of temporary supplies. Professor Robinson devised a series of four or five sermons to the young, from the Seminary Professors. The day of prayer for Colleges came and was observed. Our communion took place, and three or four were added, on examination. The meetings were continued nightly, and there have been as many as from a hundred and thirty to a hundred and forty who have expressed serious feelings." This is another marked instance, among the many that occur every year, of the importance of the day of special prayer in behalf of colleges and the youth of our land. "While they are yet speaking, God hears and answers the prayers of his people."

(11.) WESTMINSTER COLLEGE, MO.

The St. Louis Presbytery, in their Narrative of the State of Religion, say :

"Our Synodical College, located at Fulton, is in a healthy condition—the number of students increasing rapidly, and the smiles of the King of Zion seem evidently to rest on the Institution. A number of the students have been hopelessly converted during the year; and among the young men receiving instruction, are several who have the ministry in view. The number in attendance, even thus early, in the present session, exceeds that of any previous one. There were not at any one time, during the last year, more than a hundred and five actually in the classes, whereas there are now one hundred and twelve, and others are still coming. There are now six seniors, six juniors, six sophomores, and fifteen freshmen—thirty-three regularly in the college classes pursuing the course of study with a view of graduating, whereas there were only twenty last year.

"The property of the Board consists of real estate, notes, and money. The real estate consisting of the College building, over twenty acres of ground, and two dwelling-houses, is estimated as worth thirty thousand dollars. There is an annual income from the dwellings of three hundred dollars. Of the notes, some three thousand three hundred dollars are given for the President and Professorship funds, and bear six per cent. interest. The Scholarship notes amount to about twenty-eight thousand dollars, and the most of these bear interest at six per cent., a few of them at ten per cent. ; over three thousand dollars have been

paid into the treasury and are vested at ten per cent. The income from tuition during the year amounted to over two thousand dollars. The liabilities of the Board are five thousand five hundred and eight dollars and fifty cents, almost the whole of which has arisen on the score of Professors' salaries."

Professor F. L. Kemper, of Brownsville, has been elected to a professorship in the Institution, and President Laws has been requested to act as agent to complete the endowment, and has consented to serve.

(12.) RICHMOND COLLEGE, MO.

Richmond College has gone into operation since our last Report to the Assembly. The preparatory department contains 60 or 70 students. The College building is not yet completed. The whole enterprise is greatly embarrassed from want of funds; but it has a vigorous President (Dr. Yantis) and strong friends, and the efforts for its establishment and endowment have every promise of ultimate success. Upper Missouri is an important section of country, and needs a College of the first order.

(13.) HANOVER COLLEGE, IND.

The Faculty of Hanover College consists of six Professors. The number of students on the Catalogue is 132, of whom about 100 are now in attendance, three-fourths of whom are members of the Church. This institution has been marked during its existence with two things: First. Its alternations of prosperity and adversity. Second. The high stand it has taken and maintained on the side of religion and morality. For several years past the great majority of those who have graduated at this College have entered the ministry. Each class has a separate prayer-meeting; on the last Sabbath of every month they hold a union meeting. Although there has been no marked revival of religion at this point for some time past, yet a very interesting state of religious feeling has existed all along. During the past year eight students have joined the Church. It has been a custom among the pious young men of this College to band themselves together in different companies, to pray and labour for the conversion of certain sets of their unconverted associates; remarkable instances of answer to special prayer in this connection have resulted.

The proposed endowment of \$100,000 was secured in November last; but as yet, only about \$65,000 of the amount is productive. Great embarrassment is felt on account of the arrears in the salaries of the President and professors. The College also experiences no small inconvenience from the fact that the new college edifice remains unfinished from want of funds. On the whole, however, the prospects of the Institution are much improved. We append some extracts from the Annual Report of the Trustees to the Synods of Indiana and Northern Indiana.

The Library has been re-arranged, and is found to number near 3000 volumes. The apparatus is not extensive nor in very good order, but better than had

been supposed. Some of the pieces are of superior construction. A few additions have been made during the year, and the whole is estimated to be worth \$300.

The Cabinet comprises a very good number and variety of specimens, both Geological and Botanical.

Various circumstances transpiring during the year past render it proper that the College and the Synods should have a little reasoning together. The Board of Trustees then invite the attention of the Synods to the following statements.

1. There subsist between the Synods and the College real and very intimate relations. As set forth in the Report of last year, this "is your own, your only College You called it into being. * * You have determined its secluded location, its public position, policy and character. * * * It is to you then an important agency, an honour, a power, a provision for the future."

2. Colleges are normally church institutions. Hanover College is eminently such. It is not local nor secular in any one of its interests. It is consecrated. It is religious. It is Presbyterian. Agencies for the College are then agencies on behalf of the Church, and on behalf of Christ, the Church's King and Head. Not those for either of the General Assembly's Boards are more so. Contributions or subscriptions to the College are so much to the Church and to Christ. And the children of God—and the churches of Christ—should not reject the claims of the College, nor become impatient under their frequent presentation.

3. The position of the College then should not be misunderstood. It is and is to be the Presbyterian School of these Synods. That it may be such there is need

Of a Permanent Fund, whose minimum shall be \$100,000, of which they now lack \$2600 :

Of the speedy payment of at least \$4000 arrears to the Professors :

Of the completion of the new College, which will require \$6000 :

Of additions to the Library and Apparatus to the amount of \$1000 each : and finally,

Of the payment of the debts of the Building Fund, amounting, as we have seen, to \$25,000.

This all will amount to near \$40,000. Less than this will not suffice to render the College worthy of its place and name in the Church. And while such relations subsist with the Synods, the College must be permitted and welcomed in all the churches to ask for subscriptions and donations to these interests.

4. This amount may seem startling, yet it may be far more easy to raise it than many imagine. The whole sum is not needed at once. Nor is the whole sum expected to be raised in mere donations. If there could be secured to the College the sum of \$1 per head annually among the Presbyterians of Indiana for four years, the amount required would more than be raised. Or it may take the shape of scholarships, payable one-fifth down and the balance in annual instalments. Church scholarships from \$50 to \$1000, would accomplish the work with but little burden upon the members, beyond the labour of the subscription and the collection. In any way that might be preferred, devoted piety would make it a cheerful task.

(14.) M'DONOUGH COLLEGE, ILL.

The Rev. J. PILLSBURY, the President of the College, states in a letter, addressed to the Board of Education, that there are but few students in the College proper, but that the number of students in the Preparatory Department has more than doubled. The scheme of endowment by scholarships, adopted a few years ago, was found on trial to be inefficient, on account of the small amount of each scholarship. The plan was accordingly abandoned. It is hoped that the friends of the College will endow it liberally, and as soon as circumstances will admit.

(15.) DESMOINES COLLEGE, IOWA.

The Rev. S. Cowles states concerning this Institution that "it is doing pretty well, having on an average about fifty students in all departments." The department of the College proper is not yet organized, and the last catalogue assumes for the Institution the name of the "West Point Collegiate Institute." The Board are not informed as to the ultimate design of our friends in that section of country; but present appearances seem to indicate that the Institution is to be hereafter conducted on an academical, instead of a collegiate basis.

(16.) ALEXANDER COLLEGE, IOWA.

Alexander College, after the history of almost all other Colleges, is struggling with pecuniary difficulties. But its prospects are improving. It has some strong and generous friends in Dubuque, who have already devised liberal things for its success. The College building and site have been sold for the purpose of securing a more advantageous location, and more ample grounds than could be procured near the former site. A few zealous patrons have made very handsome donations of land and money; and the citizens of Dubuque will probably now take an increased interest in the Institution. The Rev. Dr. Phelps, the President, has had the chief responsibility in devising and executing measures for the prosperity of the College; and the Lord has given him much success. The future gives still greater promise.

(17.) CARROLL COLLEGE, WISCONSIN.

Carroll College received its charter in 1846; but it was not fully organized until Dr. Savage was elected President, a few years ago. Considering all the circumstances, its success has been very remarkable. The number of students on the catalogue, is 93, of whom 46 are in the regular classes. It has a commodious College building, free from debt, about ten acres of ground, and an endowment of nearly \$20,000, of which, however, only a part is productive. Energetic efforts are about to be made in Wisconsin to increase the endowment.

(18.) WASHINGTON COLLEGE, PA.

The Preparatory Department of Washington College has been abandoned, and the College now consists only of the regular College classes. "In view of the multiplication of academies of late, affording such widely extended facilities for preparation to enter upon the regular college course, and also in view of the establishment of a classical department in the Washington Union School, a school of very high and deserved reputation, securing to pupils the

opportunity of combining thorough training in English studies with elementary instruction in the classics, the Board of Trustees have resolved to discontinue the Preparatory Department."

1. The *general prosperity* of the College has increased since it was taken under the care of the Synod. The number of students has reached about one hundred; an able Faculty presides over the Institution, and a new interest has been awakened in its behalf, especially throughout the bounds of the Synod. This was a matter of congratulation among all the friends of the College.

2. The *religious condition* of the College is better than it has ever been before. The course of instruction is imbued with religion; and the number of pious students is nearly forty, of whom thirty were candidates for the Gospel ministry. The crowning work of the previous year had been a revival of religion, in which twenty-six young men were hopefully brought to the knowledge of Christ. The Synod of Wheeling may well rejoice in such precious results in an Institution which is under its own care.

3. The *endowment* of \$60,000 is completed; and the Synod ought to push forward to increase it to \$100,000. Colleges need money. God's people must furnish it. These Institutions have great objects in view. They are means to an end, and that end is to glorify God in the edification and salvation of souls.

(19.) JEFFERSON COLLEGE, PA.

During the year, the Rev. A. B. BROWN, D.D., has resigned the Presidency of Jefferson College, much to the regret of the Trustees and the friends of the Institution. The Rev. JOSEPH ALDEN, D.D., has been elected in his place. The endowment of \$60,000 on the scholarship plan is completed; but a much larger sum is necessary for the Institution.

There are two hundred and thirty-eight students now connected with its classes. In the senior class, which numbers fifty-seven, there are thirty-four professors of religion, twenty of whom are looking to the ministry. In the other classes there are sixty professors of religion, thirty-eight of whom have the ministry in view. From this College seven hundred and twenty-eight ministers of the Gospel have gone out from time to time, many of whom have occupied and now occupy high and responsible positions. The favour of God has rested upon Jefferson College, from an early period in its history; and there is every reason to believe that the administration of Dr. Alden will continue to accomplish the great ends of the Institution.

(20.) COLLEGE OF NEW JERSEY.

The present condition and future prospects of this ancient seat of learning, are commensurate with its past successful career and pleasing reminiscences. With upwards of two hundred and fifty

students—eighty members of the Church, sixty of whom are preparing for the ministry—it still maintains its position of usefulness. It has enjoyed several revivals of religion of late years. About a year ago it was visited with an outpouring of God's Spirit, when many of its precious youth were hopefully converted. Numerous religious meetings are conducted among the students.

The old College building, whose interior was destroyed by fire about two years ago, has been rebuilt with considerable improvements. The arrangement of the interior has been changed; and the style of architecture gives a new appearance to the old walls of Nassau Hall. Important additions have been also made to the permanent funds of the Institution. The intelligent and generous friend of parochial schools, who has supplied funds for this work to the Board of Education for several years past, has made a donation of \$30,000 for a Professorship.

(21.) WASHINGTON COLLEGE, VA.

A visitor of this Institution at a recent examination sent his views of the College in a communication to the "Central Presbyterian."

For several days during the week ending June 28th, it was our good fortune to attend the examination exercises of this excellent Institution of learning. We found it a rare feast of good things for the mind from first to last. We were the pleased witnesses of the exhibition of a profound and masterly scholarship on the part of the Faculty of Arts; and, in their measure, of the literary attainments of some seventy fine-looking students who passed in review before us through their various exertations. Rarely have we met with such minute accuracy of instruction as seems to be the matter of course practice of the Professors in all their teachings; and rarely have we met with such a large percentage of pupils who appeared to imbibe so thoroughly the spirit of their instructors. There is no room given for vagueness of thought; no quarter shown to looseness of expression; no cover allowed to rest over any avoidable imperfection of scholarship. This is the feature which particularly struck, and interested and delighted us. We admired the analytical skill which every student was taught to employ, in tracing the beauties of the classics, and getting at the foundations of everything that he touched.

This mode of thorough instruction gave us some vision of that future day when the standard of learning in our Colleges will be elevated to its proper height—when superficiality will be the exceptional condition of the student's knowledge; when no young man, boasting of a diploma, shall think himself fitted for the brunt of professional life, unless that diploma has been reached through the trying ordeal of a faithful and thorough and conscientious instruction from men who are bold enough to do their whole duty by their pupils, and who shall be, themselves, self-instructed up to all the requirements of that duty. In the classrooms of this rising College we thought we foresaw the time, not distant, when our Southern schools of learning shall wear a glory of efficiency, of which the Yales and Harvards of other days have had the monopoly of credit. In this prospect we deeply rejoice. Our people must always need institutions which will shed abroad the lustre of a genuine education from those who teach, and from those who are taught in them. Our Christianity needs such schools. Every great interest demands them. On no account can we do without them.

The location of Washington College is most delightful. It has taken deep root in the midst of a noble country. It stands high up in the "garden valley,"

in view of its loveliest scenery. The atmosphere, and the water, and the glorious hills, send health to preside over it. It is surrounded by a population that is highly cultivated, socially, intellectually, and religiously, a population whose families offer pure and virtuous homes to as many students as may choose to avail themselves of their advantages of intercourse and manners. Above all, this Institution is in the region where those Divine influences which bring salvation to the soul, have long crowned, as they now do, the labours of renowned men of God. It is the very home of Gospel blessings.

We need not recite to our readers the past history of this venerable College. It has had many vicissitudes. Prosperity has often rejoiced over it; and, as often has adversity brought gloom upon it. But now, it has reached a point in its history, from which it is girded to run a long and successful career. The excellent scholars and faithful disciplinarians, who constitute its Faculty, are full of enthusiasm as to all the points of their station. They are determined heroes of right. They govern with authority and love. They are the resolute enemies of idleness, and will not tolerate vice. But they encourage the student in every path of well-doing, both as he is a student and an immortal being. It is our conviction that God has given them their present work to accomplish, because they are the men for the time and the place. And, under the united and harmonious efforts of such men as *Junkin*, and *Campbell*, and *White*, and *Nelson*, and *Fishburn*, what may that College not become at some near day?

(22.) HAMPDEN SIDNEY COLLEGE, VA.

This College sustained a very severe loss in the resignation of Dr. Lewis W. Green, its President, and in the decease of the Rev. D. Halliday, the President elected to supply his place. The ways of Providence are mysterious. The College is said to be in a prosperous condition, although for the present it is suffering from these adverse occurrences.

COLLEGES PROJECTED, BUT NOT IN OPERATION.

(23.) MAKEMIE COLLEGE, ARK.

Makemie College was chartered three years ago; and \$12,000 were subscribed for grounds and buildings; but owing to several causes, nothing further has been done. The Board of Education have been in correspondence for some months past with a number of the brethren in Arkansas, with regard to the College. A hope is indulged that some efficient measures may be taken for putting the Institution into operation at no distant date.

(24.) PEORIA UNIVERSITY.

The Synod of Illinois are engaged in establishing an institution of learning at Peoria. The citizens of that beautiful city have subscribed about \$40,000 for grounds, buildings, and scholarships. A commencement has been made in the erection of a handsome and convenient College edifice.

(25.) WEST LIBERTY UNIVERSITY.

The Synods of Cincinnati and Ohio having disagreed in the

choice of a location for a University under their joint care, held a union meeting for the purpose of deciding the question. The following account is taken from the "Presbyterian of the West."

The Synods of Ohio and Cincinnati met in the First Presbyterian Church in Columbus, on Tuesday the 23d ult. at seven o'clock P.M. The Synods were organized in different rooms, to save time in their enrolment, and then came together to hold a joint meeting, for the purpose of fixing the site of the proposed college or University.

On motion of the Rev. James Hoge, D.D., the following resolutions, touching the organization and mode of procedure of the joint meeting of the Synods, was unanimously adopted.

1. *Resolved*, That the Moderators of the two Synods, viz., the Rev. Joseph G. Monfort, D.D., of the Synod of Cincinnati, and the Rev. Wm. M. Robinson, of Ohio, shall jointly preside; and the temporary clerks, viz., the Revs. J. P. Vandyke, and H. R. Price, of Cincinnati Synod, and the Revs. J. M. Platt, and G. L. Kalb, of Ohio, shall record the minutes of the meeting in convention for the Synods severally, and if any diversity of opinion shall occur between the Moderators, on a point of order, it shall be submitted to the Convention.

2. After the organization, the proposals for the location of the University shall be all handed to the clerks, and shall be read consecutively, before any discussion shall be allowed.

3. The rules of order, adopted and recommended by the General Assembly, shall be observed by this body in all their proceedings.

4. The final vote shall be taken by calling the roll, and a majority of the members shall be necessary in determining the location of the Institution.

The remainder of the evening was spent in prayer for the Divine direction, and in hearing remarks from several brethren upon the general subject, and the Synods adjourned for the night.

Wednesday morning at eight o'clock, the Synods again met and proceeded to business.

Propositions for the location of the College were then presented and read, from seven different places, viz., Cleveland, Central College, Chillicothe, Hillsborough, Bellefontaine, Springfield, and West Liberty. The offers from these places ranged from twenty to one hundred thousand dollars, Chillicothe proposing to give double the amount offered by any other place.

On motion of Dr. Hoge, the following resolution was unanimously adopted by a rising vote, viz.

Resolved, That whatever may be the decision of the Synods, fixing the location of the University, we will cheerfully acquiesce in the result; and we hereby covenant with each other, immediately and effectually to endeavour to secure the complete endowment of the Institution.

The resolution was supported in a very hearty and appropriate manner, in addresses by Drs. Hoge, Patterson, Steele, and Stanton, and Messrs. Brown, Glover, Raffensperger, Washburn, and McKinney, all of whom, except the two first named, appeared in the Synod, as the representatives of points competing for the location. The Rev. Dr. Plumer, of the Western Theological Seminary, being present, was invited to speak on this resolution, and he addressed the Synods in his usual forcible and happy manner.

During the discussion and passage of this resolution, there was a manifestation of interest and earnestness, with determination to be united, which put our fears to rest in regard to the success of the enterprise. The only question over which we apprehended any controversy was the determination of the location. This resolution prevents the probability of difficulty from that point, provided our brethren are possessed of good conscience, integrity, honour, and truth. They all voted for the resolution, knowing that the location was likely to be given to a point, not of their own choice, and feeling that the majority had the right to decide the question, and that the minority were bound to yield, and be content. There are a good many ways by which this resolution may be violated. There

are many remarks that might be made, which would be in opposition to its spirit: and the only way to keep it, is to say, "The work can be done, and ought to be done, and shall be done."

The various advocates of the competing points were severally heard; and the following resolution was adopted:

Resolved, That in order to expedite business, and preclude protracted discussion, we proceed to vote upon the question of location, and at the time of taking the vote, any member who desires to make explanations, shall be allowed time for such purpose, not exceeding five minutes.

After calling the roll the third time, West Liberty was chosen as the place for the site of the College. The three votes were as follows:

Proposed Sites.	1st Call.	2d.	3d.
West Liberty,	110	112	119
Chillicothe,	99	98	29
Springfield,	7	8	68
Bellefontaine,	5	3	1
Hillsborough,	3	4	10
Cleveland,	1	0	0
Total votes given,	225	225	227

West Liberty has obtained the location by a fair vote, and we doubt not her rivals are willing that she shall have all she has attained. The aggregate vote of the Synods at Urbana and Zanesville, gave the site to West Liberty by a small majority, and the vote at Columbus by eleven votes over all others.

Two hundred thousand dollars are to be secured, before anything is done by the Trustees in setting the Institution on foot. The question now before every friend of the enterprise is, "How much will you give for a first class college for our Church in Ohio?" Unless a sufficient sum is pledged the subscriptions are null and void. If the amount is secured, every true-hearted Presbyterian will feel that he has done well in making a liberal donation for the object.

The Board are to meet at Mr. Runkle's, in West Liberty, on the third Tuesday of this month, at seven o'clock P.M., to organize, and adopt measures to canvass the Synods for the endowment. May the King of Zion superintend and bless their efforts.

THE RELATION OF COLLEGES TO FOREIGN MISSIONS.

THE Board beg leave to present to the General Assembly a subject of great practical importance, connected with colleges,—their relation to the cause of foreign missions.

Institutions of learning have always been deemed necessary to the progress of religion in the world. Christianity took advantage of them as soon as the circumstances of her early history admitted; and the keys of knowledge have always been among the emblems of her power. At the Reformation, the Universities, especially those of Wittenberg, Geneva, Cambridge, Oxford, Edinburgh, contributed indispensable resources to the onward religious movement of the age. In our own land, Colleges have been founded and sustained, as important instrumentalities for the propagation of religion. Their general influence on the advancement of the Redeemer's kingdom has been great and extensive.

In exhibiting the special relation of Colleges to the cause of

foreign missions, the religious character of these institutions appears in their true light. The proper conception, indeed, of a College, is that of a religious institution.

I. The connection between Colleges in our country and foreign missions, has been established in the very *origin of our missionary operations*. A New England College has the honour of first arousing the American Church, to the work of preaching the Gospel in heathen lands. In 1808, a few students in Williams College, Samuel J. Mills the foremost—established a Society for the purpose of making inquiries and forming plans for future missions. These young men devoted themselves to God, as missionaries among the heathen; and then by prayer, by correspondence, by personal intercourse, by publications, by appeals to other Colleges, and by addresses to ecclesiastical bodies, endeavoured to enlist the zeal and labours of Christians in general, in the spread of religion throughout the earth. God blessed the efforts of the young collegians; and in 1811, the American Board of Commissioners for Foreign Missions was established; an organization, whose influence has spread through many nations, and carried salvation to multitudes of immortal souls. Other great missionary institutions have since sprung up; but the cause of foreign missions in the United States, dates the origin of its efficient organization to a devoted Christian band of College students. Providence, in thus honouring a College as the seat of great ideas and of great practical works, for the salvation of the heathen, has indicated the existence of a relationship which will be perpetuated to the end of time.

II. Colleges assist in *cultivating the missionary spirit*. The association of young men in an institution of learning offers a natural opportunity for mutual edification, and especially for the enlargement of views on moral questions. Every good cause finds true allies among the pious students of a College. In almost all of these institutions, Societies of Inquiry on Missions are organized, whose object is to collect information, and to keep the heathen world prominent before the members. Libraries are formed, containing the biographies of foreign missionaries, and annals, travels, periodicals, bearing on the subject. Museums, also, with their collections of curiosities, and memorials of heathen manners and customs, assist in cultivating an interest in the great work. Above all, the weekly and monthly meetings for prayer present occasions of special interest and power for the remembrance of the unconverted millions of mankind.

Two remarks here claim attention. One is, that the work of foreign missions is not made *as prominent* as it might be, in our Colleges. The opportunity of devising and of doing great things for God exists in a pre-eminent degree among a company of Christian young men, bound together by the ties of personal friendship

and of religious sympathy; but the hinderances of a low state of piety, and of the usual College temptations, interfere with this department of religion as with every other. Certainly much more might be accomplished for foreign missions, than is now done, in our institutions of learning. In proportion to the amount of faithful instruction and of enlightened piety will be the richness of the results garnered from the halls of literature and science.

The other remark, called for in this connection, is, that success in obtaining missionaries for the foreign field, depends upon bringing the question of duty home to our young men, as *early as possible*, in their preparatory course. No rule can indeed be stated. There may be cases where delay in forming a decision is necessary. Leaving, however, a large margin for wise and lawful exceptions, it may be still affirmed that there is great gain in early inviting pious youth to examine their personal obligations to serve Christ among the heathen. It is not safe to trust the decision of the case exclusively to the conclusion of the course, or even to the Seminary period. As Mills, and Hall, and Richards, gave themselves up to the work whilst students in the College classes, so it is believed that this period of training is in general the most hopeful for securing adequate supplies to the foreign field.

It is certain that Colleges present many facilities for the cultivation of the foreign missionary spirit; and that, under the guidance of scriptural principles, the attention of our youth should be early directed to the great truth, "the field is the world."

III. The relation of Colleges to foreign missions is seen in the fact that *they supply the foreign missionaries*; they *produce* some, and they *educate* all.

1. Colleges are made the instruments, in the hands of God, of the *conversion of youth*, who would otherwise never have been sent forth to the *work of missions*.

Colleges have received signal displays of Divine favour. The statistics bearing upon the present subject are divided into three classes. (1.) In the first place, large numbers of young men have been *converted* in American Colleges, and thus placed in a position to answer the calls of the Church. Few communities have been the recipients of the spiritual blessings that colleges have witnessed. Details would be out of place here. It is sufficient to observe, that during the ecclesiastical year, ending May, 1856, more than 100 students, out of the 1400 in our Presbyterian Colleges, were hopefully brought to the knowledge of Christ. The revivals of religion, during the last five years, in Princeton, Jefferson, Washington in Virginia, and in Pennsylvania, Prince Edward, Davidson, Oglethorpe, Centre, Hanover, and Lafayette, are computed to have brought into the Church nearly 500 students.

(2.) In the second place, College statistics show that a large number of students, converted during their College course, become

ministers of the Gospel. Being converted under circumstances of light and privilege, and during the process of education, it is reasonable to suppose that many would have their attention turned to the work of the ministry. The proportion of students who thus devote themselves to the Lord of the harvest, is found to be about one-fourth of the whole.

(3.) In the third place, College statistics show that of those who feel called to the ministry, during the period of their College studies, a considerable number become *missionaries* among the heathen. In Amherst College, 15 out of every 100 ministers have laboured in the foreign field. College life presents a hopeful opportunity to bring high motives before the youthful mind. Then, if ever, great enterprises will be attractive, and the constraining love of Christ be less interrupted by the temptations of worldliness. A number of our own missionaries, now in the foreign field, were led by the grace of God to choose their work, whilst students in College. The names of some of the most prominent and useful might be adduced in proof of the power of College nurture in its relations to foreign missions; but propriety forbids too public disclosures among the living. We may be allowed, however, to state that one of our martyr missionaries, the beloved WALTER M. LOWRIE, who was brought into the Church at Jefferson College, consecrated himself whilst a student at College, to be a missionary among the heathen. The records of our institutions of learning will show, in the great day, that the extension of the Redeemer's kingdom among tribes and kindred and people of every tongue has been greatly indebted to the influences of College education. The influence of Lowrie, in behalf of foreign missions, will be felt at Jefferson to the end of time.

"Heaven grant that, emulous
Of thy blest fame and its reward, and stirred
By equal love for lost and ruined men,
Thousands may go forth from yonder hallowed spot,
Like Mills and Hall and Richards*—men whose souls,
Fired with devotion, shall the standard set
Upon earth's farthest mountains, where at last,
Shall the glad gathering of the nations be."

2. Colleges, in the second place, educate *all* who go forth to preach Christ among the heathen. If indifferent qualifications are admissible, under any circumstances, it is not in introducing the Gospel among pagans and barbarians. The highest gifts, natural and acquired, are demanded by the greatness of the undertaking. The "Apostle to the Gentiles" was pre-eminent among the twelve for intellectual endowments. The Presbyterian Church has always practised upon the principle of requiring a union of piety and learning in her ministers, at home and abroad. Our entire band of foreign missionaries are, with two exceptions, College-trained. The acquisition of a new language, sometimes the reduction of a spoken

* Williams College.

to a written one, the translation of the Scriptures into other tongues, the conflict with the wiles of heathen superstition, idolatry, and depravity, call for the highest Christian and literary nurture on the part of missionaries. When William Carey's heart was fired with a zeal to labour among the heathen, he was, in the providence of God, engaged in the comparatively humble work of a shoemaker. But he immediately betook himself to acquire the knowledge necessary to preach to sinners the kingdom of heaven; and he died one of the learned men of his age. He possessed a knowledge of the Hebrew, Greek, Bengalee, Hindustanee, Punjabi, and other dialects. The shoemaker's sign is still preserved, with the words, "*William Carey makes and mends shoes here*," whilst the work of the wise and learned missionary is written, with memorial light, upon the everlasting records of the Church. Henry Martyn was the greatest scholar in his class at Cambridge. Sanctified learning will ever find, among the Gentiles, the true scope for its most enlarged aims. Our Colleges have sent forth their alumni to all our foreign missionary stations to be witnesses of the power of Christian learning. They claim a most important relation to the work of missions in raising up many to be ministers and missionaries, and in educating all who go forth to preach the Gospel to the heathen.

IV. The relation of Colleges to foreign missions is seen in the fact, that *these institutions are necessary in heathen lands, and that missionary societies establish them there for the more effectual propagation of the Gospel.*

Our own Board of Foreign Missions use educational institutions as means of extending the Redeemer's Kingdom. Colleges, or high schools, have been established at Allahabad, Agra, Futtegrh, Lodiana, Monrovia, and at other stations. These institutions on heathen ground are valuable, chiefly for two reasons.

(1.) *As places of religious instruction for the young.* Dr. Duff in his work on India Missions, remarks, that "there are three generic modes of applying the Gospel to the mind of the people. There is *first*, the preaching of the Gospel to adults; *secondly*, the teaching of it to the young; and *thirdly*, the translation and circulation of the Bible and other religious works." "In every right system of education, the making known of Jesus Christ as the Almighty Saviour of lost sinners, constitutes the most vital part of it. Around this central trunk may be made to grow many inferior stems—protected by it and protecting each other—some more immediately connected, others more remote—some germinating from the parent tree, others springing up as a separate progeny—some flourishing solely from the shelter afforded,—and others rising with something like independent vigour. In other words, an enlarged Christian education includes, besides the strictly religious part, much that is merely accessory, auxiliary, or indirectly related—though all bearing harmoniously on the general welfare of man. Sound education is a comprehensive scheme, embracing a multitude

of parts. But one of these parts, and that the prime one, is the communication of the Gospel message."* There can be no doubt that the Christian training of the young is one of the most efficacious methods of inculcating Divine truth into the human soul.

(2.) Colleges in heathen lands are essential to the *raising up of native preachers and teachers*. The results of sound religious culture are already manifest in the dedication to the work of the ministry of some of the native youth in heathen lands. And if ministers in our own country need instruction and full preparation for their work, how much more do those who, called to preach the word, have been born in a land of darkness and of the shadow of death!

In any aspect of the case, it is obvious that Colleges are great and important instrumentalities for the spread of religion among the nations of the earth. Wherever they stand, at home or abroad, in the United States, or in India, China, Africa, or the Sandwich Islands, they promote the cause of God. Multitudes owe their salvation to the instruction received within their walls; and many a minister has acquired, and will acquire, the necessary preparation for his toilsome, yet glorious profession, through the genial and efficient nurture of Christian Colleges.

The Board submit these remarks to the General Assembly in the hope of drawing more attention to the subject. Our Colleges need the constant and vigilant superintendence of able Christian men, from year to year, and from generation to generation. The thorough incorporation of the religious element into the course of instruction is indispensable to their prosperity; and the relation of Colleges to the work of foreign missions is among the loudest calls from heaven to seek to make them thoroughly religious institutions. The fact, too, of such a relation is among the many pleas to recommend Colleges to the prayers and liberality of the people of God everywhere.

CONCLUSION.

The Board "rejoice with trembling" at the magnitude of the work committed to their trust. They feel that they are engaged in efforts which have a direct and influential bearing upon the extension of the Redeemer's kingdom among men. The two departments of aiding candidates for the ministry and of assisting to establish schools, academies, and colleges, have been often and affectionately commended by the General Assembly to the prayers and co-operation of the churches. Trusting that the Board of Education will continue to receive its due share of Christian remembrance at the throne of grace, and of active efforts for the success of its measures, this report is respectfully submitted.

JAMES N. DICKSON,
President.

C. VAN RENSSELAER, }
WILLIAM CHESTER, } Secretaries.
JAMES WOOD, }

PHILADELPHIA, May, 1857.

* Dr. Duff on India and India Missions, pp. 285-6.



APPENDIX.

ACTION OF THE GENERAL ASSEMBLY ON THE REPORT OF THE BOARD OF EDUCATION.

REV. DR. LELAND, Chairman of the Committee, presented the following resolutions:

1. *Resolved*, That the Assembly acknowledge with devout gratitude the manifest favour of the Head of the Church, in the continued prosperity of the Assembly's measures of Education; especially in the number of pious and promising young men who have devoted themselves to the ministry; in the increasing liberality of the Churches in sustaining this important department of Christian benevolence; and in the increased number and efficiency of the literary institutions which are cordially engaged in promoting this sacred cause.

2. *Resolved*, That the great work of ministerial education, involving such large expenditures, presents the most urgent claims upon the liberality of our Churches.

3. *Resolved*, That the Assembly acknowledge with hearty gratitude the blessings so graciously bestowed by our Divine Redeemer, in answer to the united supplications of the friends of Zion, for the conversion of the young men in our Colleges; and earnestly recommend to all our Churches the special observance of the interesting concert of united, earnest prayer, for the Colleges of our land, on the last Thursday of February.

TREASURY REPORTS.

I. TREASURY AT PHILADELPHIA.

1887, May 6th. To Cash paid Ministerial Education Fund,	\$39,990 04	1886, May 6th. Balance in Ministerial Education Fund,	\$1,416 06
" " General	6,086 34	" " General	4 24
" " Teachers'	102 50	" " African	1,800 43
		" " Teachers'	1 26
Balance in Ministerial Education Fund,	\$46,137 88	1887, May 6th. Cash received for Ministerial Ed. Fund,	40,790 89
" General	2,216 90	" " General	6,008 06
" African	80 98	" " African	87 02
" Teachers'	1,387 45	" " Teachers'	105 00
	3 76		
	3,645 07		47,080 97
			\$49,772 96

The undersigned have examined the accounts of Wm. Main, Treasurer of the Board of Education of the General Assembly of the Presbyterian Church of the United States of America, and find them correct, leaving in his hands a balance of three thousand six hundred and forty-five dollars and seven cents.

J. B. MITCHELL,
GEO. SHARSWOOD.

II. TREASURY AT LOUISVILLE, KY.

1887, May 6th. To Cash paid Ministerial Education Fund,	1,420 00	1886, May 6th. Balance as per last Report,	\$91 97
Balance,	153 39	Cash received during the year,	1,581 42
	\$1,573 39		\$1,673 39

The undersigned have examined the accounts of the Treasurer at Louisville, Ky., as it appears on the books of the Board, and find the balance to be one hundred and fifty-three dollars and thirty-nine cents.

May 13th, 1887.

Messrs. Leech, McAlpine & Co., Pittsburgh, having paid the balance in their hands and resigned their office as treasurers—J. D. Williams, Esq., was appointed Receiving Agent, who has received and paid to the Treasury at Philadelphia the sum of \$2,905 91—which is included in the above statement.

GENERAL RECAPITULATION.

	Balance, 1886.	Receipts in 1887.	Total Income.	Payments.	Balance, 1887.
Philadelphia,	\$1,416 06	46,790 89	48,206 94	39,990 04	22,116 90
Pittsburg, Pa.,	619 27		619 27	619 27	
Louisville, Ky.,	91 97	1,481 43	1,573 39	1,529 00	143 39
1. Ministerial Education Fund,	2,027 29	49,273 31	44,399 60	42,039 31	2,370 29
2. General	4 24	6,068 06	6,073 30	6,036 34	36 96
3. African	1,800 43	87 03	1,887 46	1,387 46	1,387 46
4. Teachers'	1 26	106 00	106 26	102 50	3 76
	\$3,338 23	\$49,632 39	\$51,065 61	\$48,167 15	\$3,798 46

PHILADELPHIA, 6th May, 1887.

ABSTRACT OF PAYMENTS.

*Abstract of Payments on account of the Board of Education, from May 6th, 1856,
to May 6th, 1857.*

MINISTERIAL EDUCATION.

Expenditures on account of Candidates, viz. :		
In their Theological Course,	\$14,505 00	
“ Collegiate “	15,905 50	
“ Academical “	5,128 70	
		\$35,534 20
Transferred at the request of donors to Teachers' Fund,		105 00
Returned Board of Publication (missent),		52 84

GENERAL EDUCATION.

Expenditures on account of Schools,	\$2,864 58	
“ “ Academies,	750 00	
“ “ Colleges,	2,420 76	
		\$6,035 24
Teachers' Fund,		102 50

OFFICE DEPARTMENT.

Associate Corresponding Secretary's salary,	\$1,800 00	
Treasurer,	1,000 00	
		\$2,800 00

AGENCIES.

General Agent's salary,	\$1,800 00	
“ “ travelling expenses,	854 67	
Rev. James Wood, D.D., “	228 70	
Voluntary Agents, “	26 50	
J. D. Williams, Receiving Agent, Pittsburg,	100 00	
Andrew Davidson, Treasurer, Louisville, Ky.,	25 00	
		\$2,529 87

MISCELLANEOUS.

Interest on Loan,	\$47 00	
Rent of rooms,	250 00	
Printing and Binding Annual Report,	202 20	
“ Circulars, Checks, &c.,	86 50	
Part expense printing Home and Foreign Record,	99 88	
Postage,	188 80	
Stationery,	40 00	
Sundries,	88 60	
Care of Rooms,	86 00	
Expenses at Pittsburg Office, dist. postages, &c.,	86 84	
“ “ Louisville “ “ “ “ “	6 00	
Legal Expenses, paper acknowledged, &c.,	15 00	
Lad in Office,	29 80	
Paid expenses on account of Patterson Estate,	88 88	
		\$1,007 90

Of which to Ministerial Education Fund,	\$42,029 31	
“ “ General Education Fund,	6,187 84	
	\$48,167 15	

WM. MAIN,
Treasurer.

PHILADELPHIA, 6th May, 1857.

MEMBERS OF THE BOARD OF EDUCATION.

FIRST CLASS, ELECTED IN 1854.—TERM OF SERVICE WILL EXPIRE IN 1858.

MINISTERS.

Francis Herron, D.D.,
 William Neill, D.D.,
 Joseph H. Jones, D.D.,
 Francis McFarland, D.D.,
 Robert Watts,
 William H. Green,
 John Miller,
 Daniel Stewart, D.D.

LAYMEN.

James Lenox,
 James N. Dickson,
 Stephen Colwell,
 Jos. P. Engles,
 Eugenius A. Nisbet,
 James Dunlap,
 John J. Bryant,
 Wilfred Hall,
 Charles S. Carrington.

SECOND CLASS, ELECTED IN 1855.—TERM OF SERVICE WILL EXPIRE IN 1859.

MINISTERS.

Elisha P. Swift, D.D.,
 W. W. Phillips, D.D.,
 M. W. Jacobus, D.D.,
 M. B. Hope, D.D.,
 Wm. Chester, D.D.,
 Wm. Blackwood, D.D.,
 Wm. M. Paxton,
 C. W. Shields,
 C. Van Rensselaer, D.D., *ex. of.*

LAYMEN.

Silas Holmes,
 James Blake,
 Luke Loomis,
 Nathaniel D. Ewing,
 T. G. Bailey,
 Morris Patterson,
 Thomas McKeen,
 J. Schoonmaker,
 Joseph Patterson.

THIRD CLASS, ELECTED IN 1856.—TERM OF SERVICE WILL EXPIRE IN 1860.

MINISTERS.

A. W. Leland, D.D.,
 N. A. Pratt, D.D.,
 R. L. Dabney, D.D.,
 Wm. L. Breckinridge, D.D.,
 John McCluskey, D.D.,
 John McElroy, D.D.,
 D. X. Junkin, D.D.,
 J. J. Henderson.

LAYMEN.

Henry Potter,
 Samuel Hepburn,
 Thomas Henderson,
 J. D. Reinboth,
 Patrick Murphy,
 Henry W. Green,
 George Chambers,
 Daniel Lord,
 Robert G. Rankin.

FOURTH CLASS, ELECTED IN 1857.—TERM OF SERVICE WILL EXPIRE IN 1861.

MINISTERS.

John Hall, D.D.,
 Nicholas Murray, D.D.,
 William S. Plumer, D.D.,
 W. B. McIlvaine,
 J. McDowell, D.D.,
 J. N. Campbell, D.D.,
 Francis D. Ladd,
 Daniel Gaston.

LAYMEN.

Archibald Robertson,
 Hugh L. Hodge,
 William Harris, M.D.,
 William Nisbet,
 George Sharswood,
 Andrew Harris,
 T. Charlton Henry,
 William Wallace.

OFFICERS OF THE BOARD OF EDUCATION.

James N. Dickson, *President*.
 John McDowell, D.D.,
 James Dunlap,
 Wm. Harris, M.D., } *Vice-Presidents*.
 C. Van Rensselaer, D.D., *Corresponding Secretary*.
 Wm. Chester, D.D., *Associate Secretary and General Agent*.
 James Wood, D.D., *Associate Corresponding Secretary*.
 F. D. Ladd, *Recording Secretary*.
 William Main, *Treasurer*.
 William Wallace,
 George Sharswood, } *Auditors*.

The Board meet on the first Thursday of every month, at 4 o'clock P.M.

EXECUTIVE COMMITTEE.

James N. Dickson, <i>Chairman</i> ,	James Dunlap,
William Neill, D.D.,	William Harris, M.D.,
C. W. Shields,	William Wallace,
Robert Watts,	Wilfred Hall,
F. D. Ladd,	George Sharswood,
C. Van Rensselaer, D.D., <i>ex. off.</i> ,	T. Charlton Henry,
William Chester, D.D., <i>ex. off.</i> ,	William Main, <i>ex. off.</i>
James Wood, D.D., <i>ex. off.</i> ,	

The Executive Committee meet every Thursday, at 8½ o'clock P.M.

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies, and Colleges, &c., may be addressed to the Rev. C. VAN RENSSELAER, D.D., Corresponding Secretary, or to Rev. JAMES WOOD, D.D., Associate Corresponding Secretary, No. 821 Chestnut Street, Philadelphia.

Remittances of money may be addressed to WILLIAM MAIN, Esq., *Treasurer*, 821 Chestnut Street, Philadelphia.

Payments may also be made to Mr. Wm. Rankin, Jr., Mission House, New York; Mr. J. D. Williams, Pittsburg; Mr. A. Davidson, Louisville, Kentucky.

Addresses or Sermons on the subject of Education, *Reports* of State superintendents, of committees or of trustees of schools, academies, and colleges, *Catalogues* of literary, scientific, or theological institutions, or any *documents* bearing on this general subject, will be thankfully received at the Presbyterian Education Rooms, No. 821 Chestnut Street, Philadelphia. A suitable acknowledgment will be made, as far as possible, of all such favours.

RULES AND REGULATIONS OF THE BOARD.

Ministerial Education.

THE special attention of Presbyteries, Teachers, and Candidates, is called to these rules, which refer to the department of Ministerial Education, inasmuch as difficulties and delays, both in the reception and quarterly payments of students, as well as other inconveniences, sometimes occur through inattention to them.

I. ON THE RECEPTION OF CANDIDATES.

ART. 1. Every person looking forward to the ministry, is required to present the testimonials of a Presbytery before he can be assisted by the Board.

ART. 2. If any young man wishes to avail himself of the aid of the Board, he should make known his desire to his pastor, or some member of the Presbytery to which he would naturally belong, who, if he approves of it, shall make application to the Presbytery for his examination.

ART. 3. The examination shall be on his personal and experimental piety, on his motives for seeking the holy office of the ministry, on his attachment to the standards of the Presbyterian Church, in relation to his general habits, his prudence, his studies, his talents, his gifts for public speaking, his disposition to do all in his power to maintain himself, and his willingness to observe the rules of the Board.

ART. 4. An Education Committee, appointed by the Presbytery, may examine and recommend applicants during the interval of the meetings of the Presbytery; and the appointment of such a Committee has been found by many Presbyteries highly expedient, not only to meet exigencies that may arise, but especially for the purpose of corresponding with, and watching over the education of students.

ART. 5. If the examination be sustained, a detailed report shall be made to the Board by the Stated Clerk, or the Chairman of the Education Committee of the Presbytery, of the name of the applicant, his age, residence, church-membership, place of education, progress in his studies, need of aid, piety, promise, and whatever else may seem proper.

FORM OF THE REPORT OF A PRESBYTERY.

At a meeting of the Presbytery of _____ held at _____ on the _____ day of _____ 18____, the person whose name is given in the following report, having been examined in conformity with the plan submitted by the Board of Education of the Presbyterian Church, is hereby recommended to receive aid from its scholarships.

_____, Stated Clerk.

Name.	Age.	Residence.	With what church connected.	Stage of education.	Place of study.	Lowest amount required.	To whom appropriations to be sent, and to what place.

[When the Report is made by the Education Committee, the above form may be altered to correspond.]

ART. 6. No person shall be received by the Board unless he has been a member in regular and good standing in some Presbyterian church at least twelve months; and in addition to giving good evidence of his capacity for the acquisition of knowledge, he must have spent at least three months in the study of the Latin language.

ART. 7. Applicants will be received under the care of the Board at any of its regular monthly meetings; and, as a universal principle, the Board will refuse to receive no one who has been regularly recommended by a Presbytery, in conformity to these rules.

ART. 8. When a student, who has been pursuing, under the care of the Board, his studies preparatory to the ministry, shall be ready to enter the theological seminary, he must submit to an examination by his Presbytery on all the points required by the form of Government. And if such examination be sustained, he shall thenceforth, and not till then, be considered officially a candidate for the ministry.

Previously to entering upon theological studies, all young men who have the ministry in view shall be regarded simply as students on probation, under the general watch and patronage of the Presbyteries.

[The Board would respectfully say, that the recommendation of a young man is so solemn an event to himself, and involves so deeply the character of the Church and the success of the cause of Education, that it demands the most serious and deliberate consideration; and if the application be of doubtful expediency, it should be postponed till a full and satisfactory trial can be made.]

II. ON SCHOLARSHIPS AND APPROPRIATIONS.

The Board act upon the principle, that the Church is bound to make provision for the education of such of her sons as are called of God to the work of the ministry, and are in circumstances to require her aid; and also, that those who receive her aid shall, at stated intervals, prove themselves entitled to it. The Board desire to rest this relation between the Church and her sons on the ground of mutual obligation and responsibility.

ART. 1. The appropriations of the Board are made under the form of *scholarships*, with the purpose of bearing witness, on behalf of the Church, to the importance of high literary attainments in all who have the ministry in view, and to the necessity of possessing these attainments as a condition of securing and retaining the scholarships.

The scholarships are intended to express, on behalf of the candidates, the equivalent returned to the Church in the form of adequate literary and theological preparation for the sacred office.

ART. 2. No student shall receive the avails of a scholarship, until the testimonials of his Presbytery are received by the Board; and new testimonials will always be required at the commencement of the theological course.

ART. 3. Every person on a scholarship, shall forward, or cause to be forwarded, quarterly, a report from his teacher, showing his standing for piety, talents, diligence, scholarship, prudence, economy, health, and general influence, and no remittance shall be made to any until such report is received.

ART. 4. Appropriations shall be made quarterly, on the first Thursday of February, May, August, and November. When any one is recommended by a Presbytery at a period intervening between the quarter-days, his first appropriation shall be a proportional part of the quarterly allowance.

ART. 5. The maximum of scholarships shall not, in ordinary circumstances, exceed one hundred and twenty dollars to theological students, one hundred dollars to collegiate students, and eighty dollars to academical students.

ART. 6. No payment shall be made in advance.

ART. 7. Tuition and boarding shall always be first paid out of the appropriations, and the Board will, in no case, be responsible for debts of students.

ART. 8. As the scholarships of the Board necessarily fall short of the entire wants of the students, so the friends of each, and the student himself, will be expected to make all proper exertions in assisting to defray the expenses of his education.

III. GENERAL RULES AND DIRECTIONS.

ART. 1. Every student shall be considered as under the pastoral care of the Corresponding Secretary of the Board, and of the Associate Secretary and General Agent.

ART. 2. Every student is required to pursue a thorough course of study, preparatory to the study of theology; and when prepared, to pursue a three years course of theological studies.

ART. 3. If, at any time, there be discovered in any student, such defect in capacity, diligence, prudence, and especially in piety, as would render his introduction into the ministry a doubtful measure, it shall be considered the sacred duty of the Board to withdraw their appropriations. Students shall also cease to receive the assistance of the Board, when their health shall become so bad as to unfit them for study and for the work of the ministry; when they are manifestly improvident, and contract debts without reasonable prospects of payment; when they marry; when they receive the assistance of any other Educational Board or Society; when they fail to make regular returns, or cease, by a change of circumstances, to need aid.

ART. 4. If any student fail to enter on or continue in the work of the ministry, unless he can make it appear that he is providentially prevented, or cease to adhere to the standards of the Presbyterian Church, or change his place of study, contrary to the directions of the Executive Committee, or continue to prosecute his studies at an institution not approved by them, or withdraw his connection from the Church, of which this Board is the organ, without furnishing a reason which shall be satisfactory to the Executive Committee, he shall refund with interest, all the money he may have received of this Board.

ART. 5. When any student shall find it necessary to relinquish study for a time, to teach, or otherwise increase the means of support, he shall first obtain the consent of the Executive Committee; and if he shall not be absent from study more than three months, his appropriations will be continued; but if longer, they will be discontinued, or continued in part, according to circumstances.

ART. 6. The periodicals of the Board shall be sent, gratis, to all students, who desire to receive them.

ART. 7. When the official relation between the student and the Board ceases, or is about to cease, he is expected to notify the Board in due time, stating the reason.

ART. 8. When a student has ceased, for a period longer than a year, to receive aid from the Board, he shall be required to present new testimonials from his Presbytery, or his Education Committee, before his name can be restored to the roll.

ART. 9. The reception of an appropriation by a student shall be considered as expressing a promise to comply with all the rules and requisitions of the Board.

ART. 10. As all intellectual acquisitions are of comparatively little value without the cultivation of piety, it is affectionately recommended to every candidate to pay special attention to the practical duties of religion; such as reading the Scriptures; secret prayer and meditation; attendance on religious meetings on the Sabbath and during the week; endeavours to promote the salvation of others; and the exhibition, at all times, of a pious and consistent example.

IV. ON AUXILIARIES.

ART. 1. Every Presbytery is considered an auxiliary to the Board, so far as that relation is implied by the transmission of an annual report of their Education operations to the Board, as the organ of the General Assembly. [This is according to a standing order of the Assembly, of long continuance, and is made with the view of embodying in the Annual Report to the Assembly, all that is done by the Church on the subject of education.]

ART. 2. Those Presbyteries which co-operate directly with the Board by the adoption of these regulations and in the collection of funds for the general treasury, shall be entitled to claim aid for all the candidates regularly received under their care, however much the *appropriations* necessary may exceed the *contributions* of said Presbyteries.

General Christian Education.

UNDER the following rules and regulations, the aid extended by the Board to institutions of learning, shall, in all ordinary cases, be applied to assist in making up the deficiency in the salary of the *instructors*.

I. PRIMARY SCHOOLS.

ON THE ORGANIZATION OF THE SCHOOL.—1. Every school applying for aid to the Board of Education, must be under the care of the Session of a Presbyterian Church; and be subject to the general supervision of the Presbytery.

2. In addition to the usual branches of elementary education, the Bible must be used as a text-book for daily instruction in religion, and the Shorter Catechism must be taught at least twice a week.

3. The teacher must be a member in good and regular standing of the Presbyterian Church.

4. The school must be opened with prayer and reading of the Bible; and singing, as far as practicable, must be taught in the school, and united with the other devotional exercises.

ON APPLICATION FOR AID.—1. All applications must be approved by the Presbytery, or its Education Committee.

2. Such applications must state to the Board of Education what amount has been raised, or is expected to be raised, for the purposes of the school; and what amount is needed from the Board. Also the number of scholars in the school.

3. The application must be renewed through the Presbytery annually, if aid is needed.

APPROPRIATIONS.—1. The maximum of appropriations from the Board, shall not, in ordinary cases, exceed \$75 per annum, and it is expected that in many cases a less amount will be sufficient.

2. An annual deduction will be made on the amount of the appropriation according to the prosperity of the school.

3. Appropriations shall be paid semi-annually on the reception of a report from the session of the church, giving the statistics, and stating the financial and general condition of the school.

II. ACADEMIES.

The above rules shall apply, *mutatis mutandis*, to academies under the care of Presbyteries. The amount of appropriations to academies shall be determined by the Executive Committee, according to the circumstances of each case.

III. COLLEGES.

1. Every College applying for aid to the Board of Education, must have an ecclesiastical connection with the Presbyterian Church; and the Bible and the standards of the Presbyterian Church must be used as books for instruction in the truths and duties of religion.

2. Appropriations shall be paid semi-annually on the reception of a report from the Trustees, giving the statistics and stating the financial and general condition of the College. The amount of appropriations shall be determined by the Executive Committee, according to the circumstances of each case.

IV. MISCELLANEOUS AND TEACHERS' DEPARTMENT.

When the aid of the Board is desired for *students* in schools, academies, or colleges, *not having the ministry definitely in view*, it shall only be granted on HIGH TESTIMONIALS from two ministers and an elder of the Presbytery, 1st, of previous religious training; 2d, of moral character; 3d, of intellectual capacity; 4th, of diligence and desire of knowledge. The rules of the Board relating to persons who have the ministry in view, shall apply to these cases, so far as the difference of circumstances will admit. The amount of aid usually granted in this department, is \$50 per annum.

Statement of Receipts by the Board of Education.

FROM MAY 5th, 1856, TO MAY 5th, 1857.

I. FUND FOR CANDIDATES.

SYNOD OF ALBANY.		Goshen	26 41	SYNOD OF NEW JERSEY.	
<i>Ply of Londonderry.</i>		Goodwill	25 00	<i>Ply of Elizabethtown.</i>	
Antrim Church	\$20 00	Hamtonburg	34 00	Baskinridge	21 00
Newburyport, 2d	4 00	Milford	5 00	Elizabethport	9 00
		Scotchtown	21 00	Elizabeth, 1st. and paid candidates 5)	150 00
	24 00		125 41	Lamington	52 00
<i>Ply of Troy.</i>		<i>Ply of North River.</i>		Liberty Corner	27 00
Cambridge	30 00	Bethlehem	27 44	Metuchen	20 00
Lansburg	35 70	Cold Spring	6 00	New Vernon	10 00
Park	127 05	Fishkill	5 75	Plainfield, 1st	5 00
Troy, 2d Street	171 85	Marlborough	24 00	Port Amboy	18 00
Troy, 2d Ch.	26 15	Smithfield	5 00	Rahway, 1st	50 00
Waterford	86 00			Do. 2d	15 00
	562 75		68 19	Westfield, 1st	27 00
<i>Ply of Albany.</i>		<i>Ply of Bedford.</i>		Woodbridge	30 00
Albany, 1st	157 68	Bedford	25 02		411 00
Do. 2d	314 64	South Greenburg	7 00	<i>Ply of Passaic.</i>	
Amsterdam Village	25 00	Gilead	12 56	Chatham	16 50
Balston Spa	21 50	Mount Kisco	6 50	Connecticut Farms	25 00
Carlisle	6 50	North Salem	2 00	Morristown, 1st	170 00
Charlton	15 00	Patterson	18 04	Do. 2d	25 21
Galway	11 17	Red Mills	8 00	Mount Freedom	10 00
Jewett	51 00	Rye	15 00	Newark, 3d	158 73
Kingsboro	24 50	Southeast	18 00		331 44
Little Falls, 1st	15 13	Southeast Centre	17 46	<i>Ply of New Brunswick.</i>	
Mayfield Central	10 10	South Salem	55 10	Bound Brook	51 00
Northampton	2 00	Yorktown	14 25	Freshhold	22 19
Schenectady	200 00		233 53	Do. Village	49 29
Tribes Hill	3 00	<i>Ply of Long Island.</i>		Jamestown	21 00
West Galway	15 00	Bridge Hampton	21 00	Lawrenceville, 1st	78 25
	881 92	East Hampton	50 00	Millstone	5 00
<i>Ply of Mohawk.</i>		East Moriches	5 00	Pompton	50 00
Oswego, 1st	104 01	Huntington	52 75	Princeton, 1st	25 71
SYNOD OF BUFFALO.		Smithtown	10 00	Red Bank	10 00
<i>Ply of Ogdensburg.</i>		Sweet Hollow	8 69	Shrewsbury	18 00
Hammond	9 00		147 44	Titusville	40 00
Morristown	6 00	<i>Ply of New York.</i>		Trenton 1st	47 46
	15 00	Bridgeport, 1st	35 00		415 93
<i>Ply of Genesee River.</i>		Briek	275 05	<i>Ply of W. Jersey.</i>	
Bath, 1st	26 00	Chelsea	86 00	Blackwoodtown	15 00
Caledonia	15 00	Greenbush	2 00	Bridgeport 1st	43 62
Moscow	8 00	Jersey City, 1st	2 46 97	Do. 2d	22 00
Tuscarora	5 04	Madison Avenue	77 00	Cedarville	11 00
Warsaw	14 20	Mt. Washington	43 62	Cape May Co., 2d	2 00
	66 30	New York, 1st	2550 00	Do. Island	25 00
<i>Ply of Buffalo City.</i>		Nyack	15 00	Doerfield	25 00
Aurora, 1st	8 00	5th Ave. & 19th St.	4379 93	Greenwich	17 00
Delaware St.	45 00	42d Street Ch.	16 55	Lead's Point	5 00
Ply paid candidate	50 00	Rutgers Street	126 80	May's Landing	10 00
	103 00	University Place	5 00	Pittsgrove	30 00
<i>Ply of Michigan.</i>		Paid candidates	680 00	Salem	47 00
Independence, 1st	6 00		8277 82	Williamstown	4 00
Plymouth, 1st	12 10	<i>Ply of New York, 2d.</i>			256 63
Pontiac	7 12	Scotch Ch. paid Can. 45	618 54		20 00
Paid candidates	50 00	Sing Sing	30 00	Personal	
	75 12		648 54		276 62
<i>Ply of Rochester City.</i>		<i>Ply of Connecticut.</i>		<i>Ply of Newton.</i>	
Calvary	10 50	Hartford	5 00	Beldere	50 00
E. Bethany	10 00	<i>Ply of Nassau.</i>		Greenwich	49 00
Rochester City, 3d	128 75	Astoria	124 40	Germans Valley	23 57
Vienna, 1st	11 60	Brooklyn, 1st	281 65	Hackettstown	53 36
	160 75	Do. 2d	119 06	Harmony	20 00
		Newton	71 00	Lower Mt. Bethel	16 00
SYNOD OF NEW YORK.		Oyster Bay	5 00	Mansfield, 1st	10 00
<i>Ply of Hudson.</i>		Williamsburg	68 40	Do. 2d	2 00
Florida	14 00	Paid candidates	175 00	Newton	57 00
			864 51	Stewartsville	92 23

Paid candidates	160 00	<i>Phy of Donegal.</i>	10 00	Blairsville	55 00
	610 16	Chanceford	15 25	Boiling Spring	10 00
		Lancaster	25 25	Cross Road	8 00
<i>Phy of Raritan.</i>	16 37			Cherry Run	9 00
Amwell, 1st	20 00	<i>Phy of Huntingdon.</i>	32 50	Currie's Run	13 00
Solebury	27 00	Alexandria	86 00	Congruity	25 50
United Amwell 1st & 2d	63 37	Altoona	14 50	East Union	2 00
		Cottage	45 00	Elder's Ridge	20 61
<i>Phy of Susquehanna.</i>	5 00	Huntington	29 88	Gilgal	17 00
Herrick	18 38	Holidaysburg	17 00	Globe Run	15 41
Towanda	3 48	Lick Run	78 40	Indiana	60 00
Warren	9 30	Lewistown	25 21	Johnstown	8 50
Wyalusing	13 20	Little Valley	312 77	Leechburg	11 00
Do. 2d	9 60	Lower Tuscarora	95 00	Livermore	12 00
Wysox	58 98	M'Veytown and Hamilton	32 00	Murrayville	1 00
		Milroy	22 00	Mt. Pleasant	26 12
<i>Phy of Luzerne.</i>	4 00	Shirleysburg	64 00	New Alexandria	24 00
Fillmore	33 00	Spruce Creek	114 00	New Salem	1 00
Kingston	3 00	Sinking and Spring Creek	2 00	Poke Run	15 25
Newton	10 00	Stover's Place	1018 26	Salem	35 10
Pittston	68 00			Salisbury	41 00
Scranton	20 00	<i>Phy of Northumberland.</i>	1 65	Unity	6 15
Tamaqua, 1st	40 00	Brier Creek	12 00	Warren	9 01
Wilkesbarre	33 00	Bloomburg	13 00	Washington	534 64
Wyoming	211 00	Buffalo	25 00		
		Jersey Shore	60 15	<i>Phy of Redstone.</i>	22 26
<i>Phy of Burlington.</i>	20 00	Lewisburg	50 00	Brownville	47 62
Allentown	50 00	Mahoning	60 00	Connellsville	5 55
Burlington	5 00	Mahoning North	60 00	Clarkeburg	21 25
Columbus	5 00	Nippenose Valley	6 00	Dunlap's Creek	12 00
Mount Holly	50 00	Orangeville	2 50	George Creek	25 16
		Rohrsburg	13 00	Greensburg	16 75
		Sunbury	22 00	Morgantown	35 00
		Washington	50 00	McKeesport	5 00
		Warrior's Run	17 75	New Providence	51 13
		Williamsport	324 01	Rehoboth	4 00
SYNOD OF PHILADELPHIA.				Sewickly	85 00
<i>Phy of Philadelphia.</i>	450 50			Paid candidates	330 72
Philadelphia 3d	122 00	SYNOD OF BALTIMORE.			
" 6th	41 75	<i>Phy of Baltimore.</i>	12 00	Bethany	30 00
" 10th	7 00	Annapolis	8 33	Bethel	32 00
" Charlesstown	301 67	Belair	650 00	Centre	22 00
" Central	128 60	Baltimore, 1st	20 00	Chartiers	36 83
" North	121 00	Bridge St.	13 50	East Liberty	64 50
" Scots	3 63	Frederick	17 50	Hopewell	7 43
" Lexington	51 35	Govane Chapel	4 07	Mingo	20 00
" Penn	8 50	Madison St.	2 00	Pittsburg, 1st	89 72
" Kensington	8 44	Nealsville	10 00	" 2d	32 31
" Southwestern	143 25	South	25 25	Raccoon	19 00
" Spring Garden	19 15	Washington, F Street	22 50	Sharon	350 30
" Tre-dyffrin	15 70	" 7th	2 00		
" Westminster	1839 95	" 2d church	895 15	<i>Phy of Clarion.</i>	37 00
<i>Phy of Philadelphia, 2d.</i>	12 00	<i>Phy of Carlisle.</i>	80 37	Brookville	11 00
Allen Township	25 20	Carlisle, 2d	46 75	Callensburg	6 00
Brain-ri	20 00	Cumberland	30 00	Clarion	8 00
Bridesburg	6 00	Dickenson	9 30	Concord	17 00
Catsanauqua	15 00	Gettysburg	7 50	Leatherwood	44 27
Conshohocken	13 25	Hancock	10 00	Licking	6 50
Doylestown	50 00	Monaghan	20 00	New Rehoboth	5 00
Easton	130 83	Rocky Spring and St.	86 48	Piegh	134 83
Frankford	145 17	Thomas's Churches	100 00		
Germantown	12 20	Shippensburg	390 40	SYNOD OF ALLEGHANY.	
Holmesburg	100 00	Paid candidates	40 00	<i>Phy of Alleghany.</i>	18 00
Neshaminy	2 50	<i>Phy of Winchester.</i>	150 00	Centre	14 63
Newton	11 00	Alexandria, 1st	180 00	Centerville	11 75
Providence	592 15	Paid candidates	6 00	Freeport	4 00
Slatington			1 00	Glade Run and Buffalo	4 00
<i>Phy of New Castle.</i>	4 03			Scrub Grass	21 26
Faggs Manor	50 00	SYNOD OF PITTSBURG.		Slate Lick	7 00
New London	17 00	<i>Phy of Blairsville.</i>		Tarentum	50 67
Red Clay Creek	17 00	Appleby Manor, and	6 00		
Wilmington, 1st	17 00	Crooked Creek	1 00	Clarksville	15 50
White Clay Creek, Head	17 00	Apollo	10 00	Hopewell	4 40
of Christiansa & Newark	169 93	Bethel	35 00	Little Beaver	21 00
		Beulah		Newcastle	45 00
				Neshanock	11 00
				Pulaski	8 00

Unity	12 00	Poland	28 00	Paid candidates	225 00
West Middlesex	5 00	Pleasant Valley	5 00		
Westfields	7 00	Rehoboth	6 03	Less ex.	323 00
Paid candidates	360 00	Salem	9 15		47
	488 90	Yellow Creek	12 85		321 53
<i>Phy of Erie.</i>			125 40	<i>Phy of Hocking.</i>	
Coal Spring	2 00			Gallipolis	6 00
Fairfield	7 00	SYNOD OF OHIO.		SYNOD OF CINCINNATI.	
Georgetown	8 00	<i>Phy of Columbus.</i>		<i>Phy of Miami.</i>	
Meadville	12 50	Blendon	4 00	Pleasant Valley	11 00
Mill Creek	10 00	Columbus, 1st	42 94	Springfield	150 00
Park	5 00	Groveport	4 00	Xenia	11 09
Sugar Creek	9 00	Lancaster	15 00		172 09
Sturgeonville	2 00	Lithopolis	4 00	<i>Phy of Cincinnati.</i>	
	55 50	Mifflin	2 00	Central	62 01
<i>Phy of Alleghany City.</i>		Lithopolis and Groveport	6 00	Cincinnati, 1st	34 91
Bridgewater	17 00	Churches	4 00	Springfield	25 00
Central	35 00	Seats	4 00	Pleasant Ridge	8 38
Freedom	5 00	Westminster	11 03	Walnut Hills, 1st	5 64
Sharpsburg	29 31	Worthington	7 55		136 54
	86 31		101 12	<i>Phy of Oxford.</i>	
SYNOD OF WHEELING.		<i>Phy of Marion.</i>		Bethel	25 74
<i>Phy of Washington.</i>		Bucyrus	4 00	Hamilton and Rossville	70 25
Allen Grove	10 00	Marsville	8 00		101 99
Burgettstown	14 00	Milford Centre	8 00	<i>Phy of Sidney.</i>	
Cross Creek	47 60	Radnor	3 00	Piqua, 1st	20 00
Cross Roads	24 54	Upper Sandusky	4 75	Stony Creek	5 73
Elizabethtown	6 00		27 75	West Liberty	22 00
Hookstown	10 00	<i>Phy of Zanesville.</i>			47 73
Lower Ten Mile	13 25	Bethel	2 00	<i>Phy of Maumee.</i>	
Lower Buffalo	4 00	Buffalo	34 00	Bryan and Delta	2 00
Mount Pleasant	20 00	Muskingum	11 00	Eagle Creek	2 00
Mill Creek	7 00	Madison	9 75	Mt. Salem	4 00
New Cumberland	4 25	Norwich	4 00	West Bethesda	4 00
Upper Ten Mile	12 00	Oakfield	3 00		12 00
Pennsboro	3 50	Pleasant Hill	5 00	<i>Phy of Findlay.</i>	
Upper Buffalo	17 70	Rush Creek	4 00	Rockport Church	2 00
Wheeling, 1st	140 00	Washington	27 00	SYNOD OF INDIANA.	
" 3d,	20 20	Zanesville, 1st	19 00	<i>Phy of New Albany.</i>	
" 4th,	31 25		122 75	Bedford	18 00
Washington	65 16	<i>Phy of Richland.</i>		Livonia	3 75
Wellburg	18 00	Ashland	24 07	Owen Creek	4 85
Waynesburg	2 21	Bladensburg	5 72		26 40
West Liberty	10 00	Belleville	4 10	<i>Phy of Madison.</i>	
Unity	1 00	Clear Fork	50	Jefferson	8 03
	487 75	Fredericktown	12 00	Madison, 1st	45 77
<i>Phy of St. Clairsville.</i>		Haysville	39 57	New Washington	5 00
Beech Spring	42 00	Lexington	3 00		56 50
Brownsville	8 00	Martinsburg	22 25	<i>Phy of Indianapolis.</i>	
Crab Apple	45 50	Millwood	5 00	Bethany	5 00
East Woodfield	11 00	Mount Pleasant	3 00	Franklin	14 00
Grandview	11 12	Ontario	6 00	Hopewell	10 00
Mount Pleasant	10 00	Shelby	5 50		29 00
Wedge	11 25	Personal	5 50	<i>Phy of Palestine.</i>	
	138 87		130 71	Grandview	26 00
<i>Phy of Steubenville.</i>			5 50	SYNOD OF N. INDIANA.	
Amsterdam	3 20	<i>Phy of Weston.</i>		<i>Phy of Logansport.</i>	
Annapolis	10 30	Sugar Creek	13 13	Logansport	13 33
Bacon Ridge	9 00	Springfield	7 00	Oxford	5 00
Centre Unity	7 00	Mt. Hope	5 90	Peru, 2d	11 00
Carrollton	14 00	North Field	2 00	Paid candidates	360 00
Cross Creek	6 27	Paid candidates	425 00		389 33
East Springfield	12 00		403 03	<i>Phy of Fort Wayne.</i>	
Harlaem	9 00	<i>Phy of Coshocton.</i>		Fawn River	2 00
Island Creek	20 00	Apple Creek	24 00	La Grange	8 00
Monroeville	7 47	Coshocton, 1st	11 00	New Lancaster	6 00
New Harrisburg	4 50	Evan's Creek	2 00	Pleasant Ridge	2 00
Ridge	16 00	East Hopewell	1 00	Warsaw	4 00
Steubenville, 2d	24 60	Keene	2 00		23 00
Two Ridges	36 50	Linton	18 00	Personal	1 00
	179 93	Mt. Easton	16 00		23 00
<i>Phy of New Lisbon.</i>		Nashville	2 00		
Bethel	13 50	Unity	16 00		
Canfield	5 18	West Carlisle	14 00		
East Palestine	4 66	Uhrickville	5 00		
Middle Sandy	7 00				
New Lisbon, 1st	27 23				
Newton	7 15				

SYNOD OF ILLINOIS.		Libertyville	5 00	Kanawa Salines	20 00
<i>Phy of Kaskaskia.</i>		Ottawa	6 24	Mt. Pleasant	17 05
Chester	6 40	Washington	6 00	Oak Grove	5 00
Elia Point	1 50		26 24	Point Pleasant	38 50
Shawneetown	5 00	<i>Phy of Dubuque.</i>			84 53
Rattan Prairie	6 00	Dubuque, 1st	20 00	<i>Phy of Lexington.</i>	
	15 90	Maquoketa	8 00	Bethel	26 50
<i>Phy of Sangamon.</i>		Ozark	4 00	Bethany	2 00
Central	8 25		32 00	Bethesda	10 00
Petersburg	16 00	<i>Phy of St. Paul.</i>		Central Union	1 00
	24 25	Central	4 00	Goshen	6 37
<i>Phy of Sangier.</i>		SYNOD OF MISSOURI.		Hebron	12 02
Fountain Green	10 00	<i>Phy of Missouri.</i>		Lebanon	5 25
Hopewell	8 50	Boonville	17 35	Lexington	82 57
Monmouth	62 00	<i>Phy of St. Louis.</i>		Mount Carmel	17 25
Millersburg	10 00	Bonhomme	36 25	New Monmouth	58 05
North Henderson	4 00	Bethel	29 45	New Providence	21 00
Westminster	13 35	Free Press	7 10	Pisgah	2 50
Wythe	1 00	Kirkwood	15 00	Rockingham	5 00
	108 65	Washington	25 50	Shemariah	5 00
<i>Phy of Florida.</i>		Paid candidates	700 00	Timber Ridge	11 50
Clinton	6 00		8 00	Tinkling Spring	31 00
Canton	10 00	Less ex.	35	Waynesboro	18 74
Deer Creek	6 00		8 50	Windy Cove	10 10
French Grove	14 50	<i>Phy of Upper Missouri.</i>		Presbyterial collection	34 81
Farmington	8 50	Elbeuzer	5 00		343 34
Lewistown	92 10	SYNOD OF KENTUCKY.		<i>Phy of West Haver.</i>	
Mackinaw	6 50	<i>Phy of Louisville.</i>		Patrick	7 37
Peoria, 1st	66 00	Cloversport	10 00	South Plain	15 00
" 2d	106 00	Louisville, 1st	1 00	Personal	50
Randolph Grove	10 50	" Chestnut St.	60 08		22 87
Union Grove, 2d	15 00	Malberry	43 00	Less ex.	15
	341 40	New Castle	10 00		22 72
<i>Phy of Rock River.</i>		Owen	65 00	<i>Phy of East Haver.</i>	
Albany, 1st	3 00	Pisgah	5 00	High Street	9 60
Princeton	50 00	Penn Run	25 00	Sottoway	62 00
Rock Run	12 00	Shelbyville	74 00	Powhatan	44 00
	65 00	Personal	10 00	Richmond, 2d	111 34
<i>Phy of Chicago.</i>			401 08	Sussex	5 00
Chicago, North	115 55	<i>Phy of Maconburg.</i>			231 54
Groton	3 00	Hopkinsville	5 00	Less ex.	98
Rockford	15 50	<i>Phy of Treasurers.</i>			250 56
White Rock	7 00	Columbia	18 20	<i>Phy of M. J. J. J. J.</i>	
	141 25	Elbeuzer	13 00	Big Lick	14 60
SYNOD OF WISCONSIN.		Edmonton	2 50	Christiansburg	8 50
<i>Phy of Eau Claire.</i>		Female Working Society		Covington	11 30
Oakland and Cambridge	3 00	Danville, Ky.	100 00	Fading Spring	17 00
Platteville	4 75	Glasgow	3 00	Grove, Roanoke, South	
	7 75	Greensburg	10 00	Fork, and Wilkins'	
<i>Phy of Winnebago.</i>		Harmony	7 00	Creek Churches	0 75
Dekora and Caledonia	2 00	Hanging Fork	19 00	Jacksonville	2 00
Depere	25 39	Lancaster	22 00	Locust Bottom	7 00
Fond du Lac	6 00	New Providence	22 50	Princeton	1 00
Plover	1 75	Perryville	13 00	Salem	61 81
Plover and Steven's Point	97	Richland	31 00	Wytheville	15 60
Winneconne	2 00	Sheloh	50	Presbyterial collection	54 12
	38 11	Personal	261 70		192 34
SYNOD OF IOWA.			336 60	SYNOD OF N. CAROLINA.	
<i>Phy of Iowa.</i>		<i>Phy of Dover.</i>		<i>Phy of Orange.</i>	
Bentonsport	0 51	Augusta	20 00	Bethlehem	50 00
Liberty	2 00	Covington, 1st	163 10	Godfrey Creek and Spring	50 00
Mt. Pleasant	6 25	" 2d	11 00	Grove	100 00
Round Prairie	17 23	Elizabethville	17 00	<i>Phy of Fayetteville.</i>	
West Point	5 00	Mayeville	79 15	Antioch	9 23
	39 98		230 25	Ashpole	9 05
<i>Phy of Cedar.</i>		<i>Phy of Potosi.</i>		Black River Chapel	10 25
Davenport	105 00	Marion	6 00	Buffalo	14 00
High Prairie	2 00	Paducah	30 00	Bethel	6 85
Iowa City	8 00	Princeton	7 00	Big Rockfish	10 01
Mechanicsville	7 25		43 00	China Grove	11 00
	122 25	SYNOD OF VIRGINIA.		Hopewell	3 39
<i>Phy of Des Moines.</i>		<i>Phy of Greentree.</i>		Harmony	11 80
Birmingham	9 00	Anthony Creek	4 00	Macedonia	2 02
				Mt. Carmel	4 00
				Mt. Horch	8 03

Mt. Pisgah	9 00	SYNOD OF MISSISSIPPI.	<i>Phy of Indian.</i>	Wapanucka	3 00
Mispeh	3 00	<i>Phy of Mississippi.</i>		SYNOD OF TEXAS.	
Sharon	3 75	Bensalem	6 38	<i>Phy of Western Texas.</i>	
Philadelphia	4 77	Natchez	15-1 93	Green Lake	8 40
Tirzah	12 00	Pine Ridge	272 00	Texana	5 00
Rockfish Creek	4 81	Red Lick	7 70		
Presbyterial collection	34 00	Union	10 50		
	171 93	Paid candidates	50 00	<i>Phy of Central Texas.</i>	13 40
Less ex	1 53	Personal	5 00	Oak Island	1 70
	170 40	Less ex.	1934 46	Strung Prairie	14 47
<i>Phy of Concord.</i>			2 44		16 17
Paid candidates	450 00		1932 02	SYNOD OF THE PACIFIC.	
SYNOD OF NASHVILLE.		<i>Phy of Louisiana.</i>		<i>Phy of Oregon.</i>	
<i>Phy of Hudson.</i>		Bethany	45 63	Clatsop	11 15
Salem	16 50	Grosse Tete	5 75	Personal	5 00
<i>Phy of Nashville.</i>		Unity	13 43		16 15
Nashville, 1st	276 00	Woodville	31 34		
" 2d	103 00			SYNOD OF INDIA.	
Shiloh	10 00	<i>Phy of Tennessee.</i>	96 15	<i>Phy of Indiana.</i>	
	389 00	Presbytery	32 75	Lodiana	21 18
<i>Phy of Knoxville.</i>		<i>Phy of Red River.</i>		Jalander	2 40
Bethel	2 00	Elkener	1 00		23 58
Baker's Creek	23 70	<i>Phy of New Orleans.</i>			
Cedar Grove	2 00	New Orleans, 4th Church	19 45		
Knoxville, 1st	77 00	Prytained St.	63 25		
Lebanon	12 00	Thibodeauxville	17 10		
Madisonville	15 00			SYNOPSIS OF RECEIPTS.	
	133 70	SYNOD OF MEMPHIS.	99 80	<i>SYNOPSIS.</i>	<i>Amount.</i>
<i>Phy of Tennessee.</i>		<i>Phy of Western District.</i>		ALBANY	\$1,536 68
Paid candidates	100 00	Dyersburg	5 00	BUFFALO	420 17
SYNOD OF S. CAROLINA.		Trenton	5 00	NEW YORK	10,260 10
<i>Phy of S. Carolina.</i>		Portersville	13 00	NEW JERSEY	2,418 45
Paid candidates	276 00	Yorkville	5 00	PHILADELPHIA	3,959 55
<i>Phy of Bethel.</i>		Zion	4 00	BALTIMORE	1,394 55
Paid candidates	300 00	Paid candidates	75 00	PITTSBURG	1,380 58
SYNOD OF GEORGIA.			105 00	ALLEGHANY	711 38
<i>Phy of Georgia.</i>		<i>Phy of Chickasaw.</i>		WHEELING	931 95
St. Mary's	2 95	Bethesda	4 00	OHIO	1,178 39
Personal	5 00	Chulahoma	13 60	CINCINNATI	472 35
	7 95	Corinth	2 00	INDIANA	138 20
<i>Phy of Howardell.</i>		Edmiston	24 00	NORTHERN INDIANA	412 33
Milledgeville	141 54	Hope	10 00	ILLINOIS	700 05
Sparta paid cand.	50 00	Holly Springs	43 50	WISCONSIN	45 86
	194 84	Land Spring	5 00	IOWA	260 47
<i>Phy of Florida.</i>		Water Valley	5 00	MISSOURI	828 02
Bainbridge	10 00	Willington	50	KENTUCKY	1,277 63
Damascus	2 00		113 00	VIRGINIA	873 31
Kuchee Valley	4 00	Less ex.	53	N. CAROLINA	720 57
Jamonia	7 50	<i>Phy of Memphis.</i>	112 47	NASHVILLE	639 20
Presbyterial collection	26 00	Covington	20 75	S. CAROLINA	576 00
	43 50	Emmaus	81 00	GEORGIA	292 58
Less ex.	71	Germantown	21 75	ALABAMA	705 85
	48 79	Memphis, 1st	139 61	MISSISSIPPI	2,161 72
<i>Phy of Cherokee.</i>		" 2d paid cand.	147 25	MEMPHIS	704 80
Roswell	41 00	Mount Carmel	33 55	ARKANSAS	49 00
SYNOD OF ALABAMA.		Portersville	13 00	TEXAS	29 57
<i>Phy of Tennessee.</i>		Salem	19 38	PACIFIC	16 15
Hebron and Ebenezer	175 00	Somerville	6 00	INDIA	23 58
Presbyterial	517 35		487 53	Legacies	1,982 84
	692 35	SYNOD OF ARKANSAS.		Refunded	467 60
<i>Phy of Fort Alabama.</i>		<i>Phy of Arkansas.</i>		Miscellaneous	4,802 83
Prattville and Wetumpka	9 00	Havana	1 00		
Presbyterial	4 50	Little Rock	45 00	Total	\$42,372 31
	13 50		46 00		

II. FUND FOR SCHOOLS, COLLEGES, ETC.

SYNOD OF ALBANY.	<i>Phy of Mohawk.</i>	<i>Phy of North River.</i>
<i>Phy of Albany.</i>	Oswego 1st	Conduitt(s)
Kingsboro, Special	80 00	50 00
Broadalbin	SYNOD OF BUFFALO.	SYNOD OF NEW YORK.
	<i>Phy of Ogdensburg.</i>	<i>Phy of New York.</i>
	Oswegatchie(s)	Brick Church(s)
	14 00	80 00
		Jersey City
		50 00

New York, 1st	2 0 00	Kensington(s)	24 00	Bethlehem	2 15
	<u>289 00</u>		<u>184 50</u>		<u>30 30</u>
<i>Phy of New York 2d.</i>		<i>Phy of Baltimore.</i>		SYNOPSIS OF RECEIPTS.	
Peeckskill, 1st(s)	50 00	Baltimore, 1st	45 00	Synods.	Amount.
Sing Sing(s)	25 09	<i>Phy of Huntington.</i>		ALBANY	\$23 00
		Bellefonte(s)	100 00	BUFFALO	64 00
<i>Phy of Nassau.</i>		Huntingden	35 00	NEW YORK	408 26
Jamnicæ	53 26	Lewistown	10 00	NEW JERSEY	50 00
			<u>145 00</u>	PHILADELPHIA	779 50
SYNOD OF NEW JERSEY.		SYNOD OF N. CAROLINA.		N. CAROLINA	27 00
<i>Phy of Newlon.</i>		<i>Phy of Orange.</i>		WISCONSIN	32 00
Mansfield, 1st(s)	30 00	Newbern(s)	27 00	MISSOURI	30 30
Ashbury(s)	20 00	SYNOD OF WISCONSIN.		MISCELLANEOUS	4584 00
	<u>59 00</u>	<i>Phy of Dane.</i>			
SYNOD OF PHILADELPHIA.		Janesville(s)	32 00		<u>\$6068 06</u>
<i>Phy of Philadelphia.</i>		SYNOD OF MISSOURI.		s—Special—given for a part-	
Philada. 2d Ch(s)	123 00	<i>Phy of N. Louis.</i>		cular institution.	
Do. 10th (s)	57 50	Bethel	26 15		

III. FUND FOR TEACHERS, ETC.

Transferred from Ministerial Education Fund 105 00

IV. AFRICAN FUND.

Interest on Fund 87 02

TOTAL OF RECEIPTS.

FUND FOR CANDIDATES,	\$42,372 31
SCHOOLS, COLLEGES, &c.,	6,068 06
TEACHERS, &c.,	105 00
AFRICAN FUND,	87 02
TOTAL.	\$48,632 39

DAY OF SPECIAL PRAYER.

The General Assembly has set apart the *last Thursday of February next*, as a day of *special* prayer for the outpouring of the Spirit on the youth of our Church. The resolution of the Assembly is in the following words :

Resolved, That the Assembly acknowledge, with lively gratitude, the blessings so graciously bestowed, by our Divine Redeemer, in answer to the united prayers of the friends of Zion, for the conversion of the young men of our Colleges, and earnestly recommend to all our churches the interesting concert of united prayer for the Colleges in our land, on the last Thursday in February.

LEGACIES.

Legacies have been of the most important use in carrying out the educational operations of the Presbyterian Church. The total amount received from this source for the last twenty-six years has been \$47,758 75. Without this aid, there would have been a deficiency in the income of several years.

If any persons wish to leave legacies, either to assist *candidates for the ministry* or *educational institutions*, they are requested to insert the *right corporate name* of the Board.

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish, is their CORPORATE NAME, viz.. "*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

The State laws differ so much that no one form will answer in all the States.

The following form may be used in Pennsylvania, and in some of the other States :

"I give and devise to *the Trustees of the Board of Education of the Presbyterian Church in the United States of America*, the sum of — dollars, to and for the uses of the said Board of Education, and under its direction."

(When real estate or other property is given, let it be particularly described.)

LEGACIES IN 1856-57.

The following is a list of the Legacies received by the Board of Education of the Presbyterian Church during the ecclesiastical year ending May 5th, 1857.

Patterson Estate, Pa.,	\$133 34
John Hamilton, Pa.,	71 25
Rev. W. W. McLain, Pa.,	200 00
Roswell L. Colt, Paterson, N. J.,	100 00
Priscilla Smith, Jamaica, N. Y.,	100 00
Miss Eliza N. Soutter, Norfolk, Va.,	250 00
Miss Ann Eve, Charlestown, Va.,	100 00
Terah Templin, Marshall, O.,	25 00
A. Kirkwood, O.,	7 00
Wm. Hempstead, Galena, Illinois,	496 25
Mrs. Elizabeth S. Grafton, Port Gibson, Miss.,	500 00

\$1982 84

EDUCATIONAL DOCUMENTS AND ADDRESSES.

The *Board of Education* will issue from time to time, as the interests of the cause committed to their care may seem to require, a series of **PERMANENT DOCUMENTS** relating to the objects of the Institution.

The following documents are now on hand :

I. Thoughts on the Education of Pious and Indigent Candidates for the Ministry. By A. ALEXANDER, D.D.

II. On the Nature of a Call to the Gospel Ministry. By Professor HOPE.

III. Various Reports on Parochial Schools and Christian Education.

IV. Address to Christian Teachers, on the importance and means for an increase in the number of Gospel Ministers. By JAMES W. ALEXANDER, D.D.

V. The following *Addresses*, by the Corresponding Secretary of the Board, may also be had on application.

Address on Religious Education in Colleges.

“ An Old-fashioned Education.

“ The Common School and the College.

“ The True Organization of a Christian Institution.

“ Female Education.

VI. On a Call to the Sacred Office. By the Rev. JAMES WOON, D.D., Associate Corresponding Secretary.

HOME, THE SCHOOL, AND THE CHURCH,

OR THE

PRESBYTERIAN EDUCATION REPOSITORY.

This is an Annual Magazine, published and edited by the Corresponding Secretary of the Board of Education. The eighth volume will be published in December, 1857, and will correspond in general form and aim with the six already issued, each volume containing about 200 pages.

The magazine is intended to discuss the duties and responsibilities of the *Family Institution, Christian Education in Schools and Colleges*, and the general subject of the religious training of *Candidates for the Ministry*. A variety of useful educational matter connected with **HOME, the SCHOOL, and the CHURCH**, will be comprised within its pages.

Copies will be for sale, at 50 cents a volume. Orders for the work may be addressed to *Rev. C. Van Rensselaer, D.D.*, Corresponding Secretary of the Board of Education, 821 Chestnut Street, Philadelphia.

* * The Presbyterian Education Repository will be sent, without charge, to the Ministers and Candidates of our Church, to whom it is respectfully dedicated.





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